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These two vols
are the complete record
of the visitations of Bishop
Alnwick

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Lincoln Record Society

(FOR THE ANCIENT DIOCESE AND THE COUNTY OF LINCOLN)

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VISITATIONS

OF

RELIGIOUS HOUSES

IN THE

DIOCESE OF LINCOLN

VOLUME II

RECORDS OF VISITATIONS

HELD BY

William Alnwick

BISHOP OF LINCOLN

A.D. 1436 to A.D. 1449

Part i

EDITED BY

A. HAMILTON THOMPSON, M.A., F.S.A.

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PREFACE

In preparing this series of visitation records for publication, the editor has presented the text of the original MS. in a fully extended form, adding punctuation for the sake of clearness, and suppressing unnecessary capital letters which, used in a purely arbitrary fashion, disfigure the printed page. The only omission which, after taking competent advice, he has thought it advisable to make is that of a portion of an examination of witnesses made at the Newarke college, Leicester, in December, 1440, relating to the peculiarly heinous crime of which John Dey, one of the canons, stood accused. The nature of this evidence and the reason for its exclusion will be sufficiently understood by a reference to page 197 below. In places where the MS. is torn or faded beyond possibility of restoration, but the lost words can be supplied with reasonable certainty, they are given within square brackets. Marginal notes are placed within curved brackets; while interlineations and marginal interpolations, as is more fully noted in the introduction, are printed in italics. Cancelled words and passages and editorial corrections of the text are given in the foot-notes to the Latin.

The English translation throughout has been made with the aim of a literal reproduction of the meaning of the original, and, where slight amplifications have been necessary, the added words have been put in square brackets. A very few passages, where translation seemed undesirable, have been left untranslated, and are indicated by dots or asterisks. It is hoped that the somewhat copious annotations will be found to contribute to the understanding of the difficult passages and the historical and local allusions with which the text abounds.

A few supplementary documents which relate to special monasteries have been added to the visitations of the houses concerned from bishop Alnwick's official register. The register is not rich in such documents; and all that it contains of this kind is printed in these volumes, the second of which will appear as soon as it can be conveniently printed and will contain a full index.

The editor desires to return his grateful thanks to those friends who have aided him with their counsel and assistance, and chiefly to Canon Foster, F.S.A., the secretary of the Lincoln Record Society and the indefatigable helper of all who work for it; to Mr. W. W. Smith, secretary to the bishop of Lincoln and keeper of the records in the Alnwick tower; and to Mr. William Brown, F.S.A., and Mr. G. G. Coulton, who have read the proofs and have been unfailingly ready to further the elucidation of knotty questions. He has had the advantage of Sir William St. John Hope's minute knowledge of the remains and customs of individual houses; while Miss Eileen Power of Girton college, Cambridge, and Mr. Harold Brakspear, F.S.A., have read the portions of the work relating to nunneries and to Bardney abbey respectively and have added details to the notes. He would also thank the Rev. L. F. Hake,

vicar of Wraysbury, Bucks., and the Rev. H. E. Salter, fellow of Magdalen college, Oxford, for answers to queries.

Finally, in the somewhat arduous task of editing a work from which he has often been called by other occupations, he has constantly had before him the thought of two friends to whom in the past he has owed much encouragement. To Thomas McAll Fallow, the author of many admirable accounts of religious houses in *The Victoria County History of Yorkshire*, who died in November, 1910, his earliest interest in this special type of ecclesiastical document is primarily due. Robert Meyricke Serjeantson, rector of St. Peter's, Northampton, and the historian of the churches and religious houses of that town, read the early proofs of the present volume up to the time of his death in November, 1916; and the editor had no more powerful incentive to his work than his intercourse and almost daily correspondence for nine years with one who, as parish priest and student of history, gave his life and talents to the service of his neighbours. To the memory of these two scholars, alike in their devotion to historical truth and in their unselfish readiness to share the fruits of their researches with others, this contribution to a subject which was of unique interest to both is dedicated.

A. H. T.

Gretton,
Northants,
8 July, 1917

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INTRODUCTION

I.

THE documents which are now published for the first time have hitherto received little attention. They have been utilised for the purpose of necessarily brief summaries by the writers of the accounts of religious houses in the Victoria County Histories of Lincolnshire and Oxfordshire, and, so far as they provide material, of Buckinghamshire; but their existence seems to have been unknown to the authors of similar articles in the histories of Bedfordshire and Northamptonshire.[1] The present editor has elsewhere summarised those portions of their contents which relate to the religious houses of Leicestershire[2] and to Bardney abbey.[3] Their general character is discussed in the sequel; but some prefatory description of the MS. in which they are contained is desirable.

The MS. consists at present of seventeen unbound folio quires[4] of paper, 12 in. by $7\frac{7}{8}$ in., containing 135 leaves. These appear to have lain for many years with other diocesan papers in the Alnwick tower at the Old Palace in Lincoln, and have suffered considerably by damp and decay. Originally there seem to have been sixteen quires and some loose leaves; one quire of two sheets and probably one leaf have been lost, which brings the original number of leaves up to 140. In comparatively recent times the margins and other torn portions have been mended with considerable care by pasting slips of semi-transparent paper over the broken parts; loose leaves have been formed into quires in the same way, and the sheets have been secured in a portfolio, with a written label, 'BISHOP ALNWICK'S VISITATIONS OF MONASTERIES. CIRCA 1437-1446,' pasted on the back. Unfortunately, the method of mending, though careful, was primitive, and has made the faded writing extremely difficult to read through the super-imposed paper. The handwriting throughout is very small and close, and is, for the most part, the well-known hand of Thomas Colstone, notary public, who was registrar to the bishops of Lincoln during the whole of the first half of the fifteenth century. Interleaved with the text are a number of small schedules, containing matter bearing upon the visitations, which have been separated in some cases by the mender from their proper context.

1 The material which the MS. contains for the portion of Hertfordshire which was in the archdeaconry of Huntingdon is inconsiderable, nor are there any visitations of the very few religious foundations in Rutland. Histories of the religious houses of Leicestershire and Huntingdonshire have not yet been printed in the Victoria County Histories.

2 See *Transactions of the Leicestershire Archit. and Archaeol. Soc.* XI, 89-108; *Assoc. Archit. Soc. Reports and Papers* XXXII, 536-49.

3 *Assoc. Archit. Soc. Reports and Papers* XXXII, 383-96.

4 The word quire is here used in its most general sense for the sake of convenience. As will be seen, the folded sheets in each quire vary in number, and only quires 1 and 14 are the regular quaternions of four sheets each.

The quires vary in size from two sheets to eight. As will be seen from the table of contents below, they were made up gradually, and quires which contained blank leaves after the completion of one set of visitations were re-used at a later date for another. Eventually the quires were put together and the leaves numbered. Owing to a mistake in the original foliation, they have been re-numbered recently, and the new numeration has been adopted in the present edition, in which also, for the sake of convenient reference, the visitations have been arranged in the alphabetical order of the houses visited. The Roman numerals in brackets given after the title and date of each visitation in the following table are those prefixed to the documents as they are printed in this and the succeeding volume.

Quire 1, four sheets. The leaves are numbered ff 1-9, owing to the inclusion of a schedule (fo. 4). The second half of the second sheet (fo. 8) is a half-leaf, which has been cut in two vertically before use. The contents are as follows. Ff. 1-5d, Peterborough abbey, 10 Dec., 1437 (LVIII); ff. 6-7, Markyate priory, 7 May, 1442 (XLIV); ff. 7-9, Irthlingborough college, 29 June, 1442 (XXXIV), with a schedule between ff. 8 and 9. Fo. 9d is blank. Ff. 3d and 5 are not in Colstone's hand, owing to the employment of three notaries at the Peterborough visitation; and the schedule (fo. 4) was apparently written by another notary for the prior of Peterborough. The Irthlingborough visitation begins on fo. 7, immediately after the conclusion of the Markyate document. On the back of the half-leaf (fo. 8d) are some cancelled memoranda of citations made in connexion with a visitation of the archdeaconries of Lincoln and Northampton.

Quire 2, three sheets. The leaves are numbered ff. 10-15. Fotheringhay college, 23 Sept., 1438 (XXII). Ff. 14, 14d, and 15d are blank, with the exception of an irrelevant memorandum of one line written on 14d.

Quire 3, eight sheets. The leaves are numbered ff. 16-31. The contents are; first half of quire: ff. 16-17, Bardney abbey, 17 March, 1439-40 (III); fo. 17 and d, with a schedule between ff. 17 and 18, Bardney abbey, 6 Oct., 1440 (IV); fo. 18, Fosse priory, 6 April, 1440 (XXI); ff. 19-20, Huntingdon priory, 15 Oct., 1439 (XXXIII); fo. 21, Torksey priory, 6 April, 1440 (LXXV); fo. 22, Heynings priory, 7 April, 1440 (XXX); fo. 23, injunctions to Heynings priory. Second half of quire: fo. 24 and d, Bardney abbey, 8 May, 1444 (V); fo. 25, Goring priory, 21 May, 1445 (XXVII); ff. 25d, 26, Dorchester abbey, 22 May, 1445 (XVI), with a schedule in a different handwriting between the leaves; fo. 26d, Studley priory, 26 May, 1445 (LXXI); fo. 27, Bicester priory, 28 May, 1445 (VI), with a schedule interleaved; ff. 28-29, Godstow abbey, 29 May, 1445 (XXVI), with injunctions; fo. 29d, Lincoln and Oriel colleges, Oxford, 1 and 2 June, 1445 (LV, LVI); fo. 30, St. Frideswide's priory, Oxford, 3 June, 1445 (LVII); fo. 30d, Oseney abbey, 4 June, 1445 (LIII); fo. 31, Littlemore priory, 1 June, 1445 (XLII), with injunctions. Between ff. 24 and 25 an undated schedule relating to Garendon abbey (XXIV), has been pasted in. Ff. 16d, 18d, 20d, 21d, 22d, 23d, 27d, and 31d are blank. It is evident that before the second half of the quire was used in 1444 and 1445, the sheets of which the first halves are ff. 16 and 17 were wrapped in their wrong order with the sheet of which the first half is fo. 18 outside those of which the first halves are ff. 19 and 20. The Bardney visitation of 1440 on fo. 17 is

continued immediately from the portion of the 1439-40 visitation on the upper part of the leaf, to which fo. 16 is the proper sequel.

Quire 4, four sheets. The leaves are numbered ff. 32-39. First half of quire: ff. 32-35d, Bardney abbey, 26 Jan., 1437-8 (II), followed on fo. 35d by an incomplete memoranda of another visitation of Bardney on 19 Sept., 1447. Second half of quire; ff. 36-37, Higham Ferrers college, 1 July, 1442 (XXXI); fo. 38, a cancelled and incomplete notice of St. John's hospital, Northampton, 11 July, 1442 (XLIX), followed by Rothwell priory, 21 July, 1442 (LXII); fo. 38d, Stonely priory, 20 Nov., 1442 (LXXII); fo. 39, additional depositions from the Bardney visitation in the first half of the quire; fo. 39d, St. Michael's priory, Stamford, 19 June, 1442 (LXVII). Fo. 37d is blank.

Quire 5, two sheets. This quire (ff. 40-43) has unfortunately disappeared, and there is no indication of its contents.

Quire 6, two sheets. The leaves are numbered ff. 44-47. They contain an undated visitation of Ramsey abbey, probably in 1438 or 1439 (LXI). Fo. 45 and d are in the handwriting of another notary, one of the additional men employed at Peterborough in 1437. Fo. 47 and d are blank.

Quire 7, two sheets. The leaves are numbered wrongly ff. 48, 49, 49, the last leaf being left unnumbered, and are now re-numbered ff. 48-51. They contain injunctions to Ramsey abbey, dated 13 June, 1439, and written in the hand of the assistant notary employed at the visitation, probably John Bug.

Quire 8, two sheets. The leaves, originally numbered ff. 50-53, are re-numbered ff. 52-55. First half of quire: ff. 52-53d, St. Neots priory, 28 Sept., 1438 (LXIII). Second half: fo. 54d, Brackley hospital, 11 July, 1442 (VIII), and Chacombe priory, 12 July, 1442 (XII); fo. 55 and d, Canons Ashby priory, 13 July, 1442 (X). Fo. 54 is blank.

Quire 9, two sheets. The leaves, originally numbered ff. 54-57, are re-numbered ff. 56-59. They contain two visitations: ff. 56-57, Ulverscroft priory, 29 July, 1438 (LXXVI), and, ff. 57d-59d, Ankerwyke priory, 10 Oct., 1441 (I), with injunctions.

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Quire 11, seven sheets. The leaves, originally numbered ff. 64-79, recover their right numeration at fo. 78, omitting the numbers between 75 and 78, and are re-numbered ff. 66-79. Their contents are: fo. 66, Bourne abbey, 16 June, 1440 (VII), with injunctions; ff. 66d-67d, Croyland abbey, 18 June, 1440 (XIII), with injunctions; fo. 68 and d, Legbourne priory, 3 July, 1440 (XXXIX), with injunctions; ff. 69-70d, Humberstone abbey, 6 July, 1440 (XXXII), with injunctions; fo. 71, Wellow abbey, 7 July, 1440 (LXXVII); ff. 71d, 72, Nuncoton priory, 9 July, 1440 (LII); ff. 72d-74d, Thornton abbey, 11 July, 1440 (LXXIV); fo. 75, Elsham priory, 14 July, 1440 (XVIII); fo. 75d, injunctions to Stixwould priory; fo. 76 and d, Stixwould priory, 23 July, 1440 (LXX); fo. 77, Stainfield priory, 25 July, 1440 (LXV); ff. 77d-78d, injunctions to Wellow abbey, Nuncoton priory, and Thornton abbey; fo. 79, injunctions to Kyme and Nocton park priories. Fo. 79d is blank.

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Nocton park priory, 12 Oct., 1440 (XLVII); fo. 81d, injunctions to St. Michael's priory, Stamford; fo. 82, Newstead priory by Stamford, 21 Oct., 1440 (XLVI); fo. 82d, St. Leonard's priory, Stamford, 21 Oct., 1440 (LXVI); fo. 83 and d, St. Michael's priory, Stamford, 21 Oct., 1440 (LXVII); ff. 84-85d, Markby priory, 19 Aug., 1438 (XLIII); fo. 86, Gokewell priory, 11 April, 1440 (XXVI); ff. 86d-88, Thornholm priory, 12 April, 1440, with injunctions (LXXIII); ff. 88d-90, Daventry priory, 15 July, 1442 (XIV); fo. 90d, injunctions to Markby; fo. 91 and d, Peterborough abbey, 23 June, 1442 (LIX); ff. 92-93, Fotheringhay college, 26 June, 1442 (XXVI), with a schedule between the leaves relating to Catesby priory; ff. 94-95d, Catesby priory, 17 July, 1442 (XI), with injunctions. Fo. 93d is blank. Originally this quire must have consisted of the four inner sheets of which the first halves are ff. 84-87: these were used in April, 1440, and subsequently in Oct., 1440, the four outer sheets, of which the first halves are ff. 80-83, were wrapped round them, ff. 80 and 81 being probably transposed in the final arrangement. The blank spaces were filled in June and July, 1442. Five of the leaves of the quire are numbered in the right-hand bottom corner with Roman numerals, viz. fo. 81, ij; fo. 82, iij; fo. 83, iiij; fo. 84, v; fo. 85, vj.

Quire 13 is composed by pasting together in modern times three half-sheets or leaves, numbered ff. 96-98, with a schedule relating to Peterborough abbey attached to fo. 96. The contents are: fo. 96, St. Michael's priory, Stamford, 6 Aug., 1445 (LXIX); fo. 97 and d, Laund priory, 21 Nov., 1440 (XXXVIII); fo. 98, Owston abbey, 22 Nov., 1440 (LIV); fo. 98d, injunctions to Laund priory. Fo. 96d is blank, and fo. 99, which may have been a blank half-sheet, is missing.

Quire 14, four sheets. Only the first leaf, fo. 100, was originally numbered. The three following leaves have been numbered in recent times ff. 101, 102, 103. The whole is now numbered ff. 99-106. The contents are: fo. 99 and d, Kirby Bellars priory, 26 Nov., 1440 (XXXV), with injunctions; ff. 100-103d, Newarke college, Leicester, 1 Dec., 1440 (XL), with injunctions, and a loose folded leaf between ff 102 and 103; ff. 104-106, Leicester abbey, 3 Dec., 1440 (XLI), with injunctions. Fo. 106d is blank.

Quire 15, two sheets. The unnumbered leaves are now numbered ff. 107-110. The contents are: fo. 107, Breedon priory, 19 Jan., 1440-1 (IX), with injunctions; fo. 107d, injunctions to Gracedieu priory; ff. 108-109, Langley priory, 20 Jan., 1440-1 (XXXVII), with injunctions; ff. 109-110d, Gracedieu priory, 21 Jan., 1440-1 (XXVIII), with a loose schedule between ff. 108 and 109. The Gracedieu visitation begins on the leaf on which the Langley injunctions end.

Quire 16, eight sheets. The unnumbered leaves are now numbered ff. 111-126. Their contents are: ff. 111-113, Dorchester abbey, 27 March, 1441 (XV), with injunctions, and two schedules between ff. 111 and 112; fo. 113d, Wymondley priory, 30 Nov., 1442 (LXXIX); fo. 114 and d, Harrold priory, 16 Jan., 1442-3 (XXIX), with injunctions; ff. 115-117d, Newnham priory, 18 Jan., 1442-3 (XLV), with injunctions; fo. 118, Elstow abbey, 21 Jan., 1442-3 (XIX); ff. 119d, 120, Dunstable priory, 24 Jan., 1442-3 (XVII); fo. 121d, Northill college, 29 Jan., 1442-3 (L); fo. 122, Eynsham abbey, 5 June, 1445 (XX); fo. 122d, Wroxton priory, 16 June, 1445 (LXXVIII); ff. 123-126d, Peterborough abbey, 10 Sept., 1446. Ff. 118d, 119, 120d, 121 are blank.

Quire 17 is composed, like quire 13, of three half-sheets or leaves,

now numbered ff. 127-129. On fo. 127 the Peterborough visitation of 1446 is concluded. Ff. 127d-129 are blank. On fo. 129d are memoranda relating to the visitation of Northampton archdeaconry and St. Michael's priory, Stamford, in 1442.

Quire 18, three sheets. The unnumbered leaves are now numbered ff. 130-135. Ff. 130-132 contain a visitation of Nutley abbey in 1447 (LI). The day of the month and a large part of the title have been torn away. Ff. 132d-135d are blank.

In addition to the quires, the portfolio contains a parchment mandate, addressed by the bishop of London, acting under the archbishop's commission, to bishop Alnwick, summoning him and his clergy to a convocation of the clergy in St. Paul's, called by royal brief of 14 Oct., 1439. The back and vacant spaces of this document have been utilised for miscellaneous diocesan memoranda, chiefly of the year 1442.

From the foregoing detailed account, it will be seen that the quires, with the lost quire and those composed of loose leaves omitted, were begun in the following chronological order: 1, 4, 9, 12, 10, 2, 8, 6 (probably), 7, 3, 11, 14, 15, 16, 18. These, with the exception of 18, which belongs to 1447, cover a period from 10 Dec., 1437, to 27 March, 1441. 2, 6, 7 and 18 each refer to a single visitation of one house. 11 belongs entirely to the Lincoln visitation of 1440, 14 and 15 belong to the Leicester visitation of 1440-1. The composition of 12 has already been analysed; it was begun at Markby in 1438, continued in Stow archdeaconry in April, 1440, and augmented during the Lincoln visitation in October, 1440, by adding four outer sheets. 3, begun at Huntingdon in 1439, was also used in the Stow and Lincoln visitations of 1440. 1, begun at Peterborough in 1438, was continued at Markyate in May, 1442, and was used with 4, 8, 10 and 12 in the Northampton visitation of June and July, 1442. Blank leaves of 4 and 16 were filled up at two small priories of Huntingdon archdeaconry in Nov., 1442; and 16, begun at Dorchester in March, 1441, was employed for the Bedford visitation of 1442-3. For the Oxford visitation in the spring of 1445, the blank spaces of 3 and 16 were filled, and 16 was completed at Peterborough in 1446. The loose leaves, now fastened into quires, belong to the Leicester visitation of 1440, the Northampton visitation of 1442, and the visitations of St. Michael's at Stamford in 1445 and of Peterborough in 1446. This summary, it is hoped, will serve to explain the apparently complicated and disorderly arrangement of the original MS., which is actually due to the notaries' economy in the use of paper.

The water-marks of the paper are as follows. (1) Quire 1, a slung hunting-horn. (2) Quire 2, a bust with the hair filleted: this, of a distinctly negro type, occurs again in the outer sheet of quire 6 (ff. 44, 47), throughout quire 10, and in the fifth and sixth sheets (originally outer sheets) of quire 12 (ff. 84, 85, 90, 91). (3) Quire 3, outer sheet (ff. 16, 31), an ox's head, full face, from the hollow between the horns of which rises a vertical line ending in a star of five points, formed by crossing the line with two diagonals. (4) Quire 3, inner sheets (ff. 17-30), a cap or crown-shaped figure, with three sugar-loaf shaped projections, the two at the sides set diagonally, the middle one, which is higher, vertically.[1] From the top of this last rises a vertical line ending in a

[1] This is the type of water-mark usually described as three hills or sugar-loaves. It approximates in character to the rougher forms of the fleur-de-lys water-mark.

cross. This is repeated throughout quires 7, 8 and 11, and in the four outer sheets (ff. 80-83, 92-95) and the two inner sheets (ff. 86-89) of quire 12. (5) Quire 4, the same device as (4), but the sugar-loaves are surrounded by a circle, intersecting the vertical line. (6) Quire 6, inner sheet (ff. 45, 46), two unicorns' heads facing opposite ways, with necks curved inward to meet each other at the bottom, and joined at the top by a looped cord. This is repeated throughout quires 16 and 18. (7) Quire 9, a royal crown. (8) Quire 13, first and third leaves (ff. 96, 98), an ox's head facing sideways, repeated throughout quire 14 in the second leaf of quire 17 (fo. 128). (9) Quire 15, outer sheets (ff. 107, 110), a cockatrice sideways. (10) Quire 15, inner sheet (ff. 108, 109), an eagle sideways. In two cases where water-marks occur upon the interleaved schedules, they agree (fo. 96) with (4) and (second schedule between ff. 111, 112) with (7). Two other types, however, occur. (11) Schedule at fo. 27, a pair of scales. (12) First schedule between ff. 111, 112, a fleur-de-lys with a cross on the top. All these designs are marked by extreme simplicity and boldness, and (6), (7) and (11) are of great beauty.[1]

II.

In the introduction to the volume of *Visitations of Religious Houses* already published, some account was given of the career of William Alnwick until the date of his accession to the see of Lincoln in September, 1436.[2] From the details of that account it will be seen that, between his first appearance in 1411 as a papal notary until his consecration as bishop of Norwich, very little is known of his life. He was clearly a native of Alnwick in Northumberland. His early advancement appears to have been due to Stephen le Scrope, archdeacon of Richmond,[3] under faculty to whom he received his appointment as papal notary in 1411. Scrope was chancellor of Cambridge university in 1414, and it was about this time that Alnwick began to pursue his studies at Cambridge. His first ecclesiastical benefice was the church of Goldsborough in Scrope's archdeaconry. His institution to Goldsborough is not recorded, but on 3 April, 1415, he had leave of absence from his church for five years to pursue his studies at an English university.[4] He obtained the degree of LL.D. at Cambridge and in 1420 was appointed archdeacon of Salisbury. He resigned Goldsborough shortly after and on 3 May, 1421, received collation of the prebend of Knaresborough in York,[5] which Scrope had held at the time of his death in 1418. As archdeacon of Salisbury he succeeded John Stafford, subsequently bishop of Bath and Wells and archbishop of Canterbury, whom he afterwards succeeded in the offices of keeper of the privy seal and dean of St. Martin's-le-Grand. It is not clear when he first entered the service of the Crown. He

[1] For the varieties and origin of these types, which point throughout to a North Italian and Piedmontese provenance, see G-M. Briquet, *Les Filigranes : Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*, Paris, 1907, 4 vols., containing 16112 facsimiles of water-marks.

[2] *Visitations* I, xviii, xix, where authorities for most of the preferments mentioned below will be found.

[3] Alnwick's debt to Scrope is clearly shown in his will, where he ordains a five years' chantry close to his grave for his own soul and that of the archdeacon. See translation of the will below. Scrope died in 1418 (Le Neve III, 139, 140).

[4] York Reg. Bowet I, fo. 267.

[5] *Ibid.*, fo. 72. This preferment was omitted by an oversight in *Visitations* I, ut sup.

does not seem to have been a king's clerk when his estate in Goldsborough church was ratified in 1419[1]; but in the dispensation granted to him in May, 1421, to hold an incompatible benefice with his archdeaconry, he is called secretary to king Henry v,[2] and he is mentioned as king's clerk in December, 1422, when he obtained a grant of the hospital of St. James by Westminster, three months after the accession of Henry vi. It is thus probable that he became a king's clerk about the time of his promotion to the archdeaconry of Salisbury. On 15 Dec., 1422, he was installed in the prebend of Wildland in St. Paul's.[3] He was appointed keeper of the privy seal about 19 Dec., 1422,[4] during Beaufort's administration of 1424-6, and continued to hold the office in Kempe's ministry of 1426,[5] probably resigning it in 1428.[6] There is some evidence of his attachment to the Beauforts in the fact that the cardinal's brother, Thomas, duke of Exeter, who died in 1427, named him first among his executors[7]; and among his political friends he appears to have counted Ralph, lord Cromwell, whom he joined in the foundation of the college of Tattershall.[8] His activity, however, as a statesman did not continue long after his preferment as bishop of Norwich in 1426; subsequently, probably about 1430, after the death of the Carmelite friar Thomas Netter, he became confessor to Henry vi, a post which he held when in 1436 he was appointed bishop of Lincoln. In 1437 Henry appointed him, in company with Beaufort and the duke of Gloucester, to supervise the executors of the will of the queen-mother Katherine[9]; and he bore his part in the foundation of the royal colleges of blessed Mary of Eton and St. Mary and St. Nicholas at Cambridge.

From these facts it will be seen that Alnwick's career was that of the ordinary prosperous secular clerk, an university man with a legal education, rising from the service of a well-born and influential ecclesiastic to positions of trust under the Crown and, in this particular instance, to close friendship with the king. Of his activity as a diocesan bishop and in the furtherance of education more will be said in the sequel. Here, however, it is necessary to remark that such notices of him as have hitherto been printed contain errors which give a singularly misleading idea of his early life. These may be taken in order.

The first concerns his origin and appears to be more recent than any of the rest. The late Mr. A. F. Leach, in his book upon *The Schools of Medieval England*, says that 'in 1448 a chantry for two priests was founded at Alnwick, his native place, by Bishop Alnwick of Lincoln, who was a Percy, brother of the Earl of Northumberland.'[10] As a matter of fact, Alnwick was only one of the founders of this chantry, to which allusion will be made later. Where Mr. Leach obtained the information

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[1] *Cal. Pat.* 1416-22, p. 214.

[2] *Cal. Papal Letters* VII, 205. See also *Rot. Parl.* V, 179.

[3] Hennessy, *Nov. Rep.*, p. 55.

[4] Ramsay, *Lancaster and York* I, 325.

[5] *Ibid.* I, 367.

[6] His resignation does not seem to be recorded, but Stafford had resumed the privy seal by 11 July, 1428 (Foss, *Judges of England*, p. 628).

[7] Nichols, *Royal Wills*, 1780, p. 259. It is interesting to notice that upon the foot of the processional cross given by Alnwick to Lincoln cathedral was engraved *Orate pro animabus domini Thome Bewford*, etc. (*Monasticon* VI (3), 1280).

[8] *Cal. Pat.* 1436-41, p. 292.

[9] Nichols, op. cit., p. 247.

[10] *The Schools of Medieval England*, 1915, p. 269.

that Alnwick was a Percy is by no means clear. It is not unlikely, perhaps, that he may have been related to the lords of his native town, but there is no evidence even for this. Nothing is known of his parentage: the only surname by which he can be recognised is that of Alnwick, which in itself tells us nothing. We know from his will that he had a brother, whose daughter married a man named Richard Hayton, and that this couple had a daughter; but otherwise we have no glimpse of his relatives. The probability is that Mr. Leach confused him with William Percy, chancellor of Cambridge university 1451-5, and bishop of Carlisle 1452-62, who was son of the second and brother of the third earl. Possibly also he may have been misled into assuming a relationship by the fact that, in the licence for the foundation of the chantry, the name of William, bishop of Lincoln, occurs between that of Henry, second earl of Northumberland, and that of his son and heir, sir Henry Percy, lord Poynings.[1] This, however, is of course due to the arrangement of the names in order of precedence of rank, and has nothing to do with any relationship; and Mr. Leach's statement may fairly be dismissed as an incautious slip of the pen.

A second error, which has found its way into many books of reference, is the supposition that Alnwick was a Benedictine monk of St. Albans. The origin of this theory appears to be the circumstance that one William Alnwyk was prior of Wymondham in Norfolk, a cell of St. Albans, in 1420.[2] It is obvious that this is a very slender ground for his identification with the bishop. The name William Alnwick was obviously common to many natives of Alnwick, just as in the present series of visitations we find three several persons, a secular and two monks, who bore the name of John Depyng,[3] and a monk called William Waynflete who was certainly not the famous bishop of Winchester.[4] Moreover, the occurrence of such a name as Alnwick at St. Albans and in its cells is easily explained by the dependence of the Northumbrian priory of Tynemouth upon St. Albans, which supplied the mother house with monks from the north of England.[5] Nothing, further, could be less likely than that the prior of a small Benedictine house in 1420 should be preferred to an archdeaconry in a church of secular canons during the same year. This incongruity, however, has been passed unnoticed by every modern writer. In precentor Venables' article upon Alnwick in the *Dictionary of National Biography*, he proceeds from the priory of Wymondham to the archdeaconry of Salisbury.[6] The identity was accepted without question by Dr. J. H. Wylie[7] and canon Capes[8]; it appears in the *Victoria County History of Norfolk* with the embellishment that Alnwick, as bishop of Norwich, 'exemplified all the bitterness of the monks' against the Lollards.[9] While this identity of a monk with a secular archdeacon is, to say the least of it, extremely doubtful, it is certain that in 1420, as we have seen, a secular priest named William

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[1] *Cal. Pat.* 1446-52, p. 170.
[2] See *V.C.H. Norfolk* II, 342.
[3] See no. LVIII below.
[4] See pp. 30, 32, 148 below.
[5] Thus abbot Thomas de la Mare (1349-96) was prior of Tynemouth before his election: see *Cal. Pat.* 1348-50, p. 430.
[6] *D.N.B.* I, 343.
[7] *History of England under Henry IV*, III, 149.
[8] *The English Church in the Fourteenth and Fifteenth Centuries*, 1909, p. 194.
[9] *V.C.H. Norfolk* II, 248.

Alnwick, whom there is every reason for identifying with the future archdeacon and bishop, was rector of a church in the archdeaconry of Richmond. And, although the monk disappears from Wymondham in 1420, and the secular becomes archdeacon of Salisbury at the end of the same year, apparently retaining his church of Goldsborough till somewhat later, this is merely a coincidence which proves nothing. When on 22 Sept., 1435, we find bishop Gray instituting a monk named William Alnwick to the priory of Belvoir, another cell of St. Albans,[1] it is probable that here we meet again the monk of St. Albans who had been preferred to the cell of Wymondham in 1420; and it can hardly be doubted that this monk in the meantime, and certainly from 1428 to 1434, had held the monastic office of archdeacon of St. Albans.[2] In 1435 Alnwick had been bishop of Norwich for nine years, so that it is impossible to add the archdeaconry of St. Albans or the priory of Belvoir to the list of his benefices.

In 1408 William Alnwick, a canon of the Premonstratensian abbey of Alnwick who held, according to the privilege accorded to Premonstratensian houses, the vicarage of the appropriated church of Chatton, was pardoned for treasonable correspondence with the earl of Northumberland, after the overthrow of Northumberland's rebellion at Bramham moor. Mr. Cadwallader Bates suggested that this might be the future bishop.[3] If so, in 1408 he must have been a Premonstratensian canon and in priest's orders. But, three years later, when we have our first authentic notice of the future bishop's existence, he was a secular clerk, and, from the terms of his appointment to the office of papal notary, in minor orders. This of itself makes the identification unlikely. More than this, the name of William Alnwick was probably often to be found among the canons of Alnwick abbey; and, as a matter of fact, in May, 1424, a canon of the house named William Alnewyck had a papal indult to study at a university for seven years.[4] Whether this was the William who was vicar of Chatton in 1408 or another canon of the same name is immaterial: it certainly was not the contemporary secular archdeacon of Salisbury, who had gone through his studies at Cambridge and received his doctor's degree several years before 1424. Mr. Bates' suggestion therefore depends upon a casual identity of name. Dr. Wylie also noticed the canon of Alnwick, and, with a bold flight of imagination, combined him with the monk of St. Albans and the future bishop.[5] Probability and historic fact are alike against the identification of the monk with the secular. It would be highly unsafe to identify either the secular or the monk with the canon regular, but to identify the three is inadmissible.

A more specious theory is the statement, adopted in the *Dictionary of National Biography*, that William Alnewyk, appointed by Henry V in March, 1414-5, as confessor to the nuns of Syon, was the same person as our bishop. It seems likely at first sight that the man who afterwards became confessor to Henry VI should have served in this capacity. The terms

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[1] Reg. XVII, fo. 13.

[2] See *Chron. Gest. in mon. S. Albani*, ap. Amundesham (Rolls ser.) I, 29; and Amundesham, *Annales* I, 369. He was sub-prior of St. Albans and was buried in the church (*ibid.* I, 439). For his benefactions see *ibid.* II, 258, 263, 271, 272, 276.

[3] Bates, *Border Holds*, 1891, I, 107, 108.

[4] *Cal. Papal Letters* VII, 369.

[5] Wylie, ut sup.

of the appointment, however, make this doubtful. The abbey of Syon belonged to the Bridgetine order of St. Saviour, which, like the Gilbertine order, provided a body of nuns with the services of a body of canons regular, living under the rule of St. Austin in their own separate cloister. The head of the canons was called the confessor; and the charter of foundation, which appointed the first abbess of Syon, appointed as confessor 'brother William Alnewyk, in priest's orders, likewise professed of the order aforesaid.'[1] This requires the supposition that, between 1411, when he was still a secular, and 1414-5, Alnwick entered the order and made his profession. It is just possible that he may have been allowed to do this on the understanding that, having put the affairs of the house in order, he might return to the world; if so, he took a very short time over his work, as only a month later, in April, 1415, he was seeking leave of absence from his living of Goldsborough to study at Cambridge. The supposition, therefore, is at variance with probability. We do not know when he entered the royal service or when he was ordained priest, but 1414-5, when, so far as we know, he was still a clerk attending upon Stephen Scrope, seems too early for either. The confessor at Syon must have been a man of some prudence and experience, whom Henry v had learned to trust; and, while it may be conceded that Alnwick in 1414-5 already showed signs of administrative skill, and that the occurrence of his name in this particular context is at least a singular coincidence when his future relations to the Crown are considered, the identity is anything but likely. It seems much more probable that the confessor of Syon was William Alnewyk, at a later date 'reclusus monachus Westmonasterii,' who was for a year, about 1428, in charge of the nuns subject to the abbey of St. Albans. We know that Thomas Fyscheburne, who preceded him in this post, went to Rome on behalf of 'the holy house of Syon'; and nothing is more probable than that Alnewyk was appointed on his recommendation and subsequently retired to a solitary life near the palace of Westminster.[2]

To sum up the perplexing and contradictory evidence for Alnwick's career before his preferment to the archdeaconry of Salisbury in December, 1420, we can trace his progress as a secular clerk with some certainty from 1411, nine years earlier. It may be conjectured, but without much likelihood, that in 1414-5 he temporarily entered a religious order for certain specific purposes, but quitted it when those purposes were accomplished. But there is absolutely no evidence to shew that he was ever a Benedictine or Premonstratensian. In fact, if we accepted the various people called William Alnwick between 1408 and 1420 as one and the same person, we should commit ourselves to the extraordinary theory that a Premonstratensian in 1408 became an Austin canon of the Bridgetine order by 1414-5, and a Benedictine by 1420; and that, in the course of this remarkable progress, he was at intervals a beneficed secular clerk.

During the ten years of Alnwick's tenure of the see of Norwich, he was noticeably active in his efforts against the Lollards of his diocese. In 1428 he attended the council at St. Paul's which deliberated the advisability of imprisoning heretics in monasteries. Subsequently he

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[1] *Monasticon* VI (1), 542: 'et fratrem Willelmum Alnewyk, in ordine sacerdotali constitutum, ordinis praedicti similiter professum, in confessorem loci praedicti hac vice praeficimus, creamus et ordinamus.'

[2] See *Chron. Gest. in mon. S. Albani*, ut sup., I, 27. He was an old man 'taedio et senio confectus' in 1428.

presided at a diocesan synod at Norwich, the result of which was the temporary suppression of Lollardy in that part of England. In September, 1428, William White, who had renounced his heresy at St. Paul's in 1422, was burned at Norwich as a relapsed heretic; and this action terrified the local Lollards into reconciliation with the church.[1] Although Alnwick took a prominent part in the educational movement of his day, his zeal was for education upon orthodox lines; and, as bishop of Lincoln, he continued to manifest his antipathy to heresy. His Lincoln register throws no light upon the progress of Lollardy in the diocese; and, although he found much evidence of slackness and irreverence in the monasteries, there is little ground for supposing that any house had become infected with heterodoxy. Gascoigne supplies a specimen of his dealing with a form of heresy which is not to be confounded with Lollardy. A secular clerk of Oxford, a scholar in grammar, who had sat at the feet of Reynold Pecok, fellow of Oriel, was accused to the king of divers foul heresies and of eating flesh on Fridays. His case was committed to Alnwick's judgment: he was imprisoned at Wallingford and, having made abjuration before Alnwick, entered the monastery of Abingdon, where he confessed upon oath that he had learned all his heresies and errors from Pecok.[2] This was before Pecok's promotion to the bishopric of St. Asaph in 1444; and, although Pecok himself was eventually forced in 1458 to resign his see of Chichester and to retire to Thorney abbey, his peculiar form of heresy had little in common with the popular tenets of the Lollards and was combined with a conservative opposition to anti-clerical opinion. Of the superstitious practices, distinct from theological heresies, with which Alnwick had to deal, a curious instance will be found in the charge of necromancy brought against the abbot of Leicester[3]; while in 1442 there came before him a case which implicated a wizard named Thomas Paldych or Poudych of Long Sutton.[4] The proceedings of the Lincoln consistory court, of which a large fragment remains for this period, record three cases of alleged necromancy from Boston in 1446 and a few instances of suspected Lollardy; but these last are of an inconclusive kind, and, in this respect, Alnwick appears to have found less difficulty at Lincoln than at Norwich.

While the evidence for his actions as a visitor of monasteries in the diocese of Lincoln is singularly perfect, we know little of his attitude to the numerous monastic establishments of the diocese of Norwich. It has not been possible for the present writer to examine his register at Norwich, but writers upon East Anglian monasteries appear to have derived little information from it. In the register of William Curteys, abbot of Bury St. Edmunds 1429-46, he figures, however, as a determined opponent of the privileges of the abbey, a standing subject of contention between the bishops of Norwich and the convent. 'He uttered very noisome words against the privileges and exemption of the monastery and breathed forth a wind from the north with strength. But, blessed be God, who leaveth not desolate them that hope in Him! He hath fulfilled His mercy upon us, bridling of His grace the bishop's malice.

[1] Capes, op. cit., pp. 189, 190; *V.C.H. Norfolk* II. 248.
[2] Gascoigne, *Loci e Libro Veritatum*, ed. Rogers, 1881, pp. 29, 30.
[3] See no. XLI below.
[4] Reg. XVIII, fo. 41*d*.

One Clement Denston also, the same bishop's archdeacon,[1] and one Nicholas Bakhot raised a mighty wind against the exemption and privileges; but the monastery of St. Edmund, founded upon a strong rock, stood as a mountain that may not be moved, and confusion covered their faces. And, even as Berith and Asteroth fled from the face of blessed Bartholomew the apostle, so these wicked folk fled when no man pursued. Thereafter by God's will they were taken and fell by their deserts into the pit which they had made.'[2] In view of Alnwick's alleged connexion with the Benedictine order as a monk of one of the greatest exempt houses in England and as prior of one of its cells in the diocese, it may be remarked that it is strange that the monk of Bury makes no point of the apostasy from loyalty to his order which the bishop's action implies; and his silence adds to the weight of proof against the confusion of the bishop with the Benedictine. Further, in the register of abbot Whethamstede of St. Albans, there is a long and detailed account of the dispute which arose out of the refusal of the prior of Binham, a cell of St. Albans, to welcome Alnwick as he passed through the diocese of Norwich on visitation in 1431-2. Alnwick retaliated by appointing the prior, although a member of an exempt house, collector of the tenth in the diocese. Whethamstede took up the prior's cause, and signalised the triumphant issue in 1433 by writing a series of Latin hexameters satirising Alnwick and his friend, the treasurer Cromwell, with far-fetched puns on their names, and praising John Juyn, chief baron of the exchequer, with equally recondite ingenuity.[3] Had Alnwick been previously a member of the monastery with whose privileges he thus found himself at war, it is incredible that the annalist of the dispute should have failed to make the most of the fact.

The present series of visitation records affords abundant proof that Alnwick was painstaking and thorough in his work. In the diocese of Lincoln he had to compete with no independent republics such as that of Bury St. Edmunds; the jurisdiction of St. Albans, although nominally within the diocese, lay upon its southern frontier and practically constituted a small diocese with which he had only nominal concern; while the jurisdiction of Dorchester lay more or less within his control as perpetual founder and patron of the abbey. At Leicester, where he found the abbot apparently prepared to assert an obsolete privilege of exemption, he met the difficulty by treating him as contumacious and refusing to court his opposition.[4] Of any unfairness, however, in his dealings with the monasteries of Lincoln diocese there is no trace. While, like most other prelates who were confronted with the problem, he evidently disliked the existence of ecclesiastical republics, whether regular or secular, in his diocese, his desire was to increase, and not diminish, the spiritual effectiveness of secular chapters and religious

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[1] Archdeacon of Sudbury 1429-52 (Le Neve II, 492). He exch. Keton preb. in St. Martin's-le-Grand for the deanery of Tamworth, 15 Feb., 1428-9, and the deanery for the archdeaconry of Sudbury, 18 April, 1429 (*Cal. Pat.* 1422-9, pp. 531, 532). He became rector of St. Olave, Hart Street, London, 22 Jan., 1442-3, which he exch., 30 Oct., 1444, for the church of Hardingham, Norfolk. He held the preb. of Kentish Town in St. Paul's from 6 June, 1446, to his death in 1452 (Hennessy, *Nov. Rep.*, pp. 356, cxlv. 35). The names of his two immediate predecessors in the archdeaconry of Sudbury are wrongly transposed by Le Neve.

[2] B.M., Add. MS. 14848, fo. 214, printed in *Monasticon* III, 136.

[3] See *Reg. Joh. Whethamstede* (Rolls ser.) I, 300-367.

[4] See no. XLI below.

houses. Just as he asserted his authority as mediator and legislator over the wrangling dean and chapter of Lincoln,[1] so he did his best to reform the disorders prevalent in such monasteries as Peterborough and Ramsey. His proceedings at Peterborough and their effect are discussed in another part of this introduction : they were those of a diocesan conscious of the duty which the monasteries owed him as their ordinary and desirous to enforce his anxiety for their better guidance and governance without undue severity. It is clear also that he desired to increase their effectiveness as centres of spiritual instruction and godly learning. He himself was a learned man, not only versed in canon and civil law, but, as his loan of books from the library at Garendon indicates, a student of theology.[2] Among subjects to which he paid careful attention were the provision of suitable instructors for novices and the maintenance of conventual schools, which, as at Leicester and Thornton, occasionally had fallen into decay,[3] for the 'children of the almery.' In 1428, while he was still bishop of Norwich, he joined with Thomas Langley, bishop of Durham, and John Hore of Childerley, Cambs., in founding the hostel at Cambridge for Benedictine students, in the first instance from Croyland, which developed at a later date into Magdalene college.[4] In certain monasteries, learned monks or canons were chosen to preach the visitation sermon before him. His efforts to reform a monastery by introducing into it well-read men from outside are illustrated in the case of Bardney abbey, one of the most difficult houses with which he had to deal. At his visitation of Spalding priory in August, 1438, it was reported that a monk named Alan Kirketon, when he went to the university, had taken with him certain books of the house and two pieces of silver. The books were a Bible, the *Historia scolastica* or epitome of biblical history by Petrus Comestor, the *Liber sententiarum* of Peter Lombard, the Decretals of Gregory IX, the *Liber sextus decretalium* with the gloss of the cardinal of Ostia, the Clementine consitutions, another volume of Decretals, the *Decretum* of Gratian, the letters of Peter of Blois, the book of concordances,[5] the *Sermones* of Odo, and the *Flores* of St. Bernard.[6] When he returned in 1435, he did not bring back the books, and they had not yet been restored. Kirketon pleaded that he had pawned them to meet his expenses at Oxford, as the prior had not provided him with enough money. Since then, however, he had received his arrears, and it seems probable that the books were recovered. At any rate, when Alnwick continued his visitation in October, 1438, Kirketon had left Spalding to become the prior of Bardney.[7] It can hardly be doubted that he owed this office to Alnwick's perception of his qualifications as a serious student, to which his travelling library, if not his subsequent treatment of it, bears witness. The bishop at any rate had sufficient confidence in him to put the tangled affairs of Bardney and its abbot under his charge

[1] The details of this affair are so well known that there is no need to give it more than a passing reference. For full documentary history see Bradshaw and Wordsworth, *Lincoln Cath. Statutes*.

[2] See no. XXIV below.

[3] See nos. XLI, LXXIV below.

[4] *Cal. Pat.* 1422-9, p. 475.

[5] Probably the *Concordantie Anglice*, the edition, due mainly to the Dominican John Darlington, archbishop of Dublin, of the concordances of Hugues de Saint-Cher,

[6] Probably a book of selections,

[7] See no. LXIV below,

in 1439.[1] Again, in 1447-8, it seems likely that the papal provision by which Gilbert Multon, a monk of Croyland, was preferred to the abbacy of Bardney in face of the candidate elected by the convent,[2] had Alnwick's full concurrence. The rejected candidate had little to recommend him but his zeal for spying upon offenders[3]; while Multon came from a well-conducted house, where he had preached before the bishop in 1440.[4]

Apart from these indications of his zeal for sound learning in monasteries, Alnwick's interest in the educational activities of his age is shewn by his connexion with the royal collegiate foundations at Eton and Cambridge. Eton lay within his jurisdiction on the southern edge of his diocese, while the King's college of St. Mary and St. Nicholas at Cambridge was placed under his charge and that of his successors as visitors. The two occasions on which he consecrated other bishops are connected with the two colleges. On 13 Oct., 1443, assisted by William Ayscough, bishop of Salisbury, and Nicholas Ashby, bishop of Llandaff, he consecrated Thomas Bekynton as bishop of Bath and Wells in the old collegiate church of blessed Mary of Eton, close to which the new church, *nondum semiconstructa*, in which Bekynton celebrated his first pontifical mass, and the new chambers of the college, not as yet *condistincte subtus*, were rising.[5] On 7 May, 1447, in the chapel of King's college—the older chapel, which served for the devotions of the college for many years until the magnificent chapel, begun in 1446, was ready for use,—he consecrated John Langton, chancellor of the university and master of Pembroke hall, who held the prebend of Empingham in Lincoln, to be bishop of St. Davids.[6]

Alnwick's name is connected with two other institutions which, though founded primarily for religious purposes, had also, in common with many chantry foundations of the age, their educational side. The letters patent which sanctioned the erection of the parish church of Tattershall into a collegiate church, bearing date 14 July, 1439, were issued to Ralph Cromwell, knight, cardinal Beaufort, bishop Alnwick, John Scrope, knight, Walter Hungerford, knight, Walter Tailbois, esq., and William Paston, as patrons of the church.[7] Subsequently, on 24 Oct., 1440, Alnwick, as diocesan, decreed the erection of the college, which was confirmed by the pope on 16 Oct., 1441.[8] The foundation consisted of a master and six chaplain-fellows, six lay clerks and six choristers, with thirteen bede-folk: the statutes provided an endowment for a grammar-master and song-master, whose duty it was to instruct the choristers.[9] The resemblance between this arrangement and the foundation of Eton college in 1440, with its provost and fellows, lay clerks, choristers, grammar-master and almsmen, is obvious. The educational provisions at Tattershall, however, did not include the poor scholars who, as Henry VI's plans for Eton developed, became the outstanding feature of his scheme; and the Tattershall grammar-school

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[1] No. III below.
[2] *Cal. Pat.* 1446-52, pp. 116, 117, 118.
[3] See no. IV below.
[4] See no. XIII below.
[5] MS. Harl. 6966, p. 57 (from Wells Reg. Bekynton).
[6] Reg. XVIII, fo. 67.
[7] *Cal. Pat.* 1436-41, p. 292.
[8] *Cal. Papal Letters* IX, 159-63.
[9] Leach, *op. cit.*, p. 256.

never rose to eminence upon its more restricted lines. Again on 6 July, 1448, letters patent were issued to the second earl of Northumberland, bishop Alnwick, Henry Percy, lord Poynings, and a lawyer named John Lematon, licensing the foundation of the chantry of St. Mary, already referred to, in St. Michael's at Alnwick. Here there were to be two chaplains, one of whom was to keep a free grammar-school for poor boys; and the maintenance of such poor scholars is specially emphasised as a principal object of the endowment of the chantry. The presentation of the chaplains was reserved to the earls of Northumberland, but they were to be nominated for presentation by the burgesses of the town.[1] While, therefore, Alnwick was on the one hand an implacable foe of the popular heresies which assumed eccentric and fantastic forms among the poor and uneducated, he also took a prominent place among the ecclesiastics who saw in a sound orthodox education an antidote to novelties of doctrine. The provisions of his will display his interest in the universities of Oxford and Cambridge alike, his preference for priests who had a university education, and his anxiety for the proper instruction of the young of his private household. One instance of his approval of religious movements in his own diocese is the part which he took as principal founder of the guild of St. Mary at Louth, established by the townsfolk in 1446-7.[2]

His episcopate at Norwich and at Lincoln left its mark upon the cathedral church in one place and the bishops palaces in both cities. The shallow porch which covers the twelfth-century western doorway at Norwich was added under his rule, to which period also the completion of the cloister, including the north walk next the church, belongs. He built the existing gatehouse of the palace and provided in his will for the cost of the great west window of the cathedral church, which was executed in the time of bishop Lyhart (1446-72).[3] At Lincoln he is remembered by his additions to the palace. The gate-tower in which the episcopal muniments are preserved, at the north-east angle of the ruined great hall, is still known as the Alnwick tower; while to the east of the tower he added the chapel and the small dining-room below with its adjacent cellars to existing thirteenth-century buildings. The bay window of the great hall and other alterations and additions were also probably due to him.[4] The various late Gothic insertions in the west front of the cathedral church, although their date is not very well established, had probably been finished before his time; but he was buried close to the west end of the nave, where his grave is marked by a modern brass inscription.[5] He gave to the minster the great silver-gilt processional cross and the blue velvet cope with gold orphreys, ornamented on the hood and back with images of the Holy Trinity and the Assumption wrought with pearls and precious stones, which were among the treasure of the church in 1536.[6]

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[1] *Cal. Pat.* 1446-52, p. 170.

[2] *Ibid.*, p. 81.

[3] C. H. B. Quennell, *The Cathedral Church of Norwich*, 1898, pp. 17, 18. For the window, see translation of will below.

[4] E. Mansel Sympson, *Lincoln, a historical and topographical account of the City*, 1906, pp. 296-9. See also R. E. G. Cole in *Associated Archit. Soc. Reports and Papers* XXXI, 380-2.

[5] See the translation of his will below. The place is described as 'in ipsa naui ecclesie in loco illo quo episcopus suam facit stacionem processionis tempore.'

[6] *Monasticon* VI (3), 1283.

A further memorial of Alnwick is found in the episcopal manor-house at Liddington, Rutland, still fortunately preserved as a bede-house. The present structure, on the site of a house whose history went back to the days of St. Hugh, is entirely a fifteenth-century building and is usually ascribed to the time of bishops Russell (1480-94) and Smith (1496-1514), on the strength of the shield of arms over the fireplace of the hall and the shield and motto which occur in a portion of the stained glass. While, however, these later bishops probably added to the embellishment of the building, a large portion of the old stained glass in the windows belongs to the time of Alnwick. The upper part of the window of the great chamber at the west end of the hall has for its groundwork quarries on which are figured conventional lilies with triple cup-like heads and a similar blossom projecting from each side of their stems. Some of these are crossed by a scroll bearing Alnwick's motto, *Delectare in Domino*, and his arms, silver a mill-rind cross sable, occur in the oblong panels of the borders of all four lights.[1] In the second light is a kneeling figure of a prelate in alb, mitre and a dark-red cope bordered with white and lined with gold. His hands are clasped, and an archiepiscopal cross, swathed in a sudary, is carried in the crook of his right arm. From his breast ascends a scroll with the mutilated legend . . . . *regno residens o digna patrona* . . . . *o paradisi gaudia dona*. The window has been much patched and the general composition, which included another prelate's figure, of which the crosier-head remains, and one or more angels, cannot be recovered. It is probable that the lost figure, which carried a scroll with the words *O* [*l*]*ux prefulgens* . . . . *redemisti* . . . [*sine*] *fine manens* . . . . *memorare*, represented Alnwick, while the kneeling archbishop is possibly intended for St. Thomas of Canterbury or Alnwick's patron St. William of York. The quarries and border occur in two of the windows of the hall, and it seems likely that, while Russell or Smith completed the glazing, the remodelling of the fabric of the house was begun by Alnwick, with whom it was certainly a favourite residence.

Alnwick made his will at Buckden in October, 1445. It was proved at Lambeth on 10 Dec., 1449, five days after his death. A copy remains in archbishop Stafford's register,[2] with the marginal title 'Testamentum Willelmi Alnewyke, Lincolniensis episcopi.' For the convenience of the general reader, the text is given here in a translation, the Latin, where necessary, being added in the notes below the page.

> In the name of the most high and undivided Trinity, the Father and Son and Holy Spirit, and of the most glorious virgin and mother saint Mary, of St. Hugh and the whole heavenly host,[3] I William Alnewyke, by the sufferance alone of God bishop of Lincoln, most unworthy, being by the mercy of Jesus Christ sound of mind and body, considering that by the laws of nature and mankind no limit is more surely fixed than death and none more uncertain than the hour of death, and desiring therefore to prevent that uncertain hour

[1] See *Associated Archit. Soc. Reports and Papers* XXXI, 382, for the occurrence of apparently similar glass in the (now destroyed) windows of the palace at Lincoln. The scripture *Delectare in Domino* appeared on the base of the processional cross already mentioned.

[2] Lambeth Reg. Stafford ff. 178*d*-179*d*. The will is here translated from a transcript kindly made by Miss Ethel Stokes.

[3] *tocius collegii superioris*.

[appointed] by God of the goods granted me by the Lord [and] to make disposition therefor,[1] do make and ordain my testament or my last will in the best and most effectual fashion wherein by law or of custom I can, after this manner.

In the first place I commend my sinful soul with what devotion I can to Jesus Christ my Redeemer and Saviour and to His most blessed and most glorious mother and all the saints of God, and I choose my place of burial in my cathedral church of Lincoln in the nave of the same church,[2] in that place wherein the bishop makes his station at the time of the procession.[3] I will also that the funeral expenses to be laid out for me at the time of my burying be not over large or extravagant, but so moderate that they may not be a diversion for the rich or them that have abundance, but rather a comfort and refreshment to the feeble and needy.[4] I bequeath also for alms to be had to every poor man that cometh to the day of my burying or funeral service, iij*d*., on the seventh day[5] j*d*., and on the thirtieth day j*d*. Also to every canon of my church of Lincoln, being my brother therein,[6] that is present at that funeral service in his habit, vj*s*. viij*d*. Also to every vicar that is present in like manner, iij*s*. iiij*d*. Also to every vicar of the second form[7] in manner as above, xx*d*. Also to every chaplain[8] that wears his habit in my church and is present as above, xvj*d*. Also to every poor clerk and chorister of the church in form as above, xij*d*. Also I will that my executors make distribution, even as it shall seem good and fair to them, to men of religion and other priests that come and are present, and to the ministers of my church, if any have been left out.

Also I will that my executors pay all my debts fully and faithfully, and if [it chance] that any man be hurt unduly in his person or property, against God or good conscience, by me or mine, that, when they have learned the truth, they make satisfaction to them that make just complaint.

Also I leave to thirty honest secular priests, to be chosen by my executors in the universities of Oxford and Cambridge in equal number, if so many may be found in the same without stipends,[9] but, if not, [then] in other places within my city and diocese according to the discretion of my executors, to celebrate for my soul and for the souls of all those for whom I am bound for a year immediately following my funeral, if they may be had for that time, [and] otherwise as quickly as it may be done, a hundred and fifty pounds, to be

[1] The text runs *cupiensque propterea horam illam a Deo incertam bonorum michi a Domino collatorum disponere proinde preuenire*. The clerk probably made a mistake in copying, as two clauses have been joined into one regardless of the construction and sense.

[2] *in ipsa naui ecclesie*: doubtless *in naui ipsius ecclesie* was intended.

[3] See note 5 on p. xxiii above.

[4] *sed adeo moderati quod non sint diuitum aut habundancium solacia sed pocius debilibus et egentibus recreacio et refeccio*.

[5] *I.e.* after the funeral.

[6] *confratri meo*.

[7] See *Visitations* I, 140, note I.

[8] *I.e.* chantry-priest.

[9] *non stipendiati*. The *stipendium* is the yearly money payment for which a chantry priest was engaged, where his chantry was not a freehold benefice with permanent endowments in land and rent.

paid them in equal portions at four terms by the aforesaid my executors.

Also I will that for five years immediately following the said first year my executors find at some altar as nigh as may be[1] to the place of my burial an honest priest that shall celebrate for my soul and the soul of master Stephen le Scrope, sometime archdeacon of Richmond,[2] and the souls of all the faithful departed.

Also I will that a hundred pounds in money be distributed among my poor tenants in the demesnes that belong to the bishop of my church, and twenty pounds for the clothes of the same my tenants that are most in need, by the very hands[3] of the same executors or of another person to be deputed hereunto by the same.

Also I bequeath to the works of the churches,[4] to wit, of Liddington ten marks, of Buckden a hundred shillings, of Nettleham forty shillings, of Wooburn Bishops forty shillings, and of Sleaford forty shillings.

Also I will that within the month after my funeral has been celebrated in my church my executors also cause funeral rites to be celebrated for me in the church of Norwich, whereof I was, albeit to no profit, the minister.[5] To the prior of the which church I bequeath a silver-gilt goblet[6] to the value of ten pounds, to the use of him for his life and of his successors the priors in the same, so long as it shall last. And to every monk of the monastery of the same church that is present at my funeral rites, and to the ailing that are unable to be present, to each that shall receive it with the licence of the prior, xx*d*. And to the convent on the day of such funeral rites, a pittance[7] and wine.

Also I bequeath to every house of the four orders of mendicants at Norwich, xx*s*. Also to every order of the mendicant friars at Lincoln, xx*s*. Also to the house of saint Katherine without the gates of Lincoln,[8] xxvj*s*. and viij*d*.

Also I bequeath to the parish church of Alnwick, of the diocese of Durham, for the use of the priests who celebrate there and the parishioners in the same, my third missal in value,[9] an antiphoner, a purple suit of vestments of mine of cloth of gold with golden lions inwoven,[10] to wit, a chasuble, dalmatic, tunicle, three albs, three copes of the same suit, and a chalice at the disposal of my executors. Also I bequeath to the abbot and convent of the canons of Alnwick a pair of little basons of silver with flowers enamelled in their

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[1] *proximius.*

[2] See note 3 on p. xiv above.

[3] *per manusmet.*

[4] *fabrice ecclesiarum.* See *Visitations* I, 39, note 1; 142, note 3. In view of the bequest to Liddington, it is interesting to notice that the handsome nave of the church was entirely rebuilt about this time or shortly after.

[5] *cuius minister fueram licet inutilis.*

[6] *ciphum.*

[7] See note on Pietanciarius, *Visitations* I, 243.

[8] See *Visitations* I, 166. It was at St. Katherine's that the bishops of Lincoln passed the night before their enthronement; and the parish church of their manor of Newark-on-Trent was appropriated to this priory.

[9] *tercium meum missale in valore.*

[10] *unum vestimentum meum blodium de panno auri cum leonibus auri intextis.*

bottom, and a pipe in the side of one of the said basons,[1] for their high altar, and a hundred shillings. Also I bequeath to the Carmelite friars of Hulne[2] in the same place, xls. Also I bequeath ten pounds to the walling of the said town of Alnwick,[3] and to the works of the church of the same, ten pounds.

Also I bequeath to every one of the churches appropriated to the bishop of Lincoln and to his board, a suit of vestments[4] to the value of twelve marks, and to the poor folk of every one of the said churches, to be distributed at the discretion of my executors, fifty marks.

Also to every gentleman[5] dwelling with me during my time in my service, above whatever may happen to be left by me to any one or any of the same in special in the codicils to be made by me hereafter, cs. To every yeoman[6] in like form, five marks; and in like manner to every servant of mine that is called 'gyrom,'[7] forty shillings, and to every page,[8] twenty shillings. Also I will that my executors keep together them of my household that are willing in one lodging together[9] at my costs and pay, and supplying livery in raiment to the same in the manner and at the terms accustomed, for the half of a year immediately after my death, so that they shall be able to make provision for themselves during the said time.

Also I will that my executors, if and so far as my goods may suffice for the matters abovesaid and said beneath, cause to be made at my costs a great window of fit sort above the western entrance into the church of Norwich, for the adornment and enlightening of the same church, in stone-work, iron-work, glass, workmanship and every other needful material.[10]

And I will and ordain that the residue of my goods, with the exception of the goods [named] below or in whatsoever codicils it may chance that I make, to be disposed otherwise or in special, be disposed and distributed after my death in the maintenance of poor scholars of my diocese and of the diocese of Norwich who are apt for study, for their study in the universities of Oxford and Cambridge according to the discretion of my executors, or elsewhere as regards those who do not know their grammar (and in the number of all these I will that the boys whom I shall have dwelling with me at

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[1] *unum par peluium paruarum de argento cum floribus in fundis ipsarum anamellatis et fistula in unius latere dictarum peluium.*

[2] *Holne.* The priory of Hulne, in the valley of the Aln, three miles from Alnwick, was founded for Carmelites by William de Vesci in 1240. The extensive ruins are described by Sir W. H. St. John Hope, *Archæol. Journal* XLVII, 105-29.

[3] Licence was granted to Henry, second earl of Northumberland, lord of the castle and town, and to the burgesses of Alnwick to enclose the town, a great part of which had recently been burned by the Scots with impunity, with a wall, and to machicolate or otherwise fortify the said wall, 1 June, 1433 (*Cal. Pat.* 1429-36, p. 335).

[4] *unum vestimentum.*

[5] *domicello.*

[6] *valetto.*

[7] *I.e.* groom.

[8] *pagetto.*

[9] *in uno simul hospicio.*

[10] *Item volo quod executores mei, si et quatenus bona mea ad supra et infradicta sufficiant, faciant fieri ad meas expensas unam magnam fenestram condecentem supra introitum occidentalem in ecclesiam Norwicensem ad decorem et illuminacionem eiusdem ecclesie in lapidibus, ferramentis, vitro, artificio et alia omni materia requisita.*

the time of my death or going forth on their studies at my expense be included and given the preference) ; in the liberation of persons imprisoned for debt which they have contracted or incurred by misfortune at sea or from thieves or in any other unavoidable way, and not by their own ill rule ; in the repair of the roads and bridges in my diocese and the relief of houses of the poor[1] ; and that they be not divided among my executors, to be disparted and disposed among the same severally, but be gathered together and laid in one sure place or more, even as it shall seem advantageous to them in that behalf. And that, after an inventory has been made by them, they appoint a deputy from themselves or another serviceable man at my costs, to be chosen by themselves in agreement, for the sale of the goods, who shall answer to them all for the receipts under constraint of an oath. The which receipts shall be kept in a sure place, to be laid out and administered by my executors aforesaid according to the disposition and purport of my present will.

Also I will and ordain that my goods, to be disparted and sold by my executors or any one of them to be deputed, be not handed over or delivered, even to be looked at, outside the place wherein they shall be laid up to any buyers, of whatsoever estate or condition they may be, unless they pay a price in ready money[2] beforehand and without delay.

Also, seeing that cruel greed so greatly fills the hearts even of priests of the Lord and, which is more to be wondered at and lamented, the hearts of those who are raised aloft upon the pinnacle of the episcopate[3], that they care not with what pains they may refresh, albeit they do not quench, the thirst of their avarice, so that [as regards][4] the goods of their predecessors, on the ground of want of repair of dilapidation which they pretend that the same have left undone or have caused in the demesnes of their churches or bishoprics, they exact money from the goods of the same deceased contrary to all justice, and wring it from the executors who [grant it] on account of cowardice and the favour which they show rather to the living than the dead, in so immoderate and excessive a quantity that the last wills of the deceased cannot be fulfilled, even in respect of such things as are left from the residue for the use of the poor or for other pious reasons, (and to neglect to withstand their perverse ways is nothing else than to encourage them) ; lest therefore I may seem, to the peril of my soul, to lend consent to anyone that shall succeed me and be willing to go astray, which God forbid, but that I may seem rather, as much as in me lies, to stand in the way of so great a crime that I may not become a partner in guilt, I will and ordain that my executors give to such my successor in my

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[1] *I.e.* hospitals and almshouses.

[2] *ad manus.*

[3] *qui episcopali fastigio sublimantur.*

[4] The Latin at this point becomes involved and the construction in two places is imperfect: *ut suorum predecessorum bona occasione non reparacionis seu delapidacionis quam ipsos in dominiis ecclesiasticis siue episcopalibus non fecisse aut fecisse pretendunt in adeo immoderata et excessiua pecunias de bonis ipsorum defunctorum contra omnem justiciam exigunt quantitate, et ab executoribus qui propter vecordiam et fauorem quem pocius extendunt viuentibus quam defunctis extorquent, quod decedencium voluntates ultime eciam in hiis que relinquuntur in usus pauperum vel alias causas pias de residuo adimpleri nequeunt.*

church that shall be to pacify him, that he may not hinder, annoy, or molest them in the execution of my will, seeing that there exists no other cause, a hundred pounds; albeit I received from my predecessor by the hands of his executors, only in the first place a hundred marks, and at another time a hundred shillings and a pontifical valued at twenty marks and three small cruets[1] for oil and chrism to the value of forty shillings, even as sir William Booth, canon of London,[2] and the aforesaid executors who still survive are able to bear witness, notwithstanding that I found great dilapidation in the buildings of my church and have laid out and spent no small sums of money in their repair and in the construction of new buildings from money procured far beyond the sum for which the rents and revenues of my church of Lincoln, after the victuals and raiment of me and mine had been deducted from the same, could be sufficient, as may clearly appear to anyone who will look into it by my yearly accounts. But if my aforesaid successor will not be able to be so contented, but is bent on encroaching on my goods through right or wrong, I will that my executors, before they in any wise go beyond the sum defined by me above, spend four hundred pounds in defending themselves and my goods.

Also I bequeath to every one of my executors named below who is willing to undergo and take upon himself the burthen of my present testament and the execution thereof and of my codicils in the event of their being made, besides whatsoever reasonable expenses they or any of them may happen to incur in this behalf, twenty pounds.

And I ordain and appoint as my executors of this my testament and last will sir William Estfeld, knight and citizen and alderman of London, sir John Bretone, rector of the church of Therfield,[3] masters Thomas Ryngstede, canon of my church,[4] John Wignelle, doctor of decrees,[5] Thomas Dunkene, rector of Chalfont,[6] and

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[1] *fiolas.*

[2] William Booth, sub-dean of St. Paul's, chancellor 1421-3, prebendary of Consumpta per mare 1421-43, archdeacon of Middlesex 1429-41, and prebendary of Chamberlainwood 1443-7, was at this time also prebendary of Langford ecclesia in Lincoln (1443-7) and probably of Chardstock in Salisbury. He had also held the prebends of Oxton II in Southwell 1416-22 and Dunholme in Lincoln 1420-1, and was rector of Hackney in 1421. See Hennessy, op. cit., pp. 8, etc.; Le Neve II, 144, 163; Jones, *Fasti Eccl. Sar.*, p. 370. He was chancellor to queen Margaret of Anjou. On 9 July, 1447, he was consecrated bishop of Coventry and Lichfield, translated to York 12 July, 1452, and died 12 Sept., 1464. For the history of his burial-place and chantry-chapel in Southwell minster see *Trans. of the Thoroton Soc.* XV, 75-80. For a succinct notice of his family see the account of Sawley church, Derbyshire, in *Archæol. Journal* LXX, 371. He is frequently referred to by Gascoigne in terms of strong disapprobation: e.g. 'indignus episcopus Cestriae, Buth nomine' (*Loci e libro veritatum*, p. 40); 'qui fuit non sciens scienda, nec graduatus aliquo gradu in universitate, qui valde cupidus et insipidus reputabatur' (*ibid.* p. 48); 'legista juris regni, qui confert beneficia et praebendas pueris et juvenibus' (*ibid.*, p. 52: see also p. 194).

[3] Prebendary of Sutton-cum-Buckingham in Lincoln 1448-65 (Le Neve II, 217); of Moreton-cum-Whaddon in Hereford 1446-65 (*ibid.* I. 513).

[4] Prebendary of Brampton in Lincoln 1440; of Castor c. 1451-2; died 1454 (Le Neve II, 117, 127); prebendary of Moreton-cum-Whaddon in Hereford c. 1439-46 (*ibid.* I. 513).

[5] John Wygenhale or Saresson, vicar-general and official-principal of the diocese of Norwich in 1436; archdeacon of Sudbury 1452 (Le Neve II, 495, 492).

[6] Prebendary of Thorngate in Lincoln before 14 Oct., 1433 (Reg. XVII. fo. 130*d*), which he exchanged for Monmore prebend in Wolverhampton 24 Nov., 1435 (*ibid.*, ff. 85*d*, 86).

Thomas Twyer, rector of Easton[1]. And the opinion of the majority of these as to what is to be done shall prevail, if any difference, which God forbid, should arise among them respecting the execution of the present testament and whatsoever codicils I shall make ; and that shall prevail which shall be done or ordained by the more part, provided it does not come in the way of my present will.

In witness of all which things I have sealed this my present testament, containing my will, with my seal of hand and have made it close under my great seal as bishop. Given at Buckden on the twelfth day of October in the year of our Lord 1445.

Also I bequeath to Agnes, my brother's daughter, the relict of Richard Haytone, twenty pounds ; and to N. their daughter, twenty pounds, if she be not married in my life-time.

If the official documents of his episcopate allow us little personal intercourse with Alnwick, his will at any rate gives us positive evidence of a high rectitude of character and a strong business capacity which his official acts do no more than suggest. The personality which it reveals is that of a prelate who, amid the religious decline and political confusion of his age, maintained worthily the traditions bequeathed to the see of Lincoln by St Hugh, Robert Grosseteste, and John of Dalderby.

III.

Apart from the series of records contained in the following pages and documents of a kindred nature printed in Bradshaw and Wordsworth's *Lincoln Cathedral Statutes*,[2] the evidence for Alnwick's general administration of his diocese is rather scanty.

His register, from the biographer's point of view, is an unsatisfactory volume. It is in the nature of such a register, which is a book of precedents, not a consciously compiled legacy to the historian, that it should contain only a comparatively small selection from the bishop's official correspondence, together with such memoranda as were necessary for reference. Records of institutions and ordinations were kept, not for the sake of the industrious antiquary, but to furnish evidence in the case of a disputed presentation or a doubtful title. Such letters, selected from Alnwick's register, as are printed in the present volume were preserved, not because the registrar felt a special interest in the attempt of a nun to leave Gracedieu priory or in the monk of Bardney who had successfully undertaken the administration of the declining abbey of Humberstone, but because, when next a monk or nun requested to be transferred from one religion to another, and when the next case arose of an obedientiary of one monastery taking charge of another for an extension of time beyond his original appointment, the model for the necessary correspondence could be looked up in the register and found

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[1] See note 3 on p. 60 below. Easton=Bringhurst, Leices., of which Great Easton was a chapel. The chapel, of which the earliest portions are probably of eleventh-century date, served the chief centre of population in the parish and superseded the parish church in importance. For the consecration of the chapel-yard at Great Easton during the great pestilence of 1349, see *Archæol. Journal* LXVIII, 313-4. Twyer died in 1461 : the institution of his successor to Bringhurst is not recorded at Lincoln, but the presentation, on 6 June, 1461, is noted in Peterborough Reg. Assheton-Ramsey, fo. 55*d*.

[2] See especially vol. III, 364-538.

without difficulty by the help of its marginal title.[1] But, although Alnwick's register contains much interesting and varied material among its small collection of official documents, it was compiled negligently and imperfectly. The work of transferring documents to it from the rough copies which existed in the bishop's chancery was certainly not begun until Alnwick had been bishop of Lincoln for some years ; and there is some reason to believe that, instead of being kept as a permanent book of reference and posted up at proper intervals, it was composed from a mass of imperfect and ill-sorted material towards the end of Alnwick's episcopate. The memoranda of institutions, for example, are arranged without regard to consecutive dates. The registrar evidently worked from detached sheets of paper, such as those which are bound into Flemyng's register, on which were recorded institutions from all the archdeaconries made at various places and dates.[2] In copying these out, he divided the places concerned into their archdeaconries, but made no attempt at chronological order, so that in each archdeaconry extraordinary dislocations of date are to be found.[3] Further, the registrar was not over-careful about his spelling,[4] his writing was crabbed and somewhat infirm,[5] and his copying was frequently mechanical.[6] We cannot be certain in many cases that he dated his documents rightly ; and, in examining the date of each document in the register and fitting it into the bishop's itinerary, the present editor has found many documents dated upon the same day from places too remote from each other to make it likely that the bishop began the day at one and ended at the other. The probable explanation of this discrepancy, in which Alnwick's register is not singular, is that two sets of dates are recorded indifferently, one referring to the bishop's, and the other to his vicar-general's movements.

This difficulty appears at the very beginning of Alnwick's episcopate.[7]

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[1] See the letters printed at the end of nos. XXVIII and XXXII, pp. 127-9 and 148 below. In both these cases the marginal titles in the register, printed at the head of the document in the present volume, contain specific mention of the persons or religious houses concerned. But see the general title of the short document printed on p. 183 (no. XXXVIII, and cf. *Visitations* I, 29 (no. XI), 64 (no. XXVIII), 69 (no, XXIX), 81 (no. XXXIV), 91 (no. XXXVII) (b), 92 (no. XXXVIII), 99 (no. XLI). 107 (no. XLIV), 111 (no. XLVI), 113 (no. XLVII).

[2] Reg. XVI, ff. 196-198*d*. These leaves contain records of institutions which were subsequently copied for permanent record into the parchment quires relating to the various archdeaconries.

[3] Thus on fo. 108 there is a series of institutions ranging chronologically from 17 May, 1438, to 29 June, 1439. On fo. 108*d* the dates are in order as follows : 14 Dec., 1440 ; 2 April, 1438 ; 12 Sept., 1440 ; 4 May, 1438 ; 2 Nov., 1448. The institutions on ff. 109-109*d* cover 4 April, 1448, to 4 July, 1449, without chronological order. On fo. 110 the dates are : 1 March, 1447-8 ; 7 Dec., 1447 ; 18 and 19 Jan., 1446-7. On fo. 110*d* : 10 Oct., 1442 ; 7 Aug., 1443 , 11 Oct., 1442 ; 15 March, 1444-5 ; 29 July 1444. On fo. 111 : 27 and 18 Oct., 1444. This irregular arrangement, which is typical of the whole register, indicates that the memoranda from which the records were copied were made irregularly, probably by economising blank spaces in the sheets of paper which were gradually filled up by the clerks on their travels.

[4] See, e.g., the forms *exibias*, *exedant*, for *exhibeas*, *exeedant*, p. *28* below.

[5] Cf. note 1 on p. *148* below.

[6] See, e.g., the careless reading *ad statum* for *adstatim* on p. *128* below. A curious example of carelessness occurs on fo. 109, where the prebend of Thorngate is called the prebend of 'Thurgarton.'

[7] The account of Alnwick's movements which follows is formed by the collation of the dates recorded in his register, the Visitation MS., and the documents printed by Bradshaw and Wordsworth. It has not been thought necessary to give specific references for every date.

Of the earliest documents, the few dated from Lincoln were probably issued by the vicar-general in the bishop's name; while those dated from London must have emanated from the bishop himself. It is fairly clear that he cannot have been at Kirby Bellars in Leicestershire on 6 Nov, 1436[1]; while a document dated at Dunstable on 15 March, 1436-7, takes its place between two London documents of the 14th and 16th, and therefore is more likely to mark the movements of one of his clerks than his own. At any rate, he seems to have remained in London after the restitution of his temporalities on 16 Feb., 1436-7,[2] until about Lady day. On that day a document is addressed from Eynsham, to which again some uncertainty attaches, and it is not until three days later, when we find him at the palace of Lincoln, that we can determine upon his whereabouts with confidence. 28 March, 1437, may be taken as marking approximately the date of his enthronement at Lincoln.

The next date, Oxford, 17 April, 1437, is hard to explain; but from 19 April to 2 August the bishop appears to have taken up his quarters at St. Leonard's priory, outside Stamford.[3] He may have been in London for a time at the end of April, and oñ 24 June there is a date from Liddington, which is only some twelve miles from Stamford. In August he moved westward, and we obtain a puzzling series of dates which is obviously wrong, viz. 13 August, Leicester; 14, Daventry; 15, Leicester; 20, Canons Ashby priory. The Daventry date should probably come somewhere between 15 and 20 August. No records of any visitations of the priories at Daventry and Canons Ashby for this date remain. On 23 August the bishop was at Buckden. On 31 August there is a date from London, but on 6 September he was again at Buckden, had moved to Sleaford six days later, and evidently went from Sleaford to Lincoln for his primary visitation of the dean and chapter, which occupied the first eight days of October.[4] Buckden, 9 October, is probably a clerk's or commissary's date. Stamford, 11 and 21 October, seem more genuine; and no doubt can be cast upon Shene, 30 October. The bishop appears to have been in London, at his house in the Old Temple, for most of November, in spite of a doubtful claim for Stamford on the 17th, and to have gone to Buckden a little before the 26th. It was from Buckden that he made his visitation of Peterborough abbey on 10 and 11 December. This is the earliest visitation of this series of which the minutes remain.

As Hitchin occurs on 20 and 21 December, it is possible that Alnwick spent his second Christmas as bishop of Lincoln in London. He was in Lincoln, however, during a large part of January, 1437-8, and, while there, made the first of his interesting visitations of Bardney (26 and 27

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[1] It should be noted, however, that he was at Kirby Bellars on 26 Nov., 1440 (p. 164 below). The 1436 date occurs in Reg. XVIII, fo. 146*d.*, among a set of institutions which give the following itinerary: 30 Oct., Lambeth (fo. 146); 2 Nov., Lincoln; 6 Nov., Kirby Bellars; 7 Nov. Lambeth. Such an order of movements is in the highest degree improbable.

[2] *Cal. Pat.* 1436-41, p. 38.

[3] Bishop Flemyng appears to have resided at Fineshade priory in the same neighbourhood during the autumn of 1420, soon after his arrival in Lincoln diocese (*Visitations I*, p. xx.). Perhaps repairs on the various episcopal manors dictated this choice of a temporary residence in the neighbourhood where communication with the Lincolnshire manors and with Buckden and Liddington was easy.

[4] See Bradshaw and Wordsworth, *op. cit.*, III, 364-422.

January). He seems to have gone to Liddington for the second half of February, but was back at Lincoln, at the palace and at the manor of Nettleham in March, and on 19 March was once more at Bardney.

On 28 March, 1438, the bishop was at Castle Bytham, travelling southwards. On 2 April he passed through Stilton and Peterborough on his way to London. From 10 to 13 April his documents are dated from Windsor. Later on in the month and for a large part in May he resided at the Old Temple. He left London for his house at Wooburn in Buckinghamshire before 28 May; and from Wooburn he came by way of Northampton (7 June) to Liddington, where he arrived about 9 June and stayed till the end of July. Here, however, the dates begin to be duplicated in the usual puzzling way. From 29 July, when we know that Alnwick was visiting Ulverscroft priory, Liddington recurs sporadically until 26 August, coinciding with Sleaford on 12 August and on 26 August with Buckden. The bishop, on leaving Ulverscroft, appears to have paid a visit to the treasurer Cromwell at North Wingfield in Derbyshire: This is probably the meaning of 'Wynfeld' (8 August).[1] He then proceeded to Sleaford (12 August), and from here may have held a visitation of part of the archdeaconry of Lincoln. At any rate, he visited Markby (19 August) and Spalding (21 August) priories, was at Buckden on 23 and 26 August, and apparently in London on the 30th. We lose sight of him until 20 September, when he had retuned to Buckden. Three days later he visited the college of Fotheringhay, a visitation reported, like all those of this year, at considerable length; and on 28 September he was at St. Neots priory. Buckden remained his headquarters until about 18 October: from 25 to 29 October he was at Wooburn, in London from 13 to 17 November, and at Liddington by 24 November.

We may assume that the Christmas of 1438 was spent at Liddington. On 1 February, 1438-9, the scene is changed to Nettleham. After 7 February, when the place, Sleaford, is probably genuine, there is some confusion of date. Liddington prevails till the end of the month; but the bishop actually seems to have left Sleaford on the 13th. He passed through Oundle on the 14th, and probably travelled by way of Northampton to Wooburn, where we find him on the 19th. From this point until the end of 1439, the dates indicated are as follows:

March, 1438-9. 6-12, London; 16-27 (1439), Liddington; 30, Sleaford.

April, 1439. 1-8, Nettleham and Lincoln; 9, Sleaford; 13, Buckden; 16-28, London. On 29 April there is a misleading date from Stamford, possibly transferred by mistake from 1447.

May, 1439. 2-10, London; 17, Buckden; 20, Liddington; 23-27, Sleaford.

June, 1439. 1-3, Sleaford; 8-23, Lincoln and Nettleham (visitation of dean and chapter, 8-11.[2]) The end of the month is doubtful.

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[1] This conjecture may be qualified by noting that in 1438 the possession of the manor of Wingfield was still in dispute, as it had been since 1429, between Cromwell and sir Henry Pierrepont. Cromwell did not obtain legal possession until 1441, when or soon after which he began the splendid house in ruins of which remain. See the summary of the history of the manor by W. H. Edmunds, *Guide to Winfield Manor*, p. 11.

[2] Bradshaw and Wordsworth, *op. cit.* III, 427-38.

Sleaford occurs on 28, Nettleham and Liddington on 22, which is impossible.[1]

July, August, 1439. Documents from Sleaford 4, 6, 14, 17 July, and 7, 9 August. But on 10 and 11 July the dates are Brentford and London. The bishop probably went to London before 10 July and did not leave London till the end of August. The Sleaford dates therefore are not personal.

September, 1439. 2, Wooburn; 6-27, Buckden (with a colliding date, 24, Sleaford); 28, visitation of St. Neots priory.

October, 1439. 5-14, Buckden; 15, visitation of Huntingdon priory; 16-31, Buckden.

November, December, 1439. 9 Nov., Buckden; 14 Nov.-14 Dec., London, with colliding dates from Buckden; 19-22 Dec., Buckden; 23 Dec., Liddington.

Christmas of 1439 was apparently spent at Liddington. The period 1439-40, starting with Liddington, 1-3 January, is very perplexing. On 17 January there comes a doubtful date from Nettleham. On 3 and 4 February Lincoln cathedral and Nettleham are probably genuine; but this Candlemas visit is thrust in between one visit to Reading (23-29 January) and a second (6-8 February). If this is so, Alnwick must have travelled quickly, as on 6 February Northampton appears as well as Reading. On 14 February, there is a date from Liddington: on the 20th, Alnwick was at Lincoln, and from 22 February to 22 March he was at Nettleham, paying his third visit to Bardney on 17 March. Two dates at the end of February, from Liddington, do not seem to belong to the personal series.

Lady day, 1440, found Alnwick at Windsor. The next dates are 31 March, Tattershall; 1 April, Nettleham; 3 April, Cambridge. Alnwick's business at Cambridge, if there is no mistake in the year,[2] was soon dispatched, and three days later (6 April) he began a visitation of the archdeaconry of Stow. This is his first systematic visitation which can be traced of any archdeaconry in his diocese, although there are indications, as has been noted, of a visitation of a portion at any rate of the archdeaconry of Lincoln in 1438. The dates are:

6 April, Torksey and Fosse priories; 7, Heynings priory; 8, 'Benyng' (an error for 'Henyng,' *i.e.* Heynings): 9, Nettleham; 11, Gokewell priory; 12, Thornholm priory (one entry gives Thornton, and obvious error); 16, Spital-in-the-Street, Nettleham.

The bishop left Lincoln about 18 April, and journeyed by Liddington (21 April) and Buckden (25 April) to London, where, in spite of a colliding date from Sleaford, he must have arrived on the 26th. The last date from London is 4 May, but there is a premature date from Buckden the day before. The occurrence of Bedford, however, on 13 May seems to shew that Alnwick did not leave London on his way to Sleaford (20-31 May) till some time after the 4th.

From Sleaford, after 13 June, he made a thorough visitation of

[1] The long injunctions for Ramsey are dated from Nettleham, 13 June, 1439. The visitation is undated, but it may have been made while Alnwick was at Buckden in April or May.

[2] That this date, however, refers to 1441, is more than probable. See note 2 on p. xxxvi below.

Lincoln archdeaconry, beginning in the south-west of the county. His course was as follows :

16 June, Bourne abbey ; 17, Bourne ; 18, 19, Croyland abbey ; 21, Shene (probably an error)[1] ; 27, Spilsby ; 2 July, Alford ; 4, Louth ; 6, Humberstone abbey ; 7, 8, Wellow abbey ; 9, 10, Nuncoton priory ; 11, Thornton abbey ; 14, Elsham priory ; 19, Benniworth ; 21, Tetford ; 22, Horncastle ; 23, Stixwould priory ; 25, Stainfield priory, Nettleham ; 28, Nettleham, Lincoln ; 30, Sleaford. To the personal visitations of this tour should be added that of Legbourne priory (Sunday, 3 July), which was performed by commission. The archdeaconry, however, was not yet wholly covered. Throughout August Alnwick was mainly at Sleaford, but he visited Boston on 5 August, probably because he had omitted the deanery of Holland in his progress of 19-21 June.[2] On 29 August he was at Biggleswade and two days later in London ; but he was again at Sleaford from 12 to 22 September, at Nettleham on the 28th and 29th, and at Tattershall on the 30th. Lincoln archdeaconry was finished in October, when the dates fall thus : 3, visitation of the cathedral[3] ; 5, Nettleham ; 6, Bardney abbey, Nettleham (also Sleaford, which must be wrong) ; 7, visitation of the cathedral continued ; 9, Nettleham ; 12, Nocton park priory ; 13, Blankney ; 14, Kyme priory ; 16, Sleaford ; 21, the Stamford monasteries.[4]

From Stamford Alnwick went to Liddington (24 October)[5] and Buckden (30, 31 October). Sleaford, 6 November, may fairly be dismissed ; but from 8-11 November the bishop was once more at Liddington, which evidently formed the starting-point for a visitation of the neighbouring archdeaconry of Leicester. This was performed in two sections, between which Christmas intervened, thus :

November, 1440. 21, Laund priory ; 22, Owston abbey ; 24, Bottesford-by-Belvoir ; 26, 27, Kirby Bellars priory ; 28, Asfordby.

December, 1440. 1-5, Leicester. This completed the visitation of three deaneries, viz. Goscote, Framland and the Christianity of Leicester.

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[1] This is impossible to explain. The only alternative is to suppose that there is a mistake in the year and date, or that some place in Lincolnshire, between Croyland and Spilsby, is meant. None, however, seems likely, and the word may be simply an error for Sleaford.

[2] Croyland abbey was in the deanery of Holland, but Boston was the natural centre for the visitation of the deanery, as distinct from the monasteries within its borders. As regards the deaneries, the June and July visitations suggest that Aveland deanery was visited at Bourne, Bolingbroke at Spilsby, Calcewaith at Alford, Louthesk and Ludborough at Louth, Grimsby at Grimsby, Yarborough between 19 and 21 July, probably at Barton-on-Humber or Brigg, Wraggoe at Benniworth, Hill at Tetford, Horncastle at Horncastle, and Gartree between 23 and 25 July. There is room between 27 June and 2 July for a visitation of Candleshoe deanery, probably at Wainfleet or Burgh, and between 14 and 19 July for Walshcroft deanery, probably at Market Rasen. This would cover the whole of the archdeaconry between the Witham and the Humber.

[3] Bradshaw and Wordsworth, *op. cit.* III, 443-50.

[4] This second part of the visitation may have opened with the visitation of the deanery of the Christianity of Lincoln at Lincoln. Blankney on 13 Oct. indicates a visitation of Longoboby deanery, which was probably followed by one of Lafford deanery at Sleaford. The deaneries of Grantham and Beltisloe may have been visited between the 16th and 21st, and there is room for Ness and Stamford deaneries about the 21st. The two deaneries of Graffoe and Loveden are unaccounted for ; but one could have been visited easily from Lincoln between the 9th and 12th, while the natural date for Loveden deanery would fall about 17 Oct., on the way from Sleaford to Grantham.

[5] It was on this date that he issued the decree erecting the church of Tattershall into a college, of which he was one of the joint founders (*Cal. Papal Letters* IX, 159-63).

6-12, Lincoln, and 14, Sleaford, are rather suspicious dates; but 15-30, Liddington, may be taken as right.

January, 1440-1. 8, Liddington; 11, Kibworth; 19, Breedon priory; 20, Langley priory; 21, Gracedieu priory; 22, Garendon abbey.[1] This concludes the Leicester dates, and accounts for two more deaneries, Gartree and Akeley. The south-western and western deaneries of Guthlaxton and Sparkenhoe were probably taken between the 11th and 19th.

From February, 1440-1, there is a series of dates so puzzling as to be well-nigh baffling. In February the bishop appears to have gone from London (8-15) to Buckden (19) and Liddington (20). The March dates, however, give London (1-4), Sleaford (6, 7,), Nettleham (8), Liddington (9, 10), Sleaford (11), Nettleham and Lincoln (17-23). Out of these contradictory details, a short visit to Lincoln may be fairly inferred. On 27 March, 1441, we have an indisputable visitation of Dorchester abbey, and next day the bishop was at 'Wat'lyng,' probably an error for Watlington, or, it may be, Wallingford. He also appears in London on the 28th, which can hardly be right, as he was at Buckden on the 31st, and London would have been out of his way. But the dates, 'Byllesfeld,' i.e., Bitchfield, near Grantham, for 1 April, and Huntingdon (4 April), are irreconcilable with straightforward progress. Again, Lincoln and Nettleham occur on 13, 14, and 19 April, but London comes in the way on the 15th, and Liddington appears on the 25th. This question, complicated by the Bitchfield-Huntingdon problem, is past settling.[2] The bishop, however, was certainly at Lincoln on 24 April.[3] Despite the intrusion of Nettleham on 15 May, there is some case for London from the 5th to the 19th of that month, and we are on sure ground at Wooburn from 21 May to 13 June. During this stay, Alnwick visited Dorchester abbey a second time on 1 June, so that we can confidently reject a document dated from Lincoln on that day as affording any evidence of his personal doings.

He either spent June at Wooburn or varied his residence for a short time between Wooburn and London. The dates are: London 22-26 June; Wooburn 29 June—8 July; London 11-13 July. Daventry, 15 July, however, indicates that the London dates may be those of his clerks in his absence, and that he may have journeyed from London by way of Daventry to Buckden, where we can safely conclude that he was

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[1] See note 3 on p. 112 (no. XXIV). As Garendon was a Cistercian house and therefore exempt, Alnwick's visit was made merely to claim the rights of hospitality due to a bishop *causa primi adventus sui* from an exempt house.

[2] A possible solution is that the date assigned to Bitchfield is wrong and that he was there after 4 April on his way to Lincoln. Liddington (25 April) probably marks his return in the direction of London. It need hardly be remarked that the mention of a small place like Bitchfield affords more trustworthy evidence for a bishop's personal movements, where doubts arise, than conflicting dates from any of his official residences, from which mandates could be issued in his name during his absence. In this case, the mention of Bitchfield enables us to explain the Lincoln and Nettleham dates in April as personal. That the Bitchfield date, however, is wrong as it stands may be concluded from the fact that the foundation-stone of King's college at Cambridge was laid by Henry VI on 2 April, 1441. Alnwick was not likely to be absent from this function. Huntingdon on 4 April may thus mark his journey from Cambridge to Lincoln, in which case Bitchfield should be transferred to some time between 4 and 13 April. The date from Cambridge, 3 April. 1440, noted above, probably should be taken as referring to 1441 (see note 2 on p. xxxiv above).

[3] Bradshaw and Wordsworth, *op. cit.*, III, 450-3.

from 17 July to 16 August at earliest.[1] September is again a puzzling month. Nettleham and Nottingham are found on the 9th, Nottingham on the 10th, Nettleham from the 14th to 18th, Sleaford and Liddington on the 19th, Sleaford from the 10th to 26th, Liddington from the 27th to 3 October. This is obviously a double set of dates, from which nothing definite can be concluded, apart from a probable visit to Nottingham.[2] October, from the 9th to the 27th, seems to have been spent in London, from which Ankerwyke priory, visited on 10 October and again at the end of the month, was accessible. Alnwick's relations with his Buckinghamshire archdeaconry are not easy to discover; but he may have made a visitation of the archdeaconry during one of his visits to Wooburn, a favourite place of residence with him.

There is again some difficulty as to November, 1441. The dates are: 5, Oseney; 9-16, London; 20, Buckden; 22, Liddington; 27, Tattershall castle and London (an impossible combination)[3]; 30, Liddington. Still, apart from the London date on the 27th, these dates may stand. Liddington was certainly Alnwick's head-quarters from 4 December at latest to 17 January, 1440-1, at earliest. The dates Buckden (11 December) and Sleaford (26 December) are discountable upon the theory of double sets of dates already enunciated. There is an excellent illustration of this theory during the period 1441-2. It is probable that from 28 January until the beginning of May, 1442, the bishop was partly in London, partly at Wooburn. There is only one document (25 February) dated from Wooburn, while dates from London are fairly continuous. But the bishop's passage to and fro is marked by three occurrences of Beaconsfield, viz., 14 and 23 February and 17 March. On 14 Feb., however, in addition to the date from Beaconsfield, there is one from Lincoln; and, on 15 Feb., there is also a duplication of places, Lincoln and Buckden. The dates of these documents, collected, it must be remembered, at a date some time after they were written, for transcription into the register, may be wrong; but, assuming that they are right, they clearly show how much business, irrespective of the bishop's personal movements, was transacted by his clerks and officials. This is illustrated again by dates from Nettleham on 14 and 18 April, and by one from London on 10 May, after Alnwick had gone northwards.

For the summer of 1442 his movements are clear and interesting. He left London by 7 May, when he visited Markyate priory. Next day he was at Northampton, and on the 10th at Liddington. From 18 to 25 May we find him at Sleaford, and from 29 May, when he paid one of his many visits to the dean and chapter of Lincoln,[4] to 16 June at

[1] But it is certain that he was at Daventry on 15 July, 1442, so that the date in this case is probably a year wrong.

[2] Nottingham lay outside the diocese, and Alnwick may have gone there on public business. It is hardly likely that Nottingham, which occurs more than once, is an error for Nettleham.

[3] Alnwick's visits to Tattershall are doubtless explained by his friendly relations with Cromwell, who was at this time engaged in establishing his college of chantry-priests in Tattershall church. See note 5 on p. xxxv above. It seems probable that Cromwell had by this time completed his great works at Tattershall castle. He proceeded about 1441 to build his new house at North Wingfield (see note 1 on p. xxxiii above). It is clear from the preamble of his will and from the architectural details of the building that the church of Tattershall was not rebuilt until some years after his death in 1456.

[4] Bradshaw and Wordsworth, *op. cit.*, III, 457-8.

Nettleham. On 17 June he returned to Sleaford and, two days after, set out from Stamford upon the visitation of the archdeaconry of Northampton, which hitherto he does not seem to have visited fully in person. The progress of this visitation was as follows :

June, 1442. 19, St. Michael's priory, Stamford. 22, Pipewell, a date which points to an intermediate visitation of the deaneries of Rutland and Weldon. 23, Peterborough abbey; 26, Fotheringhay college ; 28, Tichmarsh ; 29, 30, Irthlingborough college. This progress through the deaneries bordering the Nene valley was steadily continued next month.

July, 1442. 1, Higham Ferrers college ; 2, 3, Wellingborough ; 7, St. James' abbey, Northampton ; 11, Brackley hospital[1] ; 12, Chacombe priory ; 13, Canons Ashby priory ; 15, 16, Daventry priory ; 17, Daventry, Catesby priory, Yelvertoft ; 21, Rothwell priory. From this point he came, probably by way of Liddington, to Sleaford, where or at Nettleham (17 August) he remained until, late in the month, he came to London. From 12 September to 28 October his main place of abode, allowing for some non-personal dates, was Wooburn, from which, on 15 and 16 September, he went to Oxford, while, on 10, 11 and 15 October, documents are dated from 'Charleton.'[2]

Buckden, after a longer absence than usual, became his headquarters early in November ; and from here he undertook the visitation of Huntingdon archdeaconry. The dates are scanty, viz. : 20 November, Stonely priory ; 29, Ashwell, Herts. ; 30, Wymondley priory ; 11 December, St. Mary's, Huntingdon. Liddington occurs on 16, Northampton on 17 and 18 December ; but Christmas probably was spent at Buckden, where we find the bishop on 11 January, 1442-3.

The second half of January was employed in the visitation of Bedford archdeaconry. The dates are : 15, Bletsoe ; 16, Harrold priory ; 17, Turvey ; 18, Newnham priory ; 19, St. John's hospital, Leicester (an obvious mistake for Bedford) ; 20, Woburn abbey, an exempt house which was a little out of the way ; 21, Elstow abbey ; 24, Dunstable priory ; 28, Biggleswade ; 29, Northill college.

The bishop now returned to Buckden (1 February) and so, by Liddington (7-15 February), to Sleaford (20 February). From now until 28 June, 1443, he was chiefly at Nettleham and Lincoln (29 March-16 May, 1443) and at Sleaford (20 February-17 March, 1442-3, and 23 May-28 June, 1443. Two visits to the dean and chapter of Lincoln are marked on 29 April and 20 May,[3] and on 12 May there is a date from Benniworth. London and Wooburn occur early in July (8-10 and 13) and again from 23 August to 1 September ; but there is an intermediate period at Liddington (18 July-18 August). During this period, the bishop paid a visit of a few days to Lincoln, where the altercations of dean and chapter called for constant attention. This is clearly marked by a date from Sewstern, on the borders of Leicestershire and Lincolnshire and on the road from Liddington to Lincoln (3 August), by the

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[1] A visitation of St. John's hospital, Northampton, seems to have been contemplated for the same day, but was not held. See no. XLIX below.

[2] There is no means of identifying this place with certainty. Charlton-on-Otmoor, Oxon, seems not improbable ; but Charwelton, Northants, near Daventry, may be meant.

[3] Bradshaw and Wordsworth, *op. cit.*, III, 461-4.

occurrence of Lincoln (7 August), and by that of Sewstern again on the return journey (9 August).

After 1 September, 1443, the limit of the second visit to London just mentioned, there occurs a series of up-and-down journeyings, which may be summarised thus:

September, 1443. 4, Buckden; 9-18, Liddington; 22, Sleaford; 24, Nettleham.

October, November, 1443. 5, Liddington: 10, Bedford; 13, Eton[1]; 16, October-29 November, London. There is a non-personal date from Buckden on 31 October, and one, probably personal, from Wooburn on 2 November.

December, 1443. 2, Buckden; 4-31, Liddington.

January, 1443-4. 1, Liddington; 5, 6, Ampthill; 9-17, Liddington; 22, Sleaford. These dates, in view of the fact that Alnwick was certainly in Cambridge at the beginning of February, are somewhat suspicious. The visit to Ampthill is unexplained, unless it was a stage on the way to London or Cambridge; and the Sleaford date can hardly refer to the bishop himself.

February, 1443-4. 1. 2, Cambridge; 3, Huntingdon; 6, Sleaford. From this time until at any rate 9 May, 1444, Alnwick was in Lincolnshire, chiefly at Nettleham. On 1 and 9 May he was at Lincoln, in the chapter-house, and on 8 May he visited Bardney abbey.

The summer of 1444 is a difficult period. After 9 May the register gives the following dates: 13 May, London; 14 May, Sleaford and Wooburn (quite incompatible); 16-23 May, Sleaford; 28 May, Liddington and Nettleham (incompatible again); 4 June, Liddington; 10, 11 June, Buckden; 14, 15 June, London; 17 June, Banbury; 18, 20 June, London; 26 June, London; 28 June, Wooburn; 30 June, London. The July dates are: 3, 6, London; 15, Wooburn; 17, Liddington; 20-29, Buckden. August: 1-9, Buckden; 16-22, Wooburn; 28-31, London. September: 5-16, Buckden; 17-26, Liddington. October is a month of discrepancies: 1, Buckden; 13, Nettleham; 15, Nettleham and Buckden; 16, Nettleham and Sleaford; 18, Sleaford; 22, 23, Buckden; 24-29, London. Reading this evidence carefully, the most likely solution, to which the Banbury date of 17 June gives a clue, is that the bishop left Sleaford in May, proceeded to Liddington or Buckden, and then, travelling across country by Northampton and Banbury, took up his residence at Wooburn about the end of June. He may have moved to Buckden in September, but there is a date from Wooburn as late as 3 November.

There can be little doubt, however, that after 8 November Alnwick left either Wooburn or London for Buckden (12-20 November), and that, in spite of an intrusive date from London, he reached Liddington on or about 23 November and spent Christmas there. On 31 December he was at Sleaford.

For 1444-5 the dates are straightforward. January: 2-12, Sleaford; 15-30, Nettleham. February: 13-18, Sleaford; 24, 25, Buckden; 26,

[1] This date is established by the memorandum of Thomas Bekynton's consecration as bishop of Bath and Wells, in his register at Wells (Stubbs, *Reg. Sac. Angl.*, p. 89, and note 5 on p. xxii above).

Biggleswade. March: 1-10, London. On 11 March (Sleaford) uncertainty begins again: for 15 March shows Wooburn; 20 March, Liddington; 23, 24 March, Sleaford; 30 March, 1445, Nettleham; 31 March, Nettleham and Sleaford. April runs as follows: 4, Sleaford; 9-21, Liddington; 22, Northampton; 28, Liddington. On the whole, these dates may be accepted, but they imply a somewhat hasty change of residence without that evidence of intermediate places which, where it comes, is invaluable.

The dates for May, 1445, are indisputable: 6, Cambridge; 8, Buckden (possibly non-personal); 9, London; 17, Wooburn. Wooburn was the point of departure for the visitation of Oxford archdeaconry, of the stages of which we have full record. They were, in May: 21, Goring priory; 22-24, Dorchester priory; 24, Watlington; 26, Studley priory; 28, Bicester priory; 29-31, Godstow abbey. June: 1, Littlemore priory and Lincoln college, Oxford; 2, Oriel college, Oxford; 3, St. Frideswide's priory; 4, Oseney abbey, where the bishop seems to have stayed from 1 June; 5, Eynsham abbey; 7, Eynsham; 9, Brampton (*sic*)[1]; 11, Woodstock; 16, Wroxton priory. There is a non-personal date from London on 15 June. From Wroxton the bishop went towards Lincolnshire, his stages being Northampton on 16 June, Liddington from 19 to 23 June, Sleaford on 27 June, and Nettleham 29 June. From this point there is a succession of dates in the following order:

July, 1445: 5, Nettleham; 7, London (non-personal); 12-17, Sleaford; 19-31, Liddington.

August, 1445: 3, 5, Liddington; 6, St. Michael's priory, Stamford; 16, Wooburn; 30, London.

September, 1445: 4, Buckden; 17, Nettleham; 21, Sleaford; 30, Aylesbury. The last date may indicate a visitation of part of Buckingham archdeaconry.

October, 1445: 6-24, Buckden; 29, London.

November, 1445: 2, Wooburn; 5-17, London.

December, 1445: 5-15, Liddington; 18, 19, Sleaford, which, or perhaps Nettleham or Lincoln, is indicated for Christmas.

January, 1445-6: 15, Lincoln; 16, Sleaford; 18, Liddington; 28, Waltham Cross; 30, London.

February, 1445-6: 4-27, London. There is a non-personal date from Nettleham on the 5th.

March, 1445-6: 1, London; 8, 9, Liddington; 15, Sleaford; 23-31 March, 1446, Nettleham.

April, 1446: 3-22, Nettleham. Alnwick was at Bardney abbey on 5 April.

May, 1446: 1, Nettleham; 3, Nettleham and Lincoln; 8-24, Sleaford; 26, Stamford. A perplexing feature, however, is introduced on 9 May, when Sleaford, Buckden and Cambridge all appear together. Of the three, there can be no doubt that Cambridge has the best claim to Alnwick's personal presence.

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[1] Probably an error for Bampton, near Witney. The progress through the deaneries which is suggested is as follows: Henley deanery before 24 May; Aston deanery at Watlington, 24 May; Cuddesdon, about 26 May; Bicester at Bicester, 28 May; Oxford, early in June; Witney at Bampton, 9 June; Woodstock at Woodstock, 11 June. Chipping Norton and Deddington deaneries would be visited between 11 and 16 June.

June, 1446: 1, Wooburn; 3-10, Liddington; 11, Wooburn; 15-22, London; 27, Liddington. Of this there is little to be made; but dates from Wooburn, which Alnwick regarded as a suitable residence in early summer, usually carry some conviction with them, and there is very little indication that Wooburn, like Liddington, Buckden, Nettleham and the Old Temple, was a permanent centre for official business.

July, 1446: 2-8, London; 14, Wooburn; 21-23, Liddington. Wooburn is again significant, but the evidence for the bishop's movements during this month and the next is extremely scanty. He was certainly at Cambridge, however, on 25 July, 1446, when the foundation-stone of King's college chapel was laid. August supplies only four dates, 6, 7 and 19, Liddington, 31, London. September was certainly spent (5-19) at Buckden: there is corroborative evidence in addition to the other dates in a visitation of Peterborough abbey on 10 September. Again in October, all the dates, such as they are, are from Buckden, with the exception of Peterborough, to which Buckden was the nearest episcopal residence, on the 5th. November gives us: 9-11, Buckden; 26-28, Liddington. We know that on 3 December the bishop was at Liddington in person. He appears to have stayed there till about 17 December and to have moved to Sleaford for Christmas about the 22nd.

Until 6 February, 1446-7, all dates are from Sleaford. From 7-9 February, the bishop continued his adjourned visitation at Peterborough. He then seems to have returned to Sleaford (14 February), while from 19 to 28 February dates are from Nettleham and Lincoln.

Early in March, 1446-7, Alnwick again visited Cambridge. There is a premature date from Cambridge on the 6th; but the probable course of his journey was as follows: 6, Nettleham; 7, Stamford; 12, 13, Cambridge; 16, Buckden; 17, Lincoln. He now remained at Lincoln or Nettleham till about 15 April, or possibly as late as 24 April, 1447. There are, however, dates from Sleaford on the 23rd and 26th. Sewstern on the 28th supplies the intermediate stage by which we arrive at Liddington on the 29th. The bishop left Liddington about 4 May, was at Buckden on the 5th, and at Cambridge from the 7th to 9th. Here, on the 7th, he took part in the consecration of John Langton, master of Pembroke hall, as bishop of St. David's in King's college chapel.[1] The remaining dates for May are: 11, Sleaford; 30, London—neither of which is very conclusive.

Equally vague are the dates for June: 3-14, Liddington; 17, Sleaford; 19, Buckden; 23, Stamford; 27-30, Liddington. July gives: 2-14, Liddington; 16, Sleaford; 19, 28, Liddington. We may perhaps assume that Alnwick returned to Sleaford from Cambridge, and possibly did not appear personally at Liddington until after 23 June. The Buckden date in June and the Sleaford date in July may be discounted. August gives: 1, Liddington; 13, 14, Nettleham; 17, Sleaford: 22, Rothwell[2]: 30, Buckden.

In September and October, 1447, there are indications of a visitation of part of Huntingdon archdeaconry. The dates for September are: 5, London (probably non-personal): 7, 9, Buckden; 11, 12, Bluntisham;

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[1] Reg. XVIII, fo. 67.

[2] Probably the place of this name in Northamptonshire.

12-22, Buckden[1]; 25, Sleaford; 26-29, Nettleham and Lincoln. October: 2, Sleaford; 6, Ramsey; 7-30, Buckden. November: 12, 14, Buckden; 16-29, Liddington. December affords on the 1st and 2nd a good illustration of double dating, as documents occur from Liddington and Sleaford on both days. The remainder of December is somewhat uncertain: 5, Liddington; 7, Liddington and Buckden; 12, Daventry; 16, Liddington; 20-29, Sleaford, which was thus again chosen for Christmas.

Beginning with January, 1447-8, the evidence becomes scanty and dull. The records of visitations have by this time ceased, with the exception of one from Nutley, of which the date, possibly January 1447-8, is doubtful. The fragmentary consistory court-book, which belongs to the later period of Alnwick's rule, contains very little of his personal doings, as the bulk of the work was delegated to commissaries. A summary of dates follows.

January, 1447-8: 9, Liddington; 10, Leighton Buzzard (one of those useful dates which can be directly referred to the bishop's doings); 11-21, Wooburn; 29, Liddington (non-personal) and Cambridge; 31, Huntingdon.

February, 1447-8: 2-13, Sleaford; 20, Liddington (non-personal) and Lincoln; 21-26, Nettleham and Lincoln; 29, Sleaford.

March, 1447-8: All dates, Nettleham and Lincoln.

April, 1448: 3, 4, Lincoln; 12, Stamford and London; 23, Lincoln; 24, Sleaford; 29, Nettleham. Whether the bishop went personally to London is hard to decide. If he did he probably stayed there till June.

May, 1448. The dates are again contradictory: 1, London; 3, Liddington; 5, 6, Sleaford; 13, 16, London; 18, Sleaford; 20, London; 27, Liddington; 30, 31, London.

June, 1448, is equally hard to explain satisfactorily: 2-15, London; 21, Liddington; 22-27, Sleaford; 30, Liddington. The July dates make it probable that Alnwick was at Sleaford at the end of June; but, before the 21st at any rate, he may have been in London.

July, 1448: 2-15, Sleaford; 11, 'Ketelby,' which may be identified with more than one place in north Lincolnshire; 24, 26, Nettleham and Lincoln; 27, Sleaford; 30, Liddington.

August, 1448: 1-16, Liddington; 22, 23, Thame; 31, London.

September, 1448: 2, London; 7, 11, Liddington; 13-21, Buckden; 24, Liddington; 25, Buckden; 29, Liddington.

October, 1448: 3-6, Liddington; 13, Sleaford; 18-20, Lincoln; 29, Liddington (probably non-personal).

November, 1448: all dates Lincoln and Nettleham.

December, 1448: 3, 5, Lincoln, Nettleham; 8-22, Sleaford.

January, 1448-9: 8, Sleaford; 9, Kettering; 20, 24, Buckden; 28, Liddington.

February, 1448-9: 1-9, Sleaford; 13, Sleaford and Lincoln; 14, Lincoln and Brigg; 16-24, Sleaford.

March, 1448-9: 4, Liddington; 7-12, Buckden; 16, Nettleham (non-personal) and London; 19, Liddington (non-personal); 21, London; 26 March, 1449, London; 29, Eton.

April, 1449: 4, Liddington; 8, Sleaford; 10, 19, Lincoln; 23, Sleaford; 25, Lincoln; 27, 28, Liddington.

[1] There appears, however, to have been a visitation of Bardney on 19 Sept. (see note 2 on p. *34* below), which would invalidate Buckden for some days before 22 Sept.

May, 1449: 3-25, London; 31, Wooburn.
June, 1449: 9, Wooburn; 15, 16, London; 21-29, Winchester.
July, 1449: 2-7, Winchester; 15, Wooburn and London; 18-24, London; 31, Liddington.
August, 1449: 2-8, Liddington; 17, Lincoln; 21-25, Liddington; 29, Dunstable; 31, London.
September, 1449: 1, London; 9, Wooburn; 10, 16, London; 17-28, Liddington.
October, 1449: all dates, Liddington.
November, 1449: 2, 5, Liddington; 19-27, London.

The last dated documents of Alnwick's episcopate are from London on 2 and 3 December, 1449. His death took place upon the 5th of that month.

Unquestionably dry and tedious as is this record of dates, and doubtful as are several of the points which it raises, it presents a detailed view of the activities of a bishop who not merely had charge of an enormous diocese, but was intimately connected with public affairs as well. While he himself spent a considerable portion of each year at his various manors and so was continually travelling up and down the diocese, it is evident, from the liberal confusion of dates which has been noticed, that at Nettleham, Lincoln, Buckden, Sleaford, Liddington, and the Old Temple, his registrars and clerks were constantly busy with an official correspondence, carried on in his name, most of which, except the fragments selected for inclusion in the register at Lincoln, has necessarily perished. Allowing that the bishop exercised no close personal supervision over most of the documents issued in his name, and that those which remain to us testify to the energy of his secretaries rather than to his own, yet it can hardly be doubted that his frequent presence in his unwieldy diocese showed a genuine devotion to its interests and a desire to keep in close touch with them. He was never far from it: Cambridge and London were at no long distance from its frontiers; Reading and Windsor were separated from it only by the Thames; Winchester was farther off, but no very long way. It is dangerous, however, to form positive conclusions with regard to the character of a man who is known to us mainly through the medium of his official documents. Something, as has been shown already, can be gathered from scattered sources as to Alnwick's personal interests; but, so far as the official records of his acts go, we learn little. The age in which he lived was singularly bound by precedent and custom; and the time-honoured phraseology which had a formula for every occasion is an effectual barrier to any real knowledge of the individual man. The earnest piety which distinguishes the preambles of injunctions was the common property of every bishop's chancery in England: such forms as *Super gregem dominicum* and *Visitantes jam dudum*, with their variations, were used over and over again to suit the occasions for which they were specially fitted, and tell us no more of their nominal author than they do of their real source, the clerk whose duty it was to fit the form to the occasion. Nor, on the other hand, if we seem to come closer to Alnwick in the acts of his visitations, are we really much nearer than before. The work was routine-work: its severity and its humanity were dictated by precedent. In reading the numerous processes recorded in these pages, in noticing their adjournments and delays, the punctilious

regularity with which they dragged their slow length along, we are in an impersonal atmosphere of officialdom, where all is done by rote. The one thing that can be said is that the bishop and his assistants were ready to live laborious days. Of contemporary judgments upon him we have next to none, and the rhetorical monk of Bury is a prejudiced witness.[1] The testimony of Gascoigne, who refers to him twice, is purely negative ; but Gascoigne's constantly expressed dislike for Pecok's opinions would have been in sympathy with Alnwick's action against Pecok's disciple[2], and, in his reference to the dispute between Alnwick and dean Macworth and the opportunity which it gave for appeals to Rome, it was the *decanus superbus*, and not the bishop, whom he appears to regard as the source of the abundant evils which were the result of the controversy.[3] At any rate, the constant attention which Alnwick showed to his diocesan work separates him from the category of prelates condemned by Gascoigne as being so busy for their own advantage at court that their dioceses and the realm suffered equally.[4]

IV.

In the first volume of *Visitations of Religious Houses* a general account of the process of visitation was given.[5] This need not be repeated, as the documents before us give detailed information with regard to its general conduct, and there are few which do not begin with the stereotyped narrative of the opening session, the sermon, the exhibition of the certificate required by the bishop's mandate, the oath of obedience and the production of the title-deeds of his house and of his own incumbency by its head. Without, therefore, directly describing the visitation itself, we may inquire what relation our present documents bear to the successive stages of procedure through which it passed.

In the first place, what are these documents ? When and how were they composed ? It will be noticed that they differ considerably in the quantity and arrangement of their contents. For example, the Bardney document of 1437-8 (no. II) and the Peterborough document of 1437 (no. LVIII) open with a very full and lengthy summary, covering in each case the whole of one side of a leaf, of the entire procedure of each visitation until the prorogation of the first and the adjournment of the second. The remainder of the Bardney document is occupied with the depositions of the various monks made during the preparatory inquiry : for everything else we must look to the opening statement. In the case of Peterborough the same method of reporting is pursued : the only variations are that a schedule detailing the prior's complaints has been preserved and that there occurs at the end a reference to injunctions which no longer exist. One interesting feature, however, which should be noticed is that at Peterborough, where the task of examining a large

[1] See pp. xix, xx above.

[2] *Loci e libro veritatum*, p. 29. See p. xix above.

[3] *Ibid.*, p. 153.

[4] *Ibid.*, p. 21 'Item videtur jam in uno regno, ubi sunt plures jam episcopi in officiis regis occupati, quod multa mala crescunt in regno et in suis diocesibus per eorum absenciam et defectum, et pauca vel nulla mala cognoscuntur esse reformata in regno, quamvis sunt in officiis regni et in consiliis regum. Si enim pro Domino militarent, fructus magnus laboris eorum appareret et permaneret.

[5] *Visitations* I, pp. ix-xii.

number of monks was divided between the bishop and two of his clerks, the results of the inquiry made by his chancellor, John Depyng, are reported upon a separate sheet of paper in a handwriting which differs considerably from the beautiful, if somewhat too minute characters of Thomas Colstone.

With this type of document, the feature of which is that the usual prefatory matter is continued at length as a succinct formal report of the whole visitation, may be contrasted the long and elaborate visitation of Fotheringhay college in 1438 (no. XXII). The account of the opening of the visitation brings us, according to the usual method, to the preparatory inquiry. The depositions follow at length. At their end (p. 99) are added one or two special memoranda, followed (p. 100) by a list of the witnesses to be produced in a special inquiry with regard to the conduct of the lay steward of the college. The narrative of the visitation is then taken up at the close of the preparatory inquiry and continued to the beginning of the investigation into the steward's behaviour. This long and not unentertaining business concluded, the formal narrative is pursued as far as the adjournment of the visitation. An entire leaf is then left blank, save for an irrelevant note scribbled upside down upon the verso, and the only matter contained in the leaf which follows is a mandate committing the adjourned visitation to John Depyng.

A similar document is the long visitation of Peterborough in 1446 (no. LX), which proceeds upon the lines of the Fotheringhay document as far as the end of the depositions. It then records the special proceedings held against the abbot in a case of defamation, some complementary evidence with regard to which is recorded in a schedule of three months later, now pasted into the MS. at an earlier leaf. These proceedings, which include the adjournment of the visitation from September until the following February, occupy the foot of a page. On the verso of the leaf are three separate documents, viz., (1) an account of the prior's resignation, to which is added a continuation of the business regarding the abbot; (2) a set of negligently written memoranda bearing the evidence already produced: and (3) a report of the continuation of the adjourned process in February, 1446-7, which finishes in a now almost illegible passage at the top of an otherwise blank leaf.

It would be confusing to multiply examples, where every document, apart from the briefest and most featureless (e.g. Chacombe priory, no. XII), presents certain shades of difference; but those which have been cited will serve to answer our first question. Each document, in the first instance, is a summarised report of the depositions made by each member of each religious house, in the course of a private and separate examination to which he was submitted in the 'place of chapter' of his monastery or college by the bishop or the bishop's commissary. That these notes were absolutely taken down from the mouth of each witness is not very likely: they were written quickly and contain abundance of cancelled passages, but they are too compressed and brief to have been made upon the actual spot. But there can be no doubt that they were composed immediately after the preparatory inquiry or the day's work was over, as a digest of notes taken while evidence was being given. In the type of report represented by the Bardney and Peterborough documents first mentioned, the registrar has proceeded upon a neat and orderly plan. He has reserved at Peterborough the recto, and at

Bardney the whole of his first leaf for a general report, which he has begun and continued at intervals until the end or temporary adjournment of the visitation. The depositions at Peterborough begin upon the verso of the leaf, at Bardney upon the next leaf.

These are in point of date the earliest documents of the whole series, and the registrar did not long adopt this formal and orderly arrangement, but began to enter his minutes in a more consecutive form, of which an approximately perfect example has been given in the case of Fotheringhay.[1] This had advantages for the purpose of reference, as each part of the visitation now fell into its natural place; but, as in the case of the 1446 Peterborough document, part of a leaf may have been used in the course of composition for memoranda, so that the record of the continued process had sometimes to be squeezed in at the top or bottom of the page, or divided between both. The visitation of the Newarke college at Leicester (no. XL), the longest and fullest of all the series, is a good example of the dislocation which ensued, when the registrar had to crowd a very large amount of material into a very limited supply of paper. He has spread his material over a certain number of leaves: the evidence in a case of defamation, for example, covers about two-thirds of one page, while the decree of deprivation that followed is written at the top of another. The rest of the material, however, including a long English petition from the inmates of the bede-house and some supplementary injunctions, is added upon such parts of the leaves as have been left vacant. In the case of the 1446 visitation of Peterborough (no. LX) the registrar had four blank leaves at the end of a set of eight sheets to fill with his report; but, when he came to the end of his four leaves, there was still more to write, and he had to finish upon a new sheet.

The composition of the documents has been thus explained. They are summary minutes of visitations, made immediately or very soon after the various stages of the process from notes taken in its course and from documents which occasionally took the place of oral evidence. It has been shown earlier that they have reached their present form by the gradual filling up, at different times, of the quires of paper used by the bishop's clerks, the blank pages of which have been utilised as occasion demanded, so that no true chronological order has been preserved.

We have now to ask the more important question, what purpose did they serve? They were certainly not intended in the beginning to be the mere historical record which in course of time they have become. The plain answer is that their purpose was practical and that they served a definite use at every point of the process which they narrate. They formed the memoranda upon which the bishop and his clerks relied to carry the visitation from stage to stage. But, the question of the purpose which they served thus answered, there remains the further and complementary question of how they served that purpose.

For the answer to this, it will be useful to look at a singularly complete member of the series, the visitation of Gracedieu priory in 1440-1 (no. XXVIII). This consists of the following parts: (1) rubric and

[1] It is possible that the undated visitation of Ramsey abbey (no. LXI) may have begun with a prefatory summary. The leaves immediately preceding have been lost, and it now opens directly with the depositions of the abbot.

introduction ; (2) depositions ; (3) a series of paragraphs retailing the misdeeds of the prioress and others ; (4) continuation and end of process ; (5) injunctions ; (6) a supplementary record of an inquiry held into the prioress' title.

Of these (1) is in most cases purely formal ; but any shortcoming in the exhibition of certificates and charters was duly recorded. Occasionally the certificate of the receipt and execution of the bishop's visitation mandate[1] was imperfectly drawn up, as in some nunneries, where the inmates had little Latin. Sometimes the original foundation-charter could not be found or was illegible : sometimes the only copy was in a chartulary or existed in a brief abstract. Or again, as at Gracedieu, the head of the house's title of incumbency was wanting : the prioress had no written evidence of the confirmation of her election to show. More rarely, as at Leicester abbey (no. XLI), the bishop was met with direct contumacy : here the abbot refused to show him anything, and consequently was not admitted to give evidence. Thus the opening record, albeit its phraseology suffers from tedious iteration, was liable to departure from conventional lines ; and at Gracedieu the matter of the prioress' election became the subject of a formal inquiry. It follows therefore that, when the results of the visitation were sifted for use, this preamble had to be taken into account.

(2) The depositions of the members of the house were known collectively as the *detecta* or disclosures. Each religious was examined privately and upon oath in the chapter-house with closed doors : sometimes, as in the large chapter-house at Peterborough, matters could be expedited by appointing commissaries to examine different sets of witnesses in parts of the building distant from each other. The method of examination may be inferred from the answers : questions were asked, founded upon the rule and constitutions of the order and the statutory observances of the particular monastery, and complaints were freely elicited. The depositions were occasionally presented in writing ; and of one or two of these bills of complaint such as that delivered by the prior of Peterborough in 1437, the originals remain and have been inserted in the MS. When these *detecta* had been reduced to the summary form in which we have them recorded, they were ready for use.

Unfortunately, the Gracedieu record, so complete in other respects, contains none of the clues by which the practical manipulation of the *detecta* can be recognised. For these we must go to other sources. Daventry (no. XIV) supplies us with one that is simple and frequently used. This, denoted in the present volume by a word or words in curved brackets prefaced to each paragraph of the *detecta*, was to place the name or office of the person or persons concerned in each *detectum* in the margin beside it. Another, employed at Ankerwyke (no. I), was to number the *detecta* : here, where a *detectum* occurs more than once, a reference is made to the number given to its first occurrence. This use of numbers was employed at times rather arbitrarily ; and it is difficult to see any existing reason for the marginal numbers of the two Leicester visitations of 1440, which may refer to a preliminary setting-out of the

[1] Some specimen mandates, with a certificate, are printed in full at the end of this introduction.

injunctions by the registrar. Now and then special points were marked by the insertion of the word *nota* in the margin. In any case, the *detecta* were now distinguished for use, and, in the case of a long and complicated visitation, could be easily sorted.

(3) The *detecta*, when sorted and sifted, became the basis for the *comperta*, the matters discovered in the visitation. It cannot be emphasised too strongly that the bishop is the recipient of the *detectum*, while the *compertum* is a finding that rests upon his own judgment. In practice, the *detectum* and *compertum* are often treated as if they were identical, and the phrase *quia detectum existit nobis*, used in injunctions, is little more than a variant of *quia compertum est a nobis*. The construction, however, explains the fundamental difference between the two phases. At Gracedieu the *comperta* are noted at considerable length, and should be compared with the *detecta* that precede them.

(4) The continuation of the process involved the publication of the *detecta* and *comperta* before the whole convent. Individual offenders were then charged with the various offences of which they had been accused, in the form of written articles which were read over to them and which they were requested to answer. These articles, in the case of Gracedieu, have been noted already: they were the *comperta* of the visitation referring to individuals, and failure to meet them by the process of compurgation incurred canonical punishment. In several instances, separate processes, especially where serious defamation was concerned, are recorded at great length: the alleged misdoings of one of the canons of Irthlingborough (no. XXXIV), the apostasy of a nun at Stamford (no. LXVIII), the difficulty of incapacitating abbot Assheton of Peterborough without disgracing him (no. LX), lead to long narratives of the appointment and postponement of terms for the appearance of the culprit, the result being sometimes obscure. Ordinarily speaking, the answers of the accused to their charges were noted in the space left between one *detectum* in which any particular charge was brought and the next; and details of compurgation, where it was required, follow. Examples of this will be found in many places: the visitation of Bardney in 1444 (no. V) and of Fotheringhay in 1442 (no. XXIII) may be cited. In these spaces between the *detecta*, moreover, are also notes of the admonitions delivered by the bishop in certain cases pending the delivery of injunctions, and not infrequently, in certain visitations, these occurs the note *fiat iniunccio*.

(5) The final act of the visitation was the composition and delivery of injunctions. On this point and upon the significance of injunctions the present editor has already laid some stress.[1] But the evidence which bishop Alnwick's Visitation MS. affords with regard to the composition and meaning of these documents is of a singularly important and conclusive nature. It lays to rest the theory that injunctions were common forms referring to nothing in particular, left like portentous visiting-cards upon a convent to show that the diocesan had duly called. Common forms unquestionably played a large part in their composition. For the subjects with which they habitually dealt, recognised breaches of the rule and of canon law, plenty of precedents were available; and, ready to the hand of Alnwick's clerks, and probably compiled by Thomas

[1] *Visitations* I, pp. xi, xii.

Colstone himself, was the fine series of injunctions in Flemyng's and Gray's registers, the last word of the Lincoln chancery in this form of composition.[1] But the necessities of composition required the adjustment of the common form to meet particular cases. It must be remembered that a bishop's injunctions were of statutory importance: they were not pieces of mild paternal advice, which the undutiful could disregard lightly. They were delivered as peremptory mandates, including a triple admonition and threatening the disobedient with summary excommunication. They were not intended merely for a special occasion, but were to be kept permanently as part of the law of the convent. The art of composing injunctions, therefore, was to translate special cases into the terms of general application which were to be found in the precedent-books. The least carefully composed injunctions are those which contain allusions to individuals. With individuals it was possible to deal separately by the methods already referred to; but to censure them by name in injunctions was insufficient. Some monk might be slack in coming to quire: if an injunction were levelled at him by name, it would be quite within reason for a subsequent offender to plead that the injunction had been confined to a particular place, time, or person. What was needed was a form of language that, while covering the particular case, warned the convent in general of their obligation to attend divine service and of the perjury incurred by disregarding it.

Thus, the more general the language of injunctions is and the nearer they keep to the common form, the better they are for practical purposes. But this is a very different thing from calling injunctions merely formal documents. When bishop Gray sent injunctions to Caldwell, Daventry, Huntingdon and St. Neot's priories, he used one preamble, which is given at length in his register in the case of Huntingdon, with references to the Huntingdon document in the other cases.[2] The preamble was no invention of Gray's: it was simply an arraignment of a slack and disorderly monastery, couched in stern and threatening language, an old precedent re-used upon occasion, when a monastery needed a thorough purging. So far as language goes, it was a formal document, no doubt; but it was not a mere circular sent round without special reference to the condition of those for whom it was intended. The moulds in which injunctions were cast were of a venerable antiquity: they were used in the legatine constitutions of Oddo and Ottobuono and may be traced in their making to a still earlier period.[3] Their utility had been well proved: their phraseology had gradually been extended to qualify most of the besetting sins of religious men: and, when any such sin is made the subject of an injunction, no matter how vague and general the language may be, we may be sure that it had been noted during the visitation which preceded the injunctions, and so called for definite rebuke.

When we meet with a series of injunctions, such as those which have been copied into Flemyng's and Gray's registers, we are apt, upon comparing them, to note the extreme similarity of their contents. It is this likeness, the repeated employment of phrases and entire clauses,

[1] Printed in full in *Visitations* I.
[2] See *Visitations* I, 76, 27, 43, 109.
[3] See, e.g., the injunctions of Innocent III to the abbot and convent of Subiaco, included in the *Corpus Juris Canonici* (Decretal. III, tit. xxxiv, c. 6, *Quum ad monasterium*).

which have led to the theory that they were purely formal documents. Their formality, however, as has been shown, is a formality of composition only: they had their definite meaning and application for the several houses to which they were addressed, and to the bishop and the registrar who took the trouble to copy and preserve them they were of special use as a source of reference for inquiries at the next visitation of each of the monasteries concerned. Sometimes, indeed, where a preamble or certain injunctions intended for one house were re-used word for word in the injunctions sent to another, the clerk, as in the case of Huntingdon priory, already mentioned, did not find it worth his while to copy them out more than once in full for his own use, but was content with a reference to the document in which he had given the whole text; but it is almost needless to say that in the sealed copies transmitted to monasteries, such clauses were fully written out without references which could not be understood where the corresponding documents were not ready to hand. Moreover, copies of injunctions in registers are fair copies made from a rough draft. The great value from this point of view of the injunctions in the Alnwick MS. is that they are the rough drafts themselves, full of corrections and interlineations which show the amount of trouble and thought which went to their construction. In this edition of the MS. these emendations have all been carefully noted. Interlineations have been printed in italics, while cancelled words and clauses have been recorded in the footnotes; and the careful student who compares them with the *detecta* in each case will readily discover the method of their composition.

The registrar, in fact, who was their actual author, kept before him the *detecta* and his common forms, and fitted the language of the second to suit the requirements of the first. In the case of a long series of *detecta* he was helped by the marginal notes and other devices which have already been described, such as the brief reminder *fiat iniunccio* or the occasional employment of numerals in the margin. Where, as at Gracedieu, he had drawn up a list of the *comperta*, this served as the useful basis for the injunctions. He then set to work with his common forms, comparing them with the evidence of the visitation, using their normal wording as closely as possible, but leaving out words or phrases where they seemed inapplicable to the case in hand, and making additions or amplifications where they were needed. His plan was not always uniform. Sometimes the injunctions were composed in general terms without particular references; sometimes, as in the elaborate series for Ramsey abbey, the evidence on which they were founded was summarised at some length; occasionally he departed from general mandates to include special offenders by name, a system which indicates, as has been said, less careful composition; in one instance (no. VII), he was content to endorse an earlier set of injunctions, adding merely a paragraph which alluded to a special case. But, whatever form they took, the injunctions clearly refer to the evidence produced and sifted at the visitation; and, only in a few unimportant cases, do they include matter for which ground will not be discovered in the *detecta*. When such cases are examined, it will usually be found that they are merely portions of injunctions which are regarded as habitual corollaries to the main subject involved.

When the rough draft was completed, it appears to have undergone revision from another hand. This is not always apparent, but several copies of injunctions have passages cancelled by another pen than that of the registrar and marginal notes and interlineations made in a faint and somewhat coarse handwriting, with a peculiar and somewhat old-fashioned system of abbreviation. It is doubtful whether this is the bishop's own hand : it is far more likely that it is that of his chancellor, John Depyng, his almost invariable companion at visitations, and sometimes, as at Legbourne (no. XXXIX), his commissary.

The Alnwick MS. thus displays clearly what injunctions mean, and proves, if any proof is necessary, that they were founded directly upon evidence derived at the visitation. It has been argued by those who cling to the merely formal theory that, where we find injunctions in registers without the *detecta* with which they can be compared, no conclusions can be drawn with regard to the special application of their contents. If this is so, it may be asked whether there was any point in preserving the injunctions, which in this case would be a mere useless repetition, alien to the purposes of a register, of what had been written again and again. Only one set of injunctions, of which no rough copy survives, remains in Alnwick's register ; but, if fair copies of the injunctions in the visitation MS. had been made, there is little doubt that the MS. itself would in process of time have been destroyed, in common with countless other notes and drafts of documents from which the material of the register was selected. And if, by some fortunate chance, the minutes of Flemyng's and Gray's visitations had been preserved, it can hardly be questioned that we should find in them abundant evidence for the contents of injunctions whose general similarity will be found, upon closer examination, to be merely superficial and to be actually subject to variations made with a special purpose.

V.

The light which these visitation documents throw upon one of the most interesting aspects of mediaeval life is singularly full and varied, and to endeavour to analyse them fully here would take up too much room and would claim from the reader an attention which the text itself demands without further comment. There is, however, one important question to which the text only implies an answer. How far, alike from the bishop's own point of view and in general, were these visitations, conducted with such thoroughness and followed up by stringent injunctions worded with peculiar care, of lasting effect upon the life of the monasteries and secular colleges concerned ?

An example of the problem in question may be taken from the great abbey of Peterborough, which, with the exception of Ramsey, was the largest and most plentifully endowed religious foundation in the diocese. Gray's injunctions of 1432 shew that the house was in need of reform as regarded its general management. Its moral condition was satisfactory : while it was found necessary to issue an injunction against the admission of women to the cloister, this was couched in the briefest terms and without that stress which would have been laid upon an order which was more than precautionary.[1] Such things had happened : they

[1] It should be noted that, in such monasteries as Peterborough, where there was a constant call upon the hospitality of the abbey, the difficulty of preventing secular visitors of either sex from making a thoroughfare of the cloister must have been considerable.

the women themselves came before the bishop for sentence at Liddington in December. The abbot had been charged to see to their removal before 1 November : nevertheless, they were still in their old homes. They both denied their guilt, and the bishop, considering that the abbot had been and was a distinguished prelate and that his honour should as far as possible be left without a stain, expressed his desire to deal mercifully with them, and ordered them to leave their abodes before Candlemas without further process.

Richard Harleton, who had been prior for many years, begged at this visitation to be relieved of his charge on the ground of old age. It appears that he had practically left the monastery to live in greater ease at Oxney, the special retreat of infirm monks, and that he could not exercise his office without serious fatigue. There were, moreover, complaints against his deputies, and he recognised that discipline and the property of the convent were no longer prospering under his rule. The bishop, considering his past labours for the good of the house, refused to accept his resignation there and then, but ordered that it should be accepted by the abbot at Michaelmas, about three weeks later. This apparently was carried out, as in the following February, when Alnwick continued the adjourned visitation, William Extone, formerly steward, was the prior.

On 8 February, 1446-7, when the bishop returned, he held a long consultation in the chapter-house for the better government of the temporal goods of the house. Darkness fell and nothing was settled, when the abbot brought matters to a head by agreeing to put the temporalities into commission. The new prior, Harleton, the steward and treasurer were named as guardians ; and the commission was to last for two years. An agreement was drawn up and submitted to the convent next day. The abbot, however, had thought better of his unconditional surrender and now begged Alnwick not to put him to open disgrace, but to allow him the administration of temporalities, with the four commissioners as a council of advice. After taking an oath from each of the convent to observe the ordinance, the bishop decreed that the abbot, with the help of the consultative body of four, whose places, in case of a vacancy, were to be filled by the abbot and convent alternately, should retain the control of the temporalities for the next two years, doing nothing which involved risk of dilapidation without their consent. Meanwhile, he was to retire from Peterborough to Oxney, taking with him a chaplain of good repute, and to come to the monastery only when he was needed upon business matters. The scandal about the three women had not yet died down, and they were apparently still living in communication with the abbot ; but the end of this matter is not recorded. Whether further measures were taken at the end of the two years is also left untold.[1] Assheton, however, whatever his early excesses may have been, seems to have recovered his character and position. He ruled the monastery until 1471 with some success ; and it is to his initiative that we owe the two volumes of the Peterborough customary, now preserved in the library of Lambeth palace.

In the case of a smaller monastery, the nunnery of St. Michael's, Stamford, we have reports of three visitations with one set of injunctions.[2]

[1] There are no documents bearing upon this in Reg. Assheton-Ramsey.
[2] See nos. LXVII, LXVIII, LXIX below.

In October, 1440, the prioress was Elizabeth Weldon: there were eight nuns and three novices. On fast-days—or, as one nun said only in Advent and Lent—the convent took its meals in the frater, on other days in the prioress' hall; but the sub-prioress had adopted the wasteful habit, often found in mediaeval nunneries, of keeping a separate table, in this case for herself, one nun and a novice. The prioress confessed that she had never rendered an account: the nunnery was poor and somewhat in debt, the nuns had no allowance for their habits, and the frater was out of repair, but the most serious complaint which any nun had to bring upon the head of mismanagement was that the temporalities of the house were not properly attended to. Apart from this, the nuns were allowed too much freedom: one of them went to stay for a week with her father at Thornhaugh, while another, who in times past had left the priory for a day and a night in the company of an Austin friar, had eloped eighteen months before with a harper to Newcastle-on-Tyne.

The bishop's injunctions, founded very closely upon the *detecta*, were delivered verbally before he left the convent and were expanded into a written series. Their main points were the obligation of closer supervision on the part of the prioress, the necessity of increased economy, and the prohibition of communication with secular folk. In June, 1442, however, the prioress, when asked if she had kept the injunctions and enforced their observance, pleaded guilty to a certain amount of negligence. Her excuse was that her health did not allow of her constant attendance in church, cloister and frater, and she alleged that the bishop had given her a dispensation, which he denied. Further examination showed that, if the injunctions had been observed at all, it was difficult to point to one which had been duly regarded. Free communication with seculars still prevailed. A married man had been allowed to board with his wife in the priory, and a nun had had a child by him. No injunctions were delivered after the visitation, but the prioress was suspended from all active part in the management of affairs, which was put into the hands of Margaret Mortymer and Alice Wyteryng.[1]

In August, 1445, a third visitation was entrusted to Alnwick's chancellor, John Depyng. Things were no better than before. Margaret Mortymer had fallen into carnal sin, and Alice Wyteryng was managing the convent with an unauthorised assistant and confessed that she neither made nor rendered accounts. The prioress complained that the nuns disobeyed her, while the nuns agreed that the prioress was incapable. The visitation was adjourned until the following February, and we hear no more of it; nor do we know when Elizabeth Weldon's unprofitable rule came to an end.

From these examples it is obvious that the exercise of episcopal control was difficult, especially in the case of small houses such as St. Michael's. Peterborough was a large and important monastery, much in the public eye. Among its monks were able men of affairs, and

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[1] Miss Eileen Power has kindly supplied a copy of the general balance-sheet of the convent at the time of this visitation from P.R.O. Ministers' accounts 1260/19. The convent owed £22 14s. 2d. as against £20 1s. 9d. due to it from various sources. Its largest debtor was the bishop's registrar, Thomas Colstone, who owed £7 10s. 0d., possibly in respect of the priory's rents at Corby, Lincs., where he had his abode.

Richard Harleton, the prior, was in particular a trustworthy and conscientious person, who appears to have won Alnwick's confidence and respect. There were troublesome monks, like the unruly Gosberkyrk, and abbot Assheton certainly began his rule under a cloud; but the general conduct of the house seems to have contrasted very favourably with the laxity and scandals which prevailed in the equally important abbey of Ramsey about 1439.[1] Nevertheless, the monastery needed careful supervision, and the three visitations show that the division of revenue between the abbot and convent was a source of continual heart-searching, and that, in spite of all that a bishop could do or say, the old problem of the abbot's personal control of his funds was always liable to revive. St. Michael's, on the other hand, which was in the patronage of the abbot of Peterborough and had in times gone by been supervised by one of the monks as warden of the nunnery, was small and poor. There is no indication of any capacity upon the part of any of its members: like all nunneries, it was peculiarly exposed to external temptation, and the three visitations prove that it was in a state which made internal reform impossible without drastic alteration.

Even in the more important houses, the bishop's task was hard. We have only one visitation of Ramsey, belonging to the earlier years of Alnwick's rule, and we have no means of discovering how far the convent profited by a series of much needed and singularly elaborate injunctions. The documents relating to Bardney, however, which will be found in the present volume, are examples of the difficulty experienced in dealing with a monastery in which, under a weak abbot, the monks were divided into two opposite camps and were unable, even where they shared the same antipathies, to trust one another. Here the experiment was tried of introducing new blood from other houses. We have seen already how a prior was brought for a time from Spalding; and how when abbot Waynflete died, his successor was a well-learned monk from Croyland.[2] It is satisfactory to note, however, that, among the quarrelling monks of Bardney, Alnwick found one who, untouched by any complaint, was suitable for the task of administering the decrepit monastery of Humberstone, and appears to have done his work well.[3] An opposite case to Bardney is that of the famous abbey of Austin canons at Leicester.[4] Here the abbot, John Sadyngton, was strong and overbearing. He had the finances of the house entirely in his grasp and ruled his brethren by terror. The canons seem to have been peaceable men. One of them, who afterwards became abbot, was chosen to preach the visitation sermon before the bishop, an honour accorded to very few houses; and such complaints as there were about the rest, with one exception, were trivial. The discord of the house was entirely due to the abbot, who, apart from his domineering behaviour, was accused of employing sorcery to fasten guilt upon a member of the convent. Moreover, he proved refractory at the visitation, refusing to submit the customary documents for the bishop's inspection. His object, as has

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1 See no. LXI below.

2 See p. xxii above.

3 See no. XXXII below.

4 See no. XLI below.

been noted earlier,[1] may have been to assert the exemption from episcopal authority which the abbey had enjoyed for a short time before abbot Repyngdon's elevation to the see of Lincoln; but the canons made no attempt to support him and willingly gave evidence against him, while Alnwick declined to admit evidence from the abbot himself on the ground of his contumacy. The charge of sorcery was fully proved against him, however, and he narrowly escaped deprivation. Alnwick was at all times unwilling to proceed to this last resort, and, even at Dorchester, where he himself was patron of the house, the abbot in 1441, John Clyfton, in spite of his scandalous life, was merely suspended from all administration of temporal goods, which, by a doubtful expedient, were committed to the charge of a lay steward.[2] Of the dangers attaching to lay stewardships the first visitation of Fotheringhay college offers a conspicuous example[3], and the steward at Dorchester had already laid himself open to accusations which hardly seem to justify his appointment.

In the prescription of penalties and in the admission of purgations Alnwick was merciful and easy. This may be seen by reference to the visitation of Humberstone abbey,[4] a small house where discipline was in an advanced stage of decay and five monks had gone into apostasy within recent years. Only five monks were in residence, so that, where any charge was denied and purgation was required, the choice of compurgators was extremely limited. Although the monks were ready to supply abundant *detecta*, they were equally ready to corroborate one another's innocence; and the chief offender in the convent, who confessed to several charges of neglect and irregular conduct and received light penance, was allowed to clear himself of a serious charge upon his own unsupported oath. At the secular college of Irthlingborough,[5] where complaints and counter-complaints were freely made, the sub-dean, Walter Luffenham, stood accused of a number of misdeeds. When, however, an accusation of adultery was brought against him and he was ordered to find four compurgators, the dean and three other canons came to his assistance, in spite of the fact that three out of the four had laid information against him on other grounds and that all were under suspicion of conduct unbefitting their profession. Nevertheless, when it came to a charge of violence inflicted upon one of them by Luffenham some years previously, the offended person refused to support his denial and he was obliged to confess. He endeavoured to screen himself by alleging that he had incurred excommunication for celebrating mass after the deed had been performed and while he was still under the defamatory charge, but that bishop Gray had absolved him. A few days later, at Wellingborough, he was unable to exhibit his certificate of absolution. After various appearances before the bishop and his commissaries, as preliminaries to deprivation, he produced letters of absolution under the signature and seal of the papal collector in England. After this there was nothing more to be done than to submit the letters to examination by the bishop, who, so far as can be gathered from the

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[1] See p. XX above.
[2] See no. XV below.
[3] See no. XXII below.
[4] See no. XXXII below.
[5] See no. XXXIV below.

silence which follows, was obliged to be satisfied. There is no record of the date when Luffenham quitted his canonry, but he presumably held it for a few years longer.

In this case, a man who was clearly convicted of an assault upon one of his fellow-canons and of irregular celebration of divine service in the sequel evaded the penalty by resorting to a foreign source of pardon, while the ordinary, who had proper cognisance of the case, was left powerless, or at the most with a remedy which it would have been expensive and profitless to pursue. The difficulty of the summary treatment of offenders is illustrated by the case, this time of a layman, which came before Alnwick at Wellingborough, on the very day on which Luffenham appeared there. Richard Gray, the paramour of Elizabeth Willoughby, the nun of St. Michael's already mentioned, confessed his guilt and forswore all communication with the priory and with her. The bishop ordered him to do penance publicly on four Sundays or feast-days in St. Mary's, Stamford, after the usual form, and to be whipped round the church, and similarly to do penance in the market-place on four Fridays. He was also to ride to Lincoln within the next month, walk barefoot to the city from the fifth milestone and offer a wax taper at the high altar of the minster. His penance in the market-place was commuted, on his petition, to the payment of twenty shillings to the convent and a like payment to the fabric-fund of Lincoln minster. The bishop's commissary then removed the sentence of excommunication. Gray, however, instead of fulfilling his oath to perform the penance in this modified form, appealed to the court of Arches, and proceedings against him were stayed until the bishop had obtained a licence from the archbishop's official to go on with the case. On 15 November following, when Luffenham presented his letter from the pope's collector to Depyng at Buckden, Gray appeared by proxy, pleading that he himself was ill of a fever which kept him in bed every other day and prevented him from coming. Accordingly, the case was again put off, and the end of it, if it came to an end at all, is uncertain.[1]

If, therefore, we are inclined to think that penalties were too light and purgations too easy, and that a more severe treatment of faults would have worked the reformation which visitations were powerless to effect, it is necessary to remember that a diocesan bishop was not in command of an all-sufficient machinery with which to execute his purposes. The two instances cited above prove how difficult it was to bring a defaulter to book in the spiritual courts, even where he was treated with lenience and in strict accordance with the forms of law. Against them may be set the case of John Dey, the canon of the Newarke college at Leicester, who was convicted on clear evidence of a repulsive crime and was deprived after short and summary procedure.[2] Dey's guilt, however, was quite exceptional: he had degraded himself beyond hope of absolution, and no appeal could have succeeded in restoring him to the canonry which he had forfeited. It is nevertheless significant that he was not deprived of the living which he held outside Leicester, although he resigned it shortly afterwards: and it is obvious that a secular canon who held other benefices might contrive, if he was expelled from one, to

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[1] See no. LXVIII below.
[2] See no. XL below.

retain the fruits of another or more in connexion with which no serious guilt could be found. Gascoigne, an unsparing and by no means unprejudiced critic of bishops,[1] mentions a case in which 'of late the love of sin is fostered by one bishop, in that the parishioners of a certain church have said, "Now we believe that adultery and fornication is no sin; for, if it were sin, our bishop would have deprived our rector of his cure, because our bishop knows that our rector has been publicly taken in adultery with one of his own parishioners, the wife of another man, and yet the bishop has not expelled him from the cure."' He goes on to blame his own university for admitting the same man to the degree of doctor of canon law, and concludes that 'many men are not afraid to sin, because sin is not punished in other men, and, because they are not punished, they believe that that which is sin is not sin.'[2] This, no doubt, was the effect upon the parishioners with whom Gascoigne sympathised; but the bishops also had their own point of view which is less easily grasped by the irresponsible critic. The existing fragment of Alnwick's consistory court-book contains several instances against which the same cry could be raised. In 1448, William Wither, rector of Belton, near Grantham, brought an action for assault in the church porch and brawling in church against a man and his wife, who proffered a counter-charge of immorality against the rector. The root of the matter was probably a refusal to pay tithe: the woman, at any rate, had flung a chicken, which she owed as tithe, at the rector's head while he was saying mass; and, if this was merely a protest against his moral conduct, it must be owned that it was made with a suspicious want of temperance. Both sides found compurgators, the rector clearing himself with three neighbouring rectors and six laymen, and the charges were dismissed. There was obviously some difficulty, in such a case as this, in getting at the truth of things. If we add to this the risk of appeal, however frivolous, from the bishop's court to a higher tribunal, as in the case of Richard Gray, or such an action as that of Luffenham in procuring letters of absolution from a papal emissary in England, the bishop's chariness in asserting his authority will be more easily understood. Where he had to deal with a monastery, the greatest caution was

[1] An instance in which Gascoigne's hostility to statesman-prelates led him into partial statement is his condemnation of John Kempe, archbishop of York 1425-52, for persistent absenteeism. See *Loci e Libro veritatum*, ut sup., pp. 36, 37. Kempe's register shows that, although he was more often out of his diocese than in it and left much of his work to highly competent commissaries, the statement that 'aliquando semel in decem vel in duodecim annis mansit in sua diocesi Eboracensi per duas vel tres septimanas' is exaggerated. The records of his visitations of the diocese and province of York, once in person and once by commission, have been edited by the present writer in vol. CXXVII of the publications of the Surtees Society. Incidentally, Gascoigne's remark that Kempe was archbishop of York 'per xxviij fere annos' contradicts the common error, noted in *Visitations* I (p. xv, note 9), that his translation to York took place in 1426.

[2] *Loci e Libro veritatum*, pp. 24, 25: 'Nuper enim per unum episcopum amor peccati nutritur, quia parochiani unius ecclesie dixerunt: "Nunc credimus quod adulterium et fornicacio nullum est peccatum, quia si esset peccatum episcopus noster privasset rectorem nostrum a cura sua, quia episcopus novit quod rector noster publice captus est in adulterio cum propria parochiana, uxore alterius viri, et tamen episcopus non expulit eum ab illa cura." Et etiam Oxonia admisit eum postea ut esset doctor decretorum et ibi plures violavit; et sic ex actu episcopi et ex actu Oxonie recipientis bonos et malos ad gradus suppremos scolasticos secuta sunt plurima mala et audacia peccandi. Plures enim non timent peccare quia non punitur peccatum in aliis hominibus, et quia non puniuntur, credunt illud quod est peccatum non esse peccatum.'

necessary. Arbitrary action, justifiable though it might be on general grounds, might bring him into collision, not merely with the whole house, but with its patrons and tenants. His jurisdiction was purely spiritual, and at every point he had to meet problems in which spiritual interests were closely interwoven with temporal. He could hardly hope to work wholesale reformation where it was needed; and his only course was to make his corrections mildly and paternally and to trust to the influence of the solemn and peremptory language of his injunctions.

Readers may be left to form conclusions for themselves upon the general state of monasteries and secular colleges which these visitations disclose. What the present writer has to say upon this head has been said already in the introduction to the volume to which this forms a sequel.[1] The conclusions which he embodied there were put into writing after the Alnwick MS. had been transcribed by him, and he finds nothing in them to alter or modify. He would ask his readers, however, to keep before their minds the fact that the object of the documents contained in the following pages is to discover faults, not to publish virtues; and that, if their record of faults is patent, the modern student, in the lack of other evidence, is bound in all fairness to accept the facts and avoid censure. No better example, indeed, could be found, in forming a judgment from the evidence before us, than Alnwick's own tact and patience in his work of visitation; and, if the character of the disclosures occasionally repels sympathy, we can at least extend lenience to shortcomings which are inalienable from human nature.

VI

In the preliminary business of most of the visitations there will be found a record of the certificate presented in compliance with the bishop's mandate. For purposes of reference, it may be useful to supplement this introduction with some specimen texts of such mandates and one example of a certificate of their execution. These are taken from the register of Richard Assheton and William Ramsey, abbots of Peterborough, which is preserved in the cathedral library there. By kind permission of the dean and chapter of Peterborough, the present editor has been enabled to copy and calendar a large number of important documents from this MS., which is of peculiar interest as covering most of the period of Alnwick's episcopate, and as forming an immediate sequel to the register of abbots Genge and Depyng, now in the British Museum.

The most simple form of mandate, which was probably employed in most cases, is that used by bishop Chedworth in 1457[2] and by bishop Rotherham in 1473.[3] This is substantially one form, although many variations of phrase are employed, and Chedworth's text is printed here, with Rotherham's variations in the foot-notes. Italicised words and passages in the text are omitted in Rotherham's mandate.

'Johannes,[4] permissione diuina Lincolniensis episcopus, dilecto in Christo filio abbati monasterii de Burgo sancti Petri, ordinis sancti

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[1] See *Visitations* I, pp. xii, xiii.
[2] Reg. Assheton-Ramsey, fo. 42*d*.
[3] *Ibid.*, fo. 77.
[4] *Thomas*, fo. 77.

Benedicti, nostre diocesis,[1] salutem, graciam et benediccionem. Quia vos et monasterium vestrum predictum tam in capite quam in membris iure nostro ordinario visitare proponimus Domino concedente,[2] tenore presencium peremptorie vos citamus, et per uos omnes et singulos commonachos, confratres[3] et conuersos eiusdem[4] monasterii citari[5] volumus et mandamus, quod die Lune proxima post festum sanctorum Nerei et Achillei proxime futurum[6] *cum continuacione et prorogacione dierum tunc sequencium* in domo vestra capitulari coram nobis seu commissariis nostris *uno vel pluribus* compareatis et compareant[7] visitacionem[8] huiusmodi humiliter subituri, *fundacionemque dicti monasterii*, statum eiusdem titulumque confirmacionis eleccionis uestre[9], necnon iniuncciones predecessorum nostrorum[10] *in visitacionibus suis* vobis et predecessoribus vestris factas *nobis seu commissariis nostris* exhibituri[11] et ostensuri ac eorum[12] *omnium* veras copias penes registrarium nostrum dimissuri, *facturique vlterius et recepturi quod huiusmodi visitacionis negocium exigit et requirit;* vobis mandantes[13] quatinus omnia et singula premissa et alia[14] que ad actum visitacionis nostre huiusmodi pertinent[15] debite parere[16] curetis. Vobis insuper inhibemus ne pendente visitacione nostra huiusmodi quicquam in preiudicium eiusdem attemptetis faciatis de[17] aliqualiter[18] attemptari; *latori etenim presencium nucio*[19] *nostro in hac parte iurato super tradicione earundem vobis fideliter facienda firmam fidem quam debemus volumus adhibere.* De die[20] recepcionis presencium et quid vlterius[21] feceritis in premissis nos aut commissarium nostrum huiusmodi dictis die et loco distincte certificetis et aperte litteris vestris patentibus harum seriem nominaque et cognomina citatorum in scedula vestris litteris certificatoriis annectenda plenius continentibus auctentice sigillatis.[22] Data sub sigillo nostro in castro nostro

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[1] *ordinis sancti Benedicti* and *nostre diocesis* transposed, fo. 77.

[2] *visitare proponimus* and *Domino concedente* transposed, fo. 77.

[3] *commonachos* and *confratres* transposed, fo. 77.

[4] *dicti vestri* instead of *eiusdem*, fo. 77.

[5] *peremptorie et premuniri* added, fo. 77.

[6] 16 May, 1457. The date on fo. 77 is *die Lune in vigilia exaltacionis sancte Crucis*, *i.e.* 13 Sept., 1473.

[7] *compareatis et compareant* (sic) *eorum quilibet coram nobis aut commissariis nostris* instead of *coram . . . compareant*, fo. 77.

[8] *nostram ordinariam* added, fo. 77.

[9] *statumque ipsius monasterii ac titulum incumbencie vestre* instead of *statum . . . uestre*, fo. 77.

[10] *per predecessores nostros* instead of *predecessorum nostrorum*, fo. 77.

[11] *et exhibituri*, fo. 77.

[12] *eorumque* instead of *ac eorum*, fo. 77.

[13] *mandamus* for *mandantes*, fo. 77.

[14] *premissa omniaque alia et singula* instead of *omnia . . . . alia*, fo. 77.

[15] *ac eciam procuraciones nobis racione huiusmodi nostre visitacionis debitas* added, fo. 77.

[16] *parare*, fo. 77.

[17] *Sic:* fo. 77 has rightly *ve*.

[18] *ab aliis quomodolibet* for *aliqualiter*, fo. 77.

[19] *Sic*: for *nuncio*.

[20] *diebus vero* for *die*, fo. 77.

[21] *citacionis que et monicionum nostrorum* (sic), *necnon de omni eo quod* instead of *et quid vlterius*, fo. 77.

[22] The passage *nos aut commissarium . . . . sigillatis* runs thus in fo. 77: *dictis die et loco per litteras vestras patentes harum seriem nominaque et cognomina per vos in hac parte citandorum in scedula vestris litteris certificatoriis annectenda in se plenius continentes distincte et aperte nos aut commissarios nostros huiusmodi certificetis autentice sub sigillo.*

de Sleford penultimo die Marcii, anno Domini m°cccc^mo quinquagesimo septimo.'[1]

The above form was intended for ordinary occasions; but in special cases more detailed forms were employed. Of peculiar interest is the mandate issued by Alnwick before his visitation in 1446, of the proceedings at which we have a full report.[2] In the preamble he takes occasion to comment at length upon the special reason for a visitation which seems to have been undertaken, not as part of a general visitation of the diocese or archdeaconry, but as an urgent measure upon its own account.[3]

Willelmus, permissione diuina Lincolniensis episcopus, dilecto in Christo filio abbati monasterii de Burgo sancti Petri, nostre diocesis, salutem, graciam et benediccionem. Dolentes nimis et anxiose referimus quod, sicut fama publica et rumor validus factique notorietas, ita in publicum prodeuntes quod tergiuersacione aliqua celari non possunt, se habent, in dicto monasterio, in quo religio dudum florere consueuit, ipsa iam impudenter abiecta vix viget ibi signum cui responderet signatum. Ibi vigilie serotine, commesaciones post completorium, sompnolencie, pigricie et alia plura mala quibus vera religio corrumpitur et exulat regnant et dominantur, ex [quibus][4] claustrales obseruancie, refectorii, oratorii, dormitorii et cetera que religioni congruunt in obliuionem verguntur, obsequium diuinum diurnum pariter et nocturnum per ingluuiem et ingurgitacionem necgligitur, temporaliaque bona dicti monasterii, sine quibus in religione degentes viuere non possunt, per inerciam et incuriam presidencium et officiariorum monasterii quasi ad nichilum deducuntur; dum compoti administratorum eorundem in communi non exhibentur, nec iniuncciones per nos in prima nostra visitacione inibi exercite et facte obseruantur. Ex quibus malis et aliis que ob vestri monasterii honestatem hic reticemus, et nisi remedium celerime apponatur, timemus quod ex verisimili illud famosum et inter cetera huius regni insigne cenobium vestrum, quod Deus auertat, in nichilum redigetur; quia quod dudum decoris erat iam quasi toti vicinie [de]ducit[ur] in fabulam et scandalum. Non valentes[5] igitur, sicuti nec debemus, consciencia et cura pastorali nos vrgentibus, quin descendamus et videamus si [clamor] opere compleatur, decreuimus super premissis et aliis statum dicti monasterii, qui vt plurimum predicatur dilapsus est, tangentibus inquirere et collapsa in . . . . reformare . Quocirca vos tenore presencium peremptorie citamus, et per vos omnes et singulos dicti monasterii commonachos, confratres et conuersos citari volumus et sub pena contemptus mandamus, quod compareatis et eorum quilibet compareat coram nobis aut commissariis nostris vno vel pluribus in domo capitulari dicti monasterii die sabbati post festum Natiuitatis beate Marie virginis proxime iam futurum[6] cum continuacione

[1] The date of the mandate on fo. 77 is: *Data in manerio nostro de Lydington sub sigillo nostro ad causas xviij die Augusti, anno Domini m° cccclxxiij^cio et nostre translacionis anno secundo.*

[2] See no. LX below.

[3] Reg. Assheton-Ramsey, fo. 19 and *d*.

[4] The text is much rubbed here and elsewhere, where the margin is dog's-eared.

[5] *Sic*: for *volentes*.

[6] *I.e.*, 10 Sept., 1446.

aliorum, si oporteat, sequencium tunc dierum inquisicionem nostram huiusmodi subituri ac veritatem quam noueritis et nouerint secundum interrogatoria nostra vobis et eis tunc ministranda dicturi et deposituri, facturique vlterius et recepturi quod huiusmodi inquisicionis nostre negocium cum suis emergentibus, incidentibus, dependentibus et connexis exigit et requirit, providentes quod dictis die et loco plenum et plenarium statum quo ipsum monasterium in inicio ingressus vestri ad apicem dignitatis abbacialis repperiistis et iam existit ac iniuncciones nostras, de quibus supra tangitur, nobis oculariter exhibeatis. Vobis insuper districcius inhibemus ne tractando, communicando, iuramenta siue promissiones de non detegendo ab aliquibus exigendo vel aliud quid [per] quod veritas occultetur promittendo vel comminando in preiudicium huius nostre inquisicionis future a die recepcionis presencium quicquam quouismodo attemptetis seu faciatis clam vel palam quomodolibet attemptari ; latori etenim presencium nuncio nostro in hac parte iurato super tradicione earundem vobis [fideliter facienda] fidem quam debemus volumus adhibere. De die uero recepcionis vestre presencium et quid feceritis in premissis nos aut commissarios nostros aut vnum dictis die et loco distincte et aperte certificetis litteris vestris patentibus harum seriem ac nomina et cognomina omnium et singulorum dicti monasterii vestri commonachorum, confratrum et conuersorum in quadam scedula vestris litteris annectenda plenius continentibus uestro sigillo consignatis. Data sub sigillo nostro ad causas in manerio nostro de Lidyngtone sexto die Augusti, anno Domini millesimo quadringentesimo quadragesimo sexto nostrarumque consecracionis anno vicesimo et translacionis decimo.

To this citation, with its formidable arraignment of the alleged misdeeds of the convent, the abbot returned, as is duly noted in the visitation minutes, the following certificate on the day of visitation[1].

Reuerendo in Christo patri ac domino, domino Willelmo, Dei gracia Lincolniensi episcopo, suus humilis et deuotus filius Ricardus, Dei paciencia abbas monasterii de Burgo sancti Petri, vestre diocesis, ordinis sancti Benedicti, obedienciam, reuerenciam et honorem debitam[2] tanto patri. Litteras vestras venerabiles sexto die mensis Augusti vltime [preteriti] reuerenter recepimus tenorem continentes infrascriptum : Willelmus, permissione diuina Lincolniensis episcopus, dilecto in Christo filio abbati monasterii de Burgo sancti Petri, etc. Quarum auctoritate litterarum vestrarum omnes commonachos, confratres et conuersos dicti monasterii nostri qui solent aut debent ex causa huius[3] conuocari citauimus quod compareant coram vobis vestrisve commissariis predictis vel coram vno in inquisicione vestra predicta inquisicionem vestram subituri, ceteraque omnia et singula facturi que litteris vestris predictis continentur iuxta vim, formam et effectum earundem litterarum vestrarum ; quorum citatorum nomina et cognomina in cedula presentibus annexa seriosius conscribuntur. Et nos concedente Domino parati erimus inquisicionem vestram huiusmodi subituri, ceteraque omnia

[1] Reg. Assheton-Ramsey, fo. 19*d*.
[2] *Sic*: for *debitum*.
[3] *Sic*: for *huiusmodi*.

et singula facturi que litteris vestris predictis continentur cum obediencia qua decet. Et sic mandatum vestrum reuerendum sumus obedienter executi ; quod vestre venerende[1] paternitati significamus per presentes. Quam quidem paternitatem reuerendam conseruet in prosperis Trinitas increata. In cuius rei testimonium sigillum nostrum presentibus apponi fecimus. Data in monasterio nostro de Burgo sancti Petri decimo die mensis Septembris, anno Domini m° ccccmo xlvjto.

A certificate of the same type, with unimportant variations, was returned to the mandate of bishop Chedworth already quoted[2]. It may also be mentioned that in abbot Depyng's register there is a mandate by bishop Repyngdon, dated at Eynsham, 10 March, 1413-14, for a visitation to be held by himself or by his commissaries, masters Thomas Brouns and David Pryce[3] on 14 April following. This is followed by Depyng's certificate, which bears date 11 April[4]. Neither of these depart sufficiently from the normal forms already given to demand reproduction.

It is worth while, however, to compare the words of Alnwick's Peterborough mandate with those of a citation which is preserved in his register[5]. This summons has neither date nor indication of the house to which it was addressed. It occurs among a number of documents belonging to the last quarter of 1437, and the terms of the preamble certainly apply so closely to the state of things at Peterborough in December of that year[6] that we can hardly doubt that it was used for Alnwick's first visitation of that monastery and was subsequently kept as a form for reference. The document has the marginal title *Mandatum pro visitacione religiosorum.* Its text, as is often the case in Alnwick's register, was copied mechanically and contains some obvious errors.

Willelmus, etc. Dolorosa nimis et anxiosa forma[7] suis tam vicinas quam remotas partes replens relalitibus[8] nostro, quod flentes referrimus[9], deduxit auditui quod illud insigne et inter cetera huius regni famosum vestrum cenobium, inclitorum regum manu munifica dudum nobiliter fundatum amplisque notabilibus possessionibus et prediis larga fidelium deuocione ditatum, quid per inerciam presidum necligentem, quid per quorundam secularium ea que ad victum Christi militum inibi Deo famulancium data sunt ex affectata conniuencia presidencium huiusmodi, non ex Deo sed ex sanguinibus[10] et voluntate carnis nata, absorbencium quotidianam corrosionem, ad irreparabilis ruine casum ex verisimili, quod Deus auertat, in proximo dilabetur. Vrgente idcirco nostre cure solicitudine pastoralis, descendere compellimur, vt videamus si clamor opere compleatur, ne sanguis tantorum malorum in extremo judicio de nostris manibus

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[1] *Sic* : a confusion between *venerande* and *reuerende.*
[2] Reg. Assheton-Ramsey, ff. 42*d.*, 43.
[3] See *Visitations* I, 16, notes 1, 2, and 201-2.
[4] B.M., Add. MS. 25,288, ff. 59*d.*, 60.
[5] Reg. XVIII, fo. 32 and *d.*
[6] See no. LVIII below.
[7] *Sic* : for *fama.*
[8] *Sic* : for *relatibus.*
[9] *Sic* : for *referimus.*
[10] *Sic* : the original probably had *sanguinis et carnis voluntate.*

requiratur. Ex hiis igitur et aliis legitimis causis nos mouentibus, si quantum que[1] ob vestri et dicti vestri monasterii vtilitatem et bonum vtinam per nos procuranda, decreuimus vos et ipsum vestrum monasterium tam in capite quam in membro[2] die et loco inferius designatis iure nostro ordinario concedente Domino actualiter visitare ; vobis firmiter iniungendo mandantes quatinus vos ac omnia et singula que ad actum visitacionis huiusmodi pertinent parare curetis, nosque aut nostros commissarios vnum vel plures in[3] huiusmodi visitacionis officium ipso die et loco cum reuerencia debita admittatis. Tenore eciam presencium peremptorie vos citamus, et per vos omnes et singulos commonachos, confratres et conuersos dicti vestri monasterii citari peremtorie volumus et mandamus quod compareatis et eorum quilibet compareat personaliter coram nobis aut nostris commissariis in domo capitulari dicti vestri monasterii die, etc.,[4] cum continuacione[5] prororrogacione[6] aliorum sequencium tunc dierum, si oporteat, et locorum, visitacionem nostram huiusmodi humiliter subituri ac veritatem quam noueritis et nouerint super interrogandis a vobis et ipsis dicturi[7] et deposituri, facturique vlterius, etc.[8] Fundacionem insuper et statum dicti monasterii, cantariarum eciam si ad aliquarum exibicionem[9] idem teneatur monasterium, ordinaciones necnon confirmacionem eleccionis vestre titulum,[10] et iniuncciones per predecessores nostros in visitacionibus suis inibi exercitis vobis et predecessoribus vestris ipsis die et loco nobis aut commissariis nostris realiter exibere[11] et eorum veras copias penes registrarium nostrum dimittere nulltenus[12] afferatis.[13] Vobis insuper inhebenmus[14] non[15] pendente, etc. ; latori etenim presencium, etc. De die vero recepcionis, etc. Data, etc.

It is obvious that the form, entered in this abbreviated shape in the register, would be a useful memorandum for the compilation of similar documents in future. The preamble could be omitted, varied or extended to suit the case of any given monastery ; while the mandate itself contains all the necessary clauses, in full or in brief, each of which could be modified to suit the circumstances of the case. A careful collation of its contents with the mandates in the Peterborough register

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[1] The MS. has *siquant' q'*. The sense appears to be elliptically expressed, 'and if we can, as far as is possible, for the sake of procuring—would that we could !—the advantage and good of your said monastery.'

[2] *Sic* : for *membris*.

[3] Written like *t'n* in MS.

[4] A specific day is omitted, to be supplied whenever the form was used.

[5] *et* omitted.

[6] *Sic* : for *prorogacione*.

[7] Written like *daturi* in MS.

[8] This and other well-known clauses at the end were given in this abbreviated form as reminders to clerks employing the common form in future.

[9] *Sic* : the omission of the *h* in this and kindred words is common in Reg. XVIII.

[10] The clerk appears to have wavered between the phrases *confirmacionem eleccionis vestre* and *incumbencie vestre titulum* and finally to have confused them thus.

[11] *Sic*.

[12] *Sic* : for *nullatenus*.

[13] *Sic* : for *differatis*.

[14] *Sic* : for *inhibemus*.

[15] *Sic* : for *ne*.

is a valuable lesson in the practical uses of an episcopal register and the elasticity of common forms in their application to special needs.

Finally, the mandate issued to abbot Ramsey by bishop Russell in 1482 illustrates a more condensed employment of the common form, while the preamble throws some light upon the condition of the abbey thirty-six years after Alnwick's last visitation[1].

> Johannes, permissione diuina Lincolniensis episcopus, dilecto in Christo filio abbati monasterii de Burgo sancti Petri, ordinis sancti Benedicti, nostre diocesis, salutem, graciam et benediccionem. Cum monasterium predictum inter cetera eiusdem nostre diocesis monasteria insignius existat et propterea pre ceteris cordi nobis sit habendum, et quia, prout nobis nuper extitit facta fides, diuersi monachi eiusdem monasterii qui sub alis religionis et tua obediencia viuerent, voluptatibus mundanis et insolenciis tantummodo dediti, religionis sue obseruancia ac sue professionis voto omissis penitus et neglectis, in eiusdem sue religionis opprobrium per mundum discurrunt et vagantur; volentes igitur, prout nobis conuenit, officii nostri debitum in hac parte impendere et remedium in premissis quantum in nobis est prouidere, quandam visitacionem dicti monasterii et certam inquisicionem de et super premissis et aliis officii nostri debitum in hac parte concernentibus decreuimus fore faciendam. Tenore igitur presencium peremptorie te citamus, et per te omnes et singulos commonachos et confratres dicti monasterii peremptorie citari volumus et mandamus quod compareas et quilibet commonachus et confrater ipsius monasterii compareat coram nobis aut commissariis nostris in domo capitulari dicti monasterii die lune proxima post festum sancte Lucie virginis proxime iam futurum, visitacionem necnon inquisicionem nostras huiusmodi humiliter subituri, vlteriusque facturi et recepturi quod iusticia in hac parte suadebit. Et quid feceris in premissis nos aut commissarios nostros huiusmodi dictis die et loco distincte et aperte certifices per tuas litteras patentes harum seriem ac nomina et cognomina per te in hac parte citatorum in cedula litteris tuis certificatoriis annexa plenius continentes auctentice sigillatas. Data nostro sub sigillo in hospicio nostro apud Vetus Templum Londiniis quarto die mensis Decembris, anno Domini m^{o}cccc^{mo}lxxx^{mo} secundo et nostre translacionis anno tercio.

Although these documents have been quoted here primarily on account of their formal value, they also have their own interest as contributions to the history of a great monastery, 'distinguished and renowned among all the monasteries of this realm, nobly founded in time past by the bounteous hand of famous kings, and endowed by the lavish devotion of the faithful with rich possessions and estates of note.' If the picture of its life which they give is far from favourable, it is worth noticing that, severe though their indictments are, the persons directly involved did not scruple to leave them on record in their own official archives. Further, their study is of interest upon another ground. No document relating to a monastery has been so freely discussed as cardinal Morton's famous citation to the abbot and convent of St Albans

[1] Reg. Assheton-Ramsey, fo. 119.

in 1490.[1] The statements embodied in its long preamble have been interpreted, on the one hand, as definite charges founded on good reason, which prove the moral decay of the house; while, on the other, they have been impugned as pieces of mere gossip of which the archbishop took advantage to interfere with the affairs of an exempt monastery. On neither side, however, has the fact been properly recognised that Morton's arraignment of the convent is in no sense an unique document. A comparison of it with the documents printed above will show that it is merely a member of a fairly numerous class, modelled upon forms which were well known in every episcopal chancery; and it is only by the recognition of this elementary point that its real historical value can be appreciated.

[1] Printed in Wilkins, *Concilia* III, 632 sqq. For a brief account of the document and other references see L. F. Rushbrook Williams, *History of the Abbey of St. Alban*, 1917, pp. 221-4, where, however, the diplomatic aspect of the mandate is as usual overlooked.

ALNWICK'S VISITATIONS.

I.

[Fo. 57d.]

VISITACIO PRIORATUS DE ANKERWYK, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, INCHOATA ET FACTA IN DOMO CAPITULARI IBIDEM X° DIE MENSIS OCTOBRIS, ANNO DOMINI MCCCCXLJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO CONSECRACIONIS SUE XVJ° ET TRANSLACIONIS VJ^{to}.

Quibus termino et loco, sedente dicto reuerendo patre in huiusmodi visitacionis sue negocio inchoando et exercendo, comparuerunt coram eo iudicialiter domina Clemencia Medforde, priorissa dicti loci, et cetere moniales eiusdem ; et deinde, petito ab ipsa priorissa per dictum reuerendum patrem certificatorio mandati sui dicte priorisse pro huiusmodi visitacione transmissi, ipsa priorissa ipsum originale mandatum dicto reuerendo patri loco certificatorij liberauit, asserens se non intelligere mandatum ipsum, nec habuisse aut habere aliquem peritum vel alium litteratum qui ipsam informaret quid actura esset in hac parte. Tandem idem reuerendus pater ex gracia sua admisit istam suam excusacionem ; et ministratis super hoc per eandem priorissam nominibus et agnominibus singularum monialium . . . .[1] mandati huiusmodi conscriptis, eadem priorissa exhibuit domino prefeccionem suam et mandatum ad installandum, sed de installacione *nichil*[2] exhibuit. Tandem iurata per eam dicto reuerendo patri obediencia canonica in forma consueta, eadem priorissa exhibuit quedam munimencia[3] concernencia fundacionem domus. Postea exhibuit quendam rotulum continentem redditus domus, qui deductis redditibus resolutis extendunt se ad xxij*li.* vj*s.* vij*d.* De yconomia temporalium et de aliis receptis, vt ex elemosinis et aliis similibus, nichil exhibet, et dicit quod domus indebitabatur tempore prefeccionis sue in ccc marcis, et iam indebitatur solum in xl libris, quorum creditorum nominum aliqua declarat. Et postea examinata dicit ea que sequuntur.

Domina Clemencia Medforde, priorissa, dicit quod moniales sunt aliquociens ex leui vento mote contra eam.

Item dicit quod moniales contra regulam omni die quasi ex consuetudine bibunt et exercent potaciones post completorium.

Domina Isabella Standene,[4] suppriorissa, dicit omnia bene.

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[1] The part of the MS. containing this visitation is much injured by damp and torn. Words in square brackets supply lacunae as far as possible. In this case the first letters of the indecipherable passage are *vij* or *ver*.

[2] Italicised words indicate interlineations in the MS.

[3] *Sic.*

[4] *Pr* cancelled.

[1] The adverb applies to the bishop 'sitting judicially as a tribunal', and has evidently been misplaced in the original.

I

ANKERWYKE PRIORY, 1441.

I.

The visitation of the priory of ANKERWYK, of the order of St. Benet, of the diocese of Lincoln, begun and performed in the chapter-house therein, on the 10th day of the month of October in the year of our Lord 1441, by the reverend father in Christ and lord, William, by the grace of God bishop of Lincoln, in the 16th year of his consecration and the sixth of his translation.

At and in the which term and place, as the said reverend father was sitting in the beginning and exercise of the business of such his visitation, there appeared before him in his capacity as judge[1] dame Clemence Medforde,[2] prioress of the said place, and the other nuns thereof; and then when request had been made of the same prioress by the said reverend father for the certificate of his mandate conveyed to the said prioress for such visitation, the same prioress instead of the certificate delivered the original mandate itself to the said reverend father, affirming that she did not understand the mandate itself, nor had nor has she any man of skill or other lettered person to instruct her what she should do in this behalf. At length the same reverend father of his grace accepted this her excuse; and hereupon, when the names and surnames of the several nuns had been furnished by the same prioress . . . . of such mandate [and] written down, the same prioress shewed to my lord her preferment[3] and the mandate for her installation, but touching her installation she shewed nothing. At length, after canonical obedience had been sworn by her to the said reverend father in the accustomed form, the same prioress shewed certain archives relating to the foundation of the house. Thereafter she shewed a roll containing the rents of the house, which, after deducting rent-charges, reach the total £22 6*s.* 7*d.* Touching the stewardship of the temporalities and touching the other receipts, as from the alms and other like sources, she shews nothing, and says that at the time of her preferment the house was three hundred marks in debt, and now is in debt only forty pounds, and she declares some of the names of the creditors of this sum. And thereafter being examined she says these things which follow.

Dame Clemence Medforde, the prioress, says that the nuns are sometimes moved against her on slight occasion.[4]

Also she says that the nuns do drink almost of custom every day contrary to the rule, and do hold drinkings after compline.

Dame Isabel Standene, the sub-prioress, says that all is well.

[2] For Clemence Medforde or Medeford see *Visitations*, I, 156.

[3] *I.e.* the certificate of her provision as prioress by bishop Flemyng in 1421. There is no memorandum of this in Flemyng's register.

[4] Literally 'by a slight breeze'.

[1.][1] Domina Margeria Kyrkeby dicit quod omnes domus et edificia infra prioratum sunt ruencia, et tres domus vtiles et necessarie prostrate funditus ad terram per incuriam et necgligenciam priorisse, videlicet bercaria, que consumpta fuit mediante priorissa tunc existente in nupciis apud Bromehale ; alia domus in quibus[2] lacticinia conficiuntur ; item vnum orreum cuius meremium quia non collegebatur[2] modo est combustum. Fatetur existenciam in nupciis : combustionem fatetur, eciam residuum articuli.

[2.] Item quod priorissa sola seruat et toto tempore suo seruauit sigillum commune domus, ita quod potest facere cum illo quicquid voluerit, monialibus insciis et inconsultis. Fatetur se solam seruasse sigillum vicissim per tempora, *annos et dies*, et aliquociens cum aliis commonialibus, dummodo fuerint ibidem alique discrete.

[3.] Item consueuerunt esse vestimenta notabilia et in magno numero : vbi deuenerunt vel an inibi sint ignoratur ; creditur tamen quod alienantur a domo. Dicit quod remanent in domo[3] omnia que recepit de vltima priorissa, super quo exhibet quandam scedulam super liberacione vestimentorum et iocalium.

[4.] Item quatuor habebant calices et iam non habetur vnus tantum. Fatetur fuisse quatuor, vnde duo in domo : tercius impignoratur Thome Stanes [de consensu conuentus : qu]artus est confractus, eciam de consensu conuentus.

[5.] Item priorissa fregi fecit vnum thurribilum argenti et vnum calicem argenti ponderosiorem quem habebant pro faciendo vnum ciphum mensalem ; que calicem et thurribulum argentum fractum tradidit cuidam fratri *Willelmo*[4] Tudyngtone, monacho de Cherteseye, vt ipse procuraret ciphum predictum *exinde* fieri ; et *quia* datum erat priorisse intelligi quod soluisset pro factura illius calicis[2] . . . et non haberet vnde solueret, remanet huiusmodi ciphus in manibus dicti monachi. Fatetur[5] articulum, habita communicacione primitus, vt asserit, cum conuentu ; que omnes dicunt quod super hoc non fuit habitus tractatus capitularis nec consensus omnium, et tantum quod plures non nouerunt de facto priusquam fuerat factum.

[6.] Item dicit quod habebantur in domo pulchra psalteria in numero x, quorum quedam priorissa donauit et alienauit. Fatetur se accomodasse tria, vnum priorisse de Bromhale ; negat absque consensu conuentus.

[7.] Item quod anno iam vltimo vendidit in quodam loco vocato ly parkis, duobus milliaribus distante a prioratu, c quercus, [nullum] petens

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[1] Margery Kyrkeby's *detecta* were numbered in the margin. Most of the numbers seem to have been rubbed out, but they appear from 10 to 16 and again later.

[2] *Sic.*

[3] *omnes* cancelled.

[4] Interlined above *Johanni* cancelled.

[5] *se* cancelled.

[1] She succeeded Clemence Medforde, who died in the year following this visitation, as prioress. There is no notice of her confirmation in the episcopal registers, but on 8 January, 1442-3, she received a pardon for her election without the royal assent (*Cal. Pat.* 1441-6, p. 141). She died before 15 December, 1448 (*Ibid.* 1446-52, p. 217). Her successor, Margaret Port, was another importation from Bromhall.

[2] Bromhall, where Clemence Medford had been a nun, is near Sunninghill in Berkshire, and is only some six miles distant from Ankerwyke, which is on the opposite side of the Thames, in Wraysbury parish, Bucks.

[1.] Dame Margery Kyrkeby[1] says that all the houses and buildings within the priory are going to ruin, and three useful and needful houses are utterly thrown to the ground by reason of the carelessness and negligence of the prioress, to wit the sheepfold, which was consumed by the fault of the prioress, who was then at a wedding at Bromhall[2]; another house wherein dairy stuff is made; also a barn of which the timber, because it was not gathered together, is now burned up. She confesses being at the wedding; she confesses the burning, also the rest of the article.[3]

[2.] Also that the prioress alone keeps and all her time has kept the common seal of the house, so that she can do therewith whatever she will, without the knowledge and advice of the nuns. She confesses that she alone has kept the seal in her turn for seasons, years and days, and sometimes with other her fellow-nuns, so long as there have been any of discretion in that place.

[3.] Also the vestments were wont to be of great mark and many in number: where they are gone or whether they be there is not known; it is believed, however, that they are alienated from the house. She says that there abide in the house all things that she received from the last prioress, touching the which she shews a schedule respecting the delivery of the vestments and jewels.

[4.] Also they used to have four chalices, and now not even one is in their possession.[4] She confesses that there were four, whereof two were in the house: the third is in pawn to Thomas Stanes [with the consent of the convent]: the fourth has been broken up, also with the consent of the convent.

[5.] Also the prioress caused a silver censer and a silver chalice, the heaviest which they had, to be broken up to make a cup for use at table; and she gave the chalice and censer as broken silver to one brother William Tudyngtone, a monk of Chertsey, that he might take order for the making of the aforesaid cup thereof; and because the prioress had been given to understand that he had paid for the making of the chalice[5] . . . . and she had not wherewith to pay him, such cup remains in the hands of the said monk. She confesses the article, but she first had communication, as she avers, with the convent, who all say that treaty was not held in chapter touching this, nor was the consent of all had, but only that the more part had no knowledge of the deed before it was done.

[6.] Also she says that there used to be beautiful psalters kept in the house, ten in number, certain whereof the prioress has given away and alienated. She confesses that she lent three, one to the prioress of Bromhall: she denies [that she did it] without the consent of the convent.

[7.] Also that in the year last past in a place called 'ly parkis,' two miles distant from the priory, she sold a hundred oaks under no compulsion

[3] The second part of this and succeeding paragraphs records the prioress' answer to the several charges brought against her, as is explained further on. These answers are written continuously with the substance of the *detecta* to which they refer, spaces being left for them by the registrar when he took down the evidence.

[4] Or possibly, 'and now only one', etc. *Nisi* may be omitted after *habetur*.

[5] *Sic*: the cup is meant. The sum paid is illegible.

a conuentu consilium vel consensum, nulla necessitate exigente. Negat articulum.[1]

[8.] Item apud Alderburne prosterni fecit fagos tempore inconuenienti, ita quod[2] numquam renascentur, et sic finaliter destruuntur. Negat articulum.

[9.] Item priorissa nunquam reddidit compotum de receptis et expensis suis, et tamen omnia sola recipit, soluit et administrat absque omni communicacione conuentus eciam ardua et firmas dimittendo; et vbi dicit quod domus indebitabatur tempore installacionis sue in ccc marcis, ista deponens dicit plane quod solum in xxx libris tunc erat indebitata, que summa erat resoluta aliunde et nullatinus ex bonis priorisse aut prioratus. Fatetur se nunquam reddidisse compotum: fatetur eciam solam omnia recepisse et administrare absque sciencia conuentus. Negat se dimisisse firma[3] nisi de sciencia conuentus.

[Fo. 58].

10. Item quandam siluam vocatam Rowel apud Parnysshe situatam inconuenienter prosterni fecit, dimittendo post prostracionem ramos remanere, propter quod non est verisimile siluam renasci ad vtilitatem iam viuencium. Negat articulum.

11. (ad primum). Item[4] dicit quod priorissa destruxit quendam introitum videlicet a gatehouse, per quem inducebantur necessaria et exportabantur silique et alia purgamenta, et iam obstructo illo introitu exportantur per ecclesiam in magnam dedicionem domui. Fatetur totum articulum, tamen dicit quod ad maiorem honestatem ad excludendum porcos et alias bestias a claustro, que illud prius deturparunt ingredientes per illum introitum.

12. Item in defectu priorisse nunc vj moniales recesserunt a domo in apostasia. Fatetur totidem moniales recessisse, absque tamen sciencia sua.

13. Item appropriauit sibi in dormitorio loca quatuor monialium, et obstruxit prospectum versus Thamisiam, qui fuit monialibus magnum solacium. Fatetur obstruccionem prospectus eo quod vidit viros stare in arciori iuxta fenestram et loqui cum monialibus: fatetur appropriacionem locorum.

14. Item priorissa[5] vtitur anulis aureis quamplurimum sumptuosis cum diuersis gemmis et eciam zonis argentatis et deauratis et cericis velis, et nimium eleuat velum supra frontem, quod frons patens totaliter ab omnibus potest videri, et fururis vtitur de vario. Fatetur vsum plurium anulorum et zonarum et velorum cericorum et eleuacionem velorum; fatetur eciam vsum furrurarum de vario. Iurauit quod[6] ista reformabit[7] prestito iuramento.

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[1] *asserens se* cancelled.
[2] *non rena* cancelled.
[3] *Sic.* Possibly *firma* is ablative: sc. *tenus.*
[4] *proste* cancelled.
[5] *non* cancelled.
[6] *decetero* cancelled.
[7] *et* cancelled.

[1] Alderbourne in Bucks, to the west of Uxbridge. 'Tota terra de Alerburn' was among the donations of Gilbert Muntfitchet, the co-founder, to the priory.

[2] Probably the place known as Ankerwyke Purnish in the parish of Egham, Surrey. In the confirmation charter granted by Henry III to the priory mention is made of half a hide and five acres of land with their appurtenances in Pernerhs, of the gift of Hugh, abbot of Chertsey.

of necessity, without asking any counsel or consent of the convent. She denies the article.

[8.] Also at Alderbourne[1] she caused beeches to be felled at an unseasonable time, so that they will never grow again, and so are destroyed for good and all. She denies the article.

[9.] Also the prioress has never rendered an account of her receipts and expenses, and yet she alone receives, pays and administers everything, even dispatching weighty business and leases, without any communication with the convent; and whereas she says that at the time of her installation the house was three hundred marks in debt, this deponent says outright that then it was only thirty pounds in debt, and this amount was paid from other sources and in no wise from the goods of the prioress or priory. She confesses that she never has rendered an account: she confesses also that she alone has received and does administer everything without the knowledge of the convent. She denies that she has made leases, unless with the knowledge of the convent.

10. Also she caused a wood called Rowel, situated at Parnysshe,[2] to be felled unseasonably, suffering the boughs to remain after felling, by reason whereof it is not likely that the wood will grow again to the profit of folk now living. She denies the article.

11. (see 1). Also she says that the prioress has destroyed an entry, to wit a gatehouse, through the which needful stuff was brought in and pease-pods[3] and other draff were carried out, and now that this entry has been blocked up they are carried out through the church to the great scandal of the house. She confesses the whole article, but says that [she did it] for greater seemliness, to shut the pigs and other beasts out of the cloister, which formerly, coming therein through that entry, did befoul it.

12. Also in the prioress' default six nuns have now left the house in apostasy. She confesses that so many nuns have left, yet without her knowledge.

13. Also she has appropriated to herself in the dorter four nuns' places, and has blocked up the view Thamesward, which was a great diversion to the nuns. She confesses blocking up the view, because she saw that men stood in the narrow space close to the window and talked with the nuns: she confesses the appropriation of the places.

14. Also the prioress wears golden rings exceeding costly with divers precious stones, and also girdles silvered and gilded over and silken veils, and she carries her veil too high above her forehead, so that her forehead, being entirely uncovered, can be seen of all, and she wears furs of vair.[4] She confesses the use of several rings and girdles and silken veils and the high carriage of her veils; she confesses also the use of furs of vair. She has sworn that she will reform these things, having taken her oath thereto.

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[3] Cf. *Durham Account Rolls* (Surtees Soc.), I, 58: 'in siliquis emptis pro porcis, 2*s.* 4*d. ob.*'; 216: 'pro I trough pro siliquis, 6*d.*' See Dr. Fowler's note, *ibid.* III, 216.

[4] *Varium* or *varia pellis* was, as its name implies, a variegated fur. Ducange, s.v. *Vares*, refers to a parti-coloured species of mouse from which this fur was supposed to be derived; but it seems more likely that the name *Varius* was applied to the mouse for the same reason that it was applied to the fur. The real source of the fur seems to have been the grey squirrel, with patches of the back and belly arranged alternately. Its use in heraldry is well known.

15. Item vtitur camisiis de panno Reinensi, cuius vlna valet xvj*d*. Negat articulum.

16. Item vtitur tunicis laqueatis *cum*[1] cerico *et acubus argenteis et deauratis* et sic fecit omnes moniales vti. Fatetur articulum quo ad vsum suum proprium : iurauit quod ista reformabit et iurauit de peragendo penitenciam, etc.

[17.] Item vtitur pileo status furrurato cum bugeo supra vela. Fatetur, propter tamen infirmitates varias in capite : iurauit vt supra quod ista reformabit.

[18.] Item nichil ministrat nec ministrauit per triennium monialibus[2] habitum competentem, in tantum quod moniales vadunt cum pannis pictaciatis. Patebat domino nuditas monialium.

[19.] Item inuitauit priorissa plures extraneos de patria ad hanc visitacionem ad magnas expensas domus, dicens eis 'State mecum[3] hoc tempore visitacionis, quia nolo resignare.' Fatetur conuiuacionem amicorum, non tamen ad hunc finem.

20. Domina Juliana Messangere dicit quod fena et alia grana reponuntur in ecclesia ob defectum orreorum que diruta sunt [in] necgligencia priorisse. Fatetur reposicionem.

Item secundo anno aduentus priorisse ad locum istum bercaria domus fuit combusta et citra nunquam fecit reparacionem, cuius rei occasione fena reponuntur vt supra ; nec vllas facit reparaciones, et cum aliqui donauerint aliquid ad reparaciones faciendas, priorissa seruat sibi de datis quod vult, sufficiente reparacione non facta. Allegat reparaciones factas tempore suo, de quo exhibuit domino scedulam per quam apparet istas reparaciones factas circa ecclesiam.[4]

Item nemora destruuntur in defectu priorisse vt supra, et in hoc concordat in omnibus cum Kyrkeby.

[21.] Item priorissa introducit in prioratum diuersos extraneos *et ignotos* tam mares quam feminas et eos sustentat communibus expensis domus, et aliquas *quasi idiotas et alias inhabiles* facit moniales. Negat articulum.

[22.] Item austero modo tractat moniales sorores suas, eciam cum earum amici venerint ad eas visitandas.

23. Item moniales iuniores non habent informatricem que eas in lectu et cantu informet.[5] Prouisum est eis de suppriorissa.

[Fo. 58*d*.].

24. Item priorissa raro venit ad matutinas aut missas, et cum venit exprobrat moniales et conuiciose loquitur eis.

25. Non habuerunt seruientes in pandoxataria, pistrina nec quoquina ab vltimo festo natiuitatis sancti Johannis Baptiste vltimo anno [ad] proximum festum Michaelis, in tantum quod ista deponens cum auxilio aliarum sororum *suarum* parauit panem, ceruisiam et cibos et de eis in persona sua seruiuit monialibus.

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[1] Interlined above *de* cancelled.

[2] *de h* cancelled.

[3] *q in* cancelled.

[4] From the number references which are given subsequently, it appears that this and the next *detectum* were not numbered, as they agree in the main with nos. 1 and 10.

[5] *assig* cancelled.

[1] *I.e.* Rennes in Brittany. See Chaucer, *Book of the Duchesse*, l. 255, and Skeat's note in his ed. of Chaucer's *Minor Poems*, 1896, p. 243.

15. Also she wears shifts of cloth of Reynes,[1] which costs sixteen pence the ell. She denies the article.

16. Also she wears kirtles laced[2] with silk and tiring-pins of silver and silver-gilt, and has made all the nuns wear the like. She confesses the article so far as regards her own wearing: she has sworn that she will reform these things and has sworn to perform her penance, etc.

[17.] Also she wears above her veil a cap of estate furred with budge.[3] She confesses thereto; it is, however, on account of divers infirmities in her head: she has sworn as above that she will reform these things.

[18.] Also she furnishes not nor for three years' space has furnished fitting habits to the nuns, insomuch that the nuns go about in patched clothes. The threadbareness of the nuns was apparent to my lord.

[19.] Also the prioress did invite several outside folk from the neighbourhood to this visitation at great cost to the house, saying to them 'Stand on my side in this time of visitation, for I do not want to resign'. She confesses the entertainment of her friends, but it was not to this end.

20. Dame Juliane Messangere says that their hay and other grains are stored in the church, by reason of the want of barns, which in the neglect of the prioress are gone to ruin. She confesses the storage.

Also in the second year that the prioress came to this place the sheep-fold of the house was burned up, and she has never made repair thereof since, by reason whereof their hay is stored as above; nor does she make any repairs, and, albeit some have given somewhat to the doing of repairs, the prioress keeps for herself what she will of what is given, without making sufficient repair. She alleges that repairs have been done in her time, touching which she has shewn my lord a paper whereby it appears that these repairs were done about the church.

Also the copses are destroyed in default of the prioress, as above; and herein she agrees in all things with Kyrkeby.

[21.] Also the prioress brings into the priory divers strangers and unknown folk both male and female, and maintains them at the common cost of the house, and makes nuns of some that are almost witless and others that are incapable. She denies the article.

[22.] Also she treats the nuns her sisters in harsh wise, even when their friends come to visit them.

23. Also the younger nuns have not a governess to instruct them in reading and song. Provision of the sub-prioress has been made to them.[4]

24. Also the prioress comes rarely to matins or masses, and when she comes, she chides the nuns and speaks to them upbraidingly.

25. They had not serving-folk in the brewhouse, bakehouse or kitchen from the last festival of the Nativity of St. John the Baptist last year to the Michaelmas next following, insomuch that this deponent, with the aid of other her sisters, prepared the beer and victuals and served the nuns with them in her own person.

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[2] *I.e.* the kirtles were fastened by a silken lace, which left them open in front, instead of being buttoned and closed as they should have been.

[3] Budge was lambs' wool. It gave its name to Budge row in the city of London, which was occupied by skinners (Stow, *Survey of London*).

[4] The actual instructress appointed was Juliane Messangere.

(Ad 18.) Soror Thomasina Talbot dicit quod priorissa non exhibet isti deponenti apparatum ad lectum in tantum quod iacet in stramine, et cum dominus mandauerat isti deponenti quod iaceret in dormitorio, et ista deponens peciit[1] pannos pro lecto a priorissa, dixit exprobrando sibi 'Qui licenciauit te iacere in dormitorio exhibeat tibi vestes'.

(Ad 22.) Item cum amici monialium declinauerint ad prioratum visuri moniales, priorissa reddit se difficilem in licenciando moniales loqui cum amicis suis.

(Ad 14.) Item priorissa habet in collo vnum longum ligamen anglice lace de cerico pendens vsque inferius pectore et in eo vnum anulum[2] aureum cum j diamaunde; et habet in custodia sua omnia munimenta et sigillum commune domus. Fatetur vsum huiusmodi lace et anuli, tamen iocose.

26. Item cum multociens priorissa venerit ad chorum finitis horis canonicis, facit moniales horas illas re*in*cipere.

(Ad 18.) Ista deponens nullam habet tunicam[3] ad vsum suum assignatam.

Soror Agnes Dychere petit quod ministretur sibi competenter in vestura ad lectum et corpus, vt tegatur a frigore, et eciam in esculentis, vt fortis sit ad subeundum pondus religionis et diuini seruicij, que sibi hucusque non fuerant sic ministrata.

Ista et alie iuuenes non habent informatricem in lectu, cantu aut religione.

Item dicit quod priorissa facit moniales excedere in cantando plures psalmos vltra modum consuetum in loco.

Soror Margareta Smythe dicit de non reparacione, de cartis et sigillo communi domus, etc.

Item dicit quod priorissa est multum rigorosa et nimis excedit in correccionibus.

Item priorissa non ministrat isti deponenti competenter apparatus pro lecto.

Item petit informatricem in lectura, cantu et religione.

Quibus examinatis, omissis aliis tribus, videlicet sororibus Isabella Coke, Elizabetha Londone et Elena Moretone, propter etatis teneritatem et discrecionis simplicitatem, cum vltra tres*decim* annos etatis non transcendat senior earum, dominus continuauit visitacionem suam huiusmodi et negocium eiusdem in statu quo tunc erat vsque in et ad diem Lune proximum ante festum Omnium Sanctorum, videlicet post festum apostolorum Simonis et Jude proxime futurum; assignans et assignauit eundem diem Lune dictis priorisse et monialibus in eadem domo capitulari coram se aut commissario suo ad procedendum et procedi videndum vlterius in huiusmodi visitacionis negocio iuxta merita huiusmodi inquisicionis sue preparatorie prout iuris et racionis, presentibus Depyng cancellario et me Colstone. Quibus quidem die Lune, xxix° videlicet dicti mensis Octobris, anno et domo capitulari predictis, dictus reuerendus

[1] *lect* cancelled.
[2] *ar* cancelled.
[3] *de* cancelled.

[1] When this order was given does not appear. Probably sister Thomasine had previously been lodged separately with the other younger nuns, and the prioress and elders objected to the crowding of the dorter.

(See 18.) Sister Thomasine Talbot saith that the prioress does not provide this deponent with bed-clothes, insomuch that she lies in the straw ; and when my lord had commanded this deponent to lie in the dorter,[1] and this deponent asked bed-clothes of the prioress, she said chidingly to her, 'Let him who gave you leave to lie in the dorter supply you with raiment'.

(See 22.) Also when the nuns' friends come down to the priory to see the nuns, the prioress bears herself crossly in giving leave to the nuns to talk with their friends.

(See 14.) Also the prioress has on her neck a long silken band, in English a lace, which hangs down below her breast, and thereon a golden ring with one diamond ; and she has all the archives and the common seal of the house in her keeping. She confesses her wearing of such lace and ring, but in jest.

26. Also many times, when the prioress comes to quire at the end of the canonical hours, she makes the nuns begin those hours over again.

(See 18.) This deponent has no kirtle appointed for her use.

Sister Agnes Dychere asks that sufficient provision be made to her in clothing for her bed and body, that she may be covered from the cold, and also in eatables, that she may have strength to undergo the burden of religious observance and divine service, for these hitherto had not been so supplied to her.

She and the other young nuns have not a governess in reading, song, or religious observance.

Also she says that the prioress causes the nuns to exceed in singing more psalms than is the manner accustomed in the place.

Sister Margaret Smythe speaks of the failure to repair, of the charters and common seal of the house, etc.

Also she says that the prioress is very harsh and is too excessive in her corrections.

Also the prioress makes not sufficient supply of bed-clothes to this deponent.

Also she asks for a governess in reading, song, and religious observance.

And, having examined these, passing by other three, to wit sisters Isabel Coke, Elizabeth Londone and Ellen Moretone, on account of their tender age and slender discretion, seeing that the eldest of them is not more than thirteen years of age, my lord adjourned such his visitation and the business thereof even as it then stood until and unto Monday next before the feast of All Saints, to wit after the feast of the apostles Simon and Jude next to come,[2] and in so appointing he appointed the same Monday for the said prioress and nuns in the same chapter-house in presence of him or his commissary, to proceed and watch further process in the business of such visitation according to the merits of such his preparatory inquiry, even as right and reason require, Depyng his chancellor and I Colstone being present. And on this Monday, to wit the twenty-ninth of the said month of October, in this year and chapter-house aforesaid, the said reverend father sat in his capacity of judge in the business of

[2] *I.e.* 30 October, 1441. But, if the date given below (29 October) is right, the visitation must have taken place in 1442. There can be little doubt, however, from the heading, that it took place in 1441, and that 29 October is therefore wrong.

pater in huiusmodi sue visitacionis negocio iudicialiter sedebat, et deinde priorissam et conuentum dicti loci coram se euocari mandauit ; que omnes coram eo personaliter comparuerunt. Quibus sic comparentibus idem reuerendus pater, recitato per eum processu per eum in huiusmodi negocio prius habito et facto et eciam continuacione visitacionis eiusdem et per easdem moniales recognitis, omnia detecta de priorissa et eam[1] tangencia eidem priorisse articulatim obiecit et articulabatur. Que quidem obiecta quedam videlicet eadem priorissa fatebatur et quedam negauit, prout in fine cuiuslibet articuli conscribitur, et super negatis, quatenus dilapidacionem concernunt et sic priuacionem inducunt, dominus decreuit fore inquirendum, ipsa priorissa et aliis vocandis ad hoc vocatis, reseruata *sibi* potestate procedendi contra eam in ceteris iuxta responsa sua et processum super eis habitum. Et quia ipsa priorissa conquerebatur de sorore Margeria Kyrkeby, de eo quod vocasset ipsam priorissam furem, ipsa Margeria super hoc iudicialiter impetita negauit expresse obiectum et de eo sola manu se purgauit. Subsequenter quia priorissa fatebatur se a diu, eciam per dies et annos plurimos habuisse in custodia sui solius sigillum commune ac plurima eciam quasi omnia munimenta domus, dominus ordinauit quod hec omnia in vna cista sub duabus seruris, quarum clauium vnam priorissa et aliam per sororem[2] Margeria Kyrkeby, per conuentum ad hoc electa, gerant, conseruentur, et quod nichil cum dicto sigillo sigilletur nisi de communicato consilio et consensu sanioris et maioris partis conuentus et in domo capitulari, et donec prouideatur de talibus seruris dominus fecit [fo. 59.] sigillum illud commune in quadam cistula parua sub sigillo suo includi. Et deinde idem reuerendus pater monuit dictam priorissam in virtute obediencie sue prestite quod sorores suas quouismodo delinquentes in capitulo, nullis audientibus secularibus, materno et sororio ac modesto modo et nullatinus austero vt solito corripiat, corrigat et in omnibus aliis dulciter tractet, eisque vestimenta et habitum et lectorum apparatus alimentaque competenter ministret et faciat ministrari. Iniunxit eciam singulis de conuentu sub pena incarceracionis vt priorisse in omnibus licitis humiliter obediant et eam reuerentur,[3] et honorem, nec quicquam inobediencie aut dedecoris, eidem subministrent. Et quia iuuenes moniales pecierunt sibi informatricem in lectura, cantu et regularibus assignari, dominus de consensu omnium assignauit sororem Julianam Messangere, iniungens eidem vt iniunctum onus perficiat et quod informet eas moribus bonis et nullatinus vt in aliquo aduersentur priorisse. Postea iniunxit priorisse in virtute obediencie quod decetero non admittat illam monialem de Hynchyngbroke nec in domum nec ad cohabitacionem, nec eciam quod illi liberet obligacionem illam quam habet de domo de Hynchyngbroke nec vlla alia bona que ab eadem domo habet nisi tantum ipsi reuerendo patri. Et hiis habitis idem reuerendus pater continuauit negocium visitacionis sue huiusmodi, quin ymo ipsam visitacionem in statu quo tunc erat vsque ad et in vltimum diem mensis Aprilis proxime futurum et ad quemlibet diem iuridicum citra, quo sibi cauebit et de quo

[1] *conce* cancelled.
[2] *Sic.*
[3] *Sic* : for *reuereantur.*

[1] The subjunctive *vocasset* was used in the original to imply that this charge was not a proved fact but merely a statement.
[2] This refers to some detail not recorded in the *detecta* : it may have arisen out of 21.

such his visitation, and then bade the prioress and convent of the said place be called before him; who all appeared before him in person. And when they thus appeared, the same reverend father, the process previously had and done in such business and also the adjournment of the same visitation having been first recited by him and acknowledged by the same nuns, put forth in detail and rehearsed to the same prioress article by article all that had been discovered to him concerning the prioress and touching her. The which things having been put to her, some, to wit, the same prioress confessed and some she denied, even as it is written down at the end of every article; and touching her denials, so far as they concern dilapidation and so involve deprivation, my lord decreed that inquiry should be made after summons of the same prioress and the others who ought to be summoned for this purpose, reserving to himself the power of proceeding against her as regards the rest according to her answers and the process held concerning them. And because the same prioress complained of sister Margery Kyrkeby in that she had called[1] the same prioress a thief, the same Margery, being judicially impeached touching this, expressly denied the charge and cleared herself thereof on her own witness alone. Afterwards, because the prioress confessed that for a long time past, even for very many days and years, she had had in her only keeping the common seal and very many, even almost all, of the archives of the house, my lord ordained that all these should be kept in one chest under two locks, of the keys whereof the prioress should wear one, and sister Margery Kyrkeby, chosen to this end by the convent, the other; and that nothing should be sealed with the said seal unless with the advice in common and the agreement of the sounder and more part of the convent and in the chapter-house; and until provision of such locks should be made, my lord caused that common seal to be shut up in a little box under his own seal. And then the same reverend father warned the said prioress, in virtue of the obedience proffered by her, to admonish [and] correct in chapter her sisters who are any wise in fault, not in the hearing of any secular folk, in motherly and sisterly and temperate wise, and noways severely, as has been her wont, and in all other respects to treat them gently and supply and cause to be supplied to them raiment and habits and bed-clothes and nourishment in sufficiency. He also enjoined upon the several members of the convent, under pain of imprisonment, that they should humbly obey the prioress in all lawful things and pay her reverence and shew her honour, nor any disobedience or despite. And because the young nuns asked that a governess in reading, song and the regular observances should be appointed them, my lord with the consent of all appointed sister Juliane Messangere, enjoining her to perform the charge laid upon her and to instruct them in good manners and in no wise so that they go contrary to the prioress in aught. Thereafter he enjoined upon the prioress in virtue of obedience that henceforth she should not admit that nun of Hinchinbrooke[2] either into the house or to dwell among them, and also that she should not deliver to her that bond which she has from the house of Hinchinbrooke or any other goods which she has of the same house, but only to the reverend father himself. And these things being done, the same reverend father adjourned the business of such his visitation, or rather the same visitation even as it then stood until and unto the last day of the month of April next to come and to any law day on this

eas faciet premuniri, assignans eis terminum huiusmodi in eadem domo capitulari coram se aut commissario suo ad procedendum et procedi vlterius videndum in dicto negocio secundum quod canonicis conuenit institutis, presentibus magistro Johanne Depyng, Thoma Thorpe et me Colstone. Quibus die et loco magistri Johannes Depyng et Johannes Leeke, in huiusmodi negocio ad procedendum, etc., et ad inquirendum de et super obseruacione iniunccionum et mandatorum priorisse, commonialibus et sororibus alias literatorie impositorum specialiter communiterque et diuisim deputati, quandam commissionem ad sic procedendum et inquirendum per me Bugge, conuocatis et constitutis coram eis primitus dictis priorissa et conuentu, perlegi fecerunt ; qua perlecta, prefatus Depyng ipsam commissionem, saltem eius effectum, eisdem monialibus publice exposuit in vulgari. Quo facto, idem deputatus primo et ante omnia volens de obseruacione vel non obseruacione huiusmodi iniunccionum planius et plenius informari et cerciorari, vt asseruit, omnes moniales preter priorissam de domo capitulari exire fecit, et in huiusmodi inquisicionis negocio procedens ipsam priorissam de veritate dicenda[1] in virtute obediencie requisitam super omnibus et singulis iniunccionibus, et an ipsa,[2] commoniales et sorores ipsas *iniuncciones vel earum aliquas* obseruauerint vel non obseruauerint diligenter examinauit. Que respondens dixit quod huiusmodi iniuncciones tam penes se quam sorores suas in effectu et pro viribus bene[3] obseruabantur et obseruantur, preter iniunccionem illam qua tenetur ministrare soribus[4] suis vestes sufficientes ad habitus suos ; et quo ad illam iniunccionem non obseruatam respondet quod non potest obseruare eam propter paupertatem et insufficienciam facultatum domus, que multum diminute sunt propter defectum superuisoris siue yconomi. Quare peciit beneuolenciam et suffragium domini vt eidem prioratui de huiusmodi yconomo siue gubernatore intuitu caritatis prouidere dignaretur. Deinde domina *Isabella Standone*, Margeria Kyrkby, Julia[4] Messangere, soror Thomasina Talbot, Agnes Dycher, soror Margareta Smythe et Elena [5] super singulis iniunccionibus examinate[6] singulariter et singillatim dixerunt et quelibet earum dixit quod omnes huiusmodi iniuncciones obseruabantur et obseruantur ; tamen quelibet monialis peciit sibi prouideri de vestitu sufficienti et competenti ad habitus suos, aut alias quod ministrentur[7] cuilibet moniali singulis annis pro vestitu x solidi iuxta morem antiquum domus. Quibus omnibus et singulis monialibus sic examinatis et in domo capitulari recongregatis, dictus Depyng duo grauamina reformacione digna in quibus tam prioratus quam moniales non modicum paciuntur detrimentum pre ceteris maxime reformandis, vt asseruit, ponderabat, vtpote defectus vesture pro habitu,[8] lectorum apparatus et yconomi siue senescalli, in quibus remedium pro illa vice absque maturiori deliberacione *et* communicacione cum domino apponere non valebat, vt asseruit ; vnde de consensu *dicti* magistri Johannis Leeke continuauit visitacionem huiusmodi in statu quo tunc erat vsque ad et in diem Sabbati proximum post

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[1] *sub* cancelled.
[2] *et* cancelled.
[3] *obseruantur* cancelled.
[4] *Sic.*
[5] Blank in original.
[6] *dixe* cancelled.
[7] *sibi et* cancelled.
[8] *et* cancelled.

side thereof whereof he shall give them notice and concerning which he shall cause them to be forewarned, appointing them such term in the same chapter-house in presence of him or his commissary, to proceed and watch further process in the said business according to what is agreeable with the canonical institutes, master John Depyng, Thomas Thorpe and I Colstone being present. On and in the which day and place masters John Depyng and John Leeke, being specially deputed in common and severally to proceed, etc., in such business and to inquire of and touching the observance of the injunctions and mandates which had otherwise been prescribed in the form of a letter to the prioress, her fellow-nuns and the sisters, having in the first place called together and set before them the said prioress and convent, caused a commission for so proceeding and inquiring to be read through by me Bugge[1]; and when this had been read, the aforesaid Depyng publicly expounded the same commission, at any rate its purport, in the vulgar tongue to the same nuns, and having done this, the same deputy, wishing first and before all to obtain the clearest and fullest information and assurance touching the observance or want of observance of such injunctions, as he affirmed, caused all the nuns save the prioress to go out of the chapter-house, and proceeding in such business of the inquiry, having required the same prioress to tell the truth in virtue of obedience, diligently examined her touching the injunctions all and several, and whether she, her fellow-nuns and the sisters have observed or not observed the same injunctions or any of them. And she answering said that such injunctions were, and are well observed as regards both her and her sisters in effect and according to their power, except the injunction whereby she is bound to supply to her sisters sufficient raiment for their habits, and as touching the non-observance of that injunction she answers that she cannot observe it because of the poverty and insufficiency of the resources of the house, which have been much lessened by reason of the want of a surveyor or steward. Wherefore she besought my lord's goodwill and assistance that he would deign with charitable consideration to make provision of such steward or director. Then dame Isabel Standone, Margery Kyrkby, Julia Messangere, sister Thomasine Talbot, Agnes Dycher, sister Margaret Smythe and Ellen [Moretone], having been examined severally and separately touching the several injunctions, said all and each of them that all such injunctions were and are observed; nevertheless each nun besought that provision be made to them of sufficient and fitting raiment for their habits, or else that ten shillings be given to every nun year by year for her raiment, according to the olden custom of the house. And when these nuns all and several had been so examined and were gathered together again in the chapter-house, the said Depyng gave consideration to two grievances, wherein the priory and nuns alike suffer no small damage, the which, as he affirmed, were worthy of reform above the rest of those that stood most in need of reform, to wit the lack of raiment for the habit, of bed-clothes and of a steward or seneschal, but in these matters, as he averred, he could not apply a remedy for the nonce without riper deliberation and consultation with my lord; wherefore with the consent of the said master John Leeke he adjourned such visitation even as it then stood until and unto

[1] Colstone, the usual notary at these visitations, was not present on this occasion, Bugge taking his place. There is no change in the handwriting of the original.

festum Philippi et Jacobi extunc proxime futurum in eadem domo capitulari, et assignauit eisdem monialibus illum terminum comparendi ad vlterius procedendum et procedi videndum prout canonice dictauerint sancciones; et decreuit quod si ipso termino dictus reuerendus pater[1] *preter et contra*[2] huiusmodi termini assignacionem negocium visitacionis sue huiusmodi et ipsam visitacionem discontinuauerit, quod extunc huiusmodi visitacio sit dissoluta, presentibus Leeke et Bugge. Quibus die et loco iidem Depyng et Leek vigore commissionis memorate in dicte visitacionis negocio sedentes dictam visitacionem dissoluerunt.

[1] *aut alius vice sua* cancelled.
[2] Interlined above *iuxta* cancelled.

[INJUNCTIONS].

ANKERWYKE.[1]

Wyllyam, by the grace of God Bysshope of Lincoln, to our wele belufed doghters in Cryste the prioresse and the couent of the priorye of Ankerwyke, of the ordere of seynt Benette, of our diocyse, helthe, grace and our blessyng. Now late we visytyng yow and your saide pryorye by our inquisicyon then made fonde certeyn grete and notable defautes grete and dewe [refor]macyone requiryng, for the reformacyone whereof we sende yowe here theise our iniunccyons, comaundementes and ordynaunces by yow to be keppede vndere the peynes here by nethe writen.

i. Quod priorissa singulis noctibus iaceat in dormitorio ad superuidendum gubernacionem monialium: quod singulis diuinis intersit, si infirmitas superueniens aut alia racionabilis causa non excuset, etc.[2]

In the fyrste we commaunde, charge and enioyne yowe, prioresse, vndere payne of grete contempte, that nyghtly ye lygge in the dormytorye[3] to ouersee your susters how thai are there gouernede after your rewle, and that often tyme ye come to matynes, messe and other houres, ther to be present in the qwere, but if grete sekenesse or vneuytable occupacyons lette yowe. And also if hit happe yow to come late to the qwere at any houre, that ye make not the qwere to begynne agayne any houre than begunne, ne that ye putte the qwere to any other obseruaunce in saying of devyne seruyce other wyse than the laudable custome of the place has been here afore.

ij. Quod priorissa accedat sepius, etc.[4]

Also we enioyne yow, pryoresse, vndere the same peyne that oftentymes ye come to the chapitere for to correcte the defautes of your susters, and that as wele then as att other tymes and places ye treyte your saide su[sters] moderlie wyth all resonable fauour; and that ye rebuke ne repreue thaym cruelly ne feruently at no tyme, specyally in audience of seculeres, and that ye kepe pryvye fro seculeres your correccyons and actes of your chapitere.

[1] In the margin is written and cancelled *Visitacio prioratus de Viuescroft.*

[2] *I.e.* that the prioress lie every night in the dorter to oversee the governance of the nuns; that she be present at the several divine offices, if an attack of weakness or other reasonable cause excuse her not. See *detecta* 13, 24.

[3] *Dormitory*, the latinised form of the word of which *dorter* or *dortour* is the common English form, is used constantly throughout these visitations.

[4] *I.e.* that the prioress go [to the chapter] more often.

Saturday next after the feast of Philip and James thereafter next to come[1] in the same chapter-house, and appointed to the same nuns that term for appearing to proceed further and watch the process as the sanctions of the canons may ordain, and decreed that if at the same term the said reverend father, setting aside and contradicting the appointment of such term, should leave unadjourned the business of such his visitation and the visitation itself, that thenceforth such visitation should be dissolved, Leeke and Bugge being present. On and in the which day and place the same Depyng and Leek, sitting by force of the said commission in the business of the said visitation, dissolved the said visitation.

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iij. Also vndere the same peyne we enioyne yow, prioresse, that aftere your rewle ye kepe the fraytour[1] but if resonable cause excuse yowe ther fro.

Also we enioyne yowe of the couent and eueryche oon of yowe vndere peyn of imprisonyng that mekely and buxumly ye obeye the prioresse procedyng discretely in hire correccyone, and also that *in* euery place ye do hire dewe reuerence, absteynyng yowe fro alle elacyone of pryde and wordes of disobeysaunce or debate.[2]

iiij. Also we enioyne yowe, prioresse and couente and eueryche one of yowe vndere peynes here above and bynethe wryten, that ye absteyne *yow* fro all drynkenges after complyne, but if sekenesse[3] cawse the contrary, and that euery day *and on* one as complyne is sayde ye alle go to the dormytorye, not to come owte save to matynes vn to pryme be runge[4] on the morwe next aftere.[5]

v. And also that none of yow, the prioresse ne none of the couente, were no vayles of sylke ne no syluere pynnes ne no gyrdles herneysed wyth syluere or golde, ne no mo rynges on your fyngres then oon, ye that be professed by a bysshope, ne that none of yow vse no lased kyrtels, but butonede or hole be fore, *ne* that ye use no lases a bowte your nekkes wythe crucyfixes or rynges hangyng by thayme, ne cappes of astate obowe[6] your vayles . . . . *nekkes of* . . . . *othere then* [*your r*]*ule askes*,[7] and that ye so atyre your hedes that your vayles come downe nyghe to your yene.[8]

vj. Also we enioyne yow, prioresse, vndere paynes of contempte and grete cursyng that ye ministre to your susters of the couent sufficyently in mete and drynke and also in clothes to thair habite and beddes, as your religyone wylle demaunde ; and also that when frendes of your sustres come to visite thaym honestly ye receyve hem and suffre thaym to speke wyth hem, so that no sclaundere ne token of euelle falle ther bye to your saide susters ne to your place. And what euer thise saide frendes wyll gyfe your sustres in relefe of thaym as in hire habyte and

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[1] *I.e.* 5 May, 1442.

[1] Note here the Anglo-French, not the latinised form *refectory*.
[2] This injunction is not numbered. For the evidence on which it is founded, see the *detecta* furnished by the prioress.
[3] *or presens of notable gestes* cancelled.
[4] *of* cancelled.
[5] This is also founded on the prioress' *detecta*.
[6] *Sic*.
[7] Italicised passage added in the margin and much torn.
[8] See *detecta* 14, 15, 16, 17.

sustenaunce, ye suffre your sustres to take hit so that *no* abuse of euel come therbye noyther to *the* place ne to the persones therof.[1]

vij. Also we enioyne yowe, prioresse, vndere peyne of cursyng, that fro hense forthe ye susteyne ne seculere persones wythe the commune godes of the place neyther wyth ynne ne wythe owte ; and that fro hens forthe ye receyve no mo in to nunnes then may competently *be* susteyned of the commune godes of the place, *ne*[2] that for receyvyng of any in to nunnes ye exacte ne receyve by paccyon ne couenaunt *or*[3] promysse none wardly[4] gode otherwyse then thai or thaire frendes of thair charitee wylle gyfe yowe.[5]

8. Also we charge yow, prioresse, vndere the same payne of cursyng, that ye hafe an honeste woman seruaund in your kychyne, brewhowse and bakehowse, deyhowse and selere[6] wythe an honeste damyselle wythe hire to saruf[7] yowe and your sustres in thise saide offices, so that your saide sustres for occupacyone in[8] ony of the saide offices be *ne* letted fro diuine seruice *ne fro lernyng of thaire seruyce and*[9] obseruaunces of religyone, *lyke as we assygnede thaym a nunne to informe thaym ther yn.*[10]

ix. Also we enioyne yowe, prioresse, vndere payne of deposicyone, that fro hense forthe the commune seale and all the munymentes of your place be surely keppede in a chyste vndere two lokkes of diuerse forme and makyng, the keyes where of oon shalle remeyne in your kepyng *and* an other in *the* kepyng of dame Margery Kyrkeby, chosen ther to by the couent ; and that nothyng be sealed wythe the saide seale but in the chapitere and by the fulle assent of the more parte of the couent.[11]

x. Also we charge yow, prioresse, vndere the payne of perpetuelle priuacyone fro your state and dignytee of prioressye,[12] that fro hense forthe

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II.

[Fo. 32].

[VISITACIO DE BARDENEY][1]

Memorandum quod xxvj die mensis Januarij, anno Domini mcccc xxxvij, in domo capitulari monasterij de Bardeney, ordinis sancti Benedicti, Lincolniensis diocesis, coram reuerendo in Christo patre et domino,

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[1] See *detecta* 18, 22.
[2] Interlined above *not* cancelled.
[3] Interlined above *of* cancelled.
[4] *I.e.* worldly.
[5] See *detectum* 21.
[6] *I.e.* dairy-house and cellar.
[7] *Sic* (serve).
[8] *q* cancelled.
[9] *or* cancelled.
[10] See *detectum* 23. The main portion of this injunction evidently refers to facts, but is founded upon no special *detectum*.
[11] See *detectum* 2.
[12] *Sic*.
[13] *mar* cancelled.
[14] *ne* cancelled.
[15] Interlined above *and* cancelled.
[16] Added in the margin, with a large part torn away. It obviously orders the despatch by the prioress of *ardua negocia* with the consent of the greater part of the convent. The injunction is founded on *detecta* 7, 8, 9, 10 and 21.

ye graunte, gyfe ne selle to any[13] manere persone fee, rente, annuytee, corrodye ne lyverye[14] to terme of lyve, certeyn tyme ne perpetuelly, ne that ye *gyfe ne* selle no wodes ne tynbere[12] wythe owtene specyalle leve of vs *or*[15] our successours, bysshops of Lincolne, *asked and had*, and wythe the assent of the more partye of the couent . . . . *ye do . . . . thynges . . . . yng of . . . . s and . . . . other wythe*[*owte*]*n the fulle* [*assent*] *of the . . . . parte of* [*the co*]*uent had . . . . ss.*[16]

xj. Also we charge yow, prioresse, vnde[12] peyne of cursyng, that ye do take downe that perclose that ye dyde make in the dormytorye, and that ye ouersee that euery nunnes[17] celle be open in toward the dormytory, as your rewle demaundes.[18]

xij. Also we enioyne yow, pryoresse, vndere peyne of suspensyone fro alle administracyone in spirituele and temporele, that as ye may resonabylly come to aftere the suffycyence of your commune godes, ye do repare the howses and beeldynges wythe yn your place, specyally thoe that are falle to ruyne in your tyme and defawte, and also your tenementes owtward, the whiche are ryght ruynouse, as we are informede; and also that wyth yn this and the fest of Paske next folowyng, ye do bryng in to the place alle the jewels of the place, as chalices, censures, psawters and other what euer thai be the whiche ye hafe oythere lente owte or laide to wedde.[19]

xiij. And also that euery yere be twyx the festes of seynt Mighelle in Septembre and seynt Martyne in Nouembre ye shew to your susters in playn chapytere or to whome you wylle assigne, a fulle and playn accompte of your mynystracyone in all the commune goodes of your place, what is dewe and receyved and how th[ai a]re dispendede.[20]

Ferthere more we monysshe yow, etc., vt in Legburn.[21]

II.

[VISITATION OF BARDNEY]

It is to be noted that on the twenty-sixth day of the month of January, in the year of our Lord 1437,[1] in the chapter-house of the monastery of Bardney, of the order of St. Benet, of the diocese of Lin-

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[17] *sel* cancelled.

[18] See *detectum* 13.

[19] *I.e.* put in pawn. Cf. Chaucer, *Cant. Tales*, A 1218 : 'Let him be war, his nekke lyth to wedde.' The injunction is founded on *detecta* 1, 3, 4, 5, 6.

[20] See *detectum* 9.

[21] The injunctions for Legbourne priory (3 July, 1440) will be found in their proper place among the various visitations which follow.

[1] This visitation (ff. 32-35*d.* and 39) has no title in the MS. It consists of (1) a full account of the process on f. 32 and *d.*, extending over 26 and 27 January, 1437-8, and 13 and 19 March following ; (2) the detailed *detecta* of the abbot and monks obtained on 26 January, on ff. 33-35*d.* ; (3) details of the purgation of monks accused of various faults, already given in the account of the process, on f. 39 ; and (4), also on f. 39, some new details, hitherto not given, with the evidence of the monks as to certain charges against the sub-cellarer. The edges and margins of the MS. are much rubbed and torn and are in places quite illegible ; but in most cases the lost words or words approximating to them may be conjectured without difficulty.

[1] *I.e.* 1437-8.

domino Willelmo, Dei gracia Lincolniensi episcopo, ipsis die, anno et loco pro visitacione sua ordinaria per ipsum inibi exercenda iudicialiter sedente, comparuerunt frater Johannes Waynflete, abbas dicti monasterij, et eiusdem loci monachi omnes et singuli, fratre Willelmo Waynflete, qui graui infirmitate detinebatur, dumtaxat excepto, parati vt apparuit visitacionem dicti reuerendi patris humiliter subire. Et deinde primo et ante omnia venerabilis vir magister Thomas Duffeld de mandato dicti reuerendi patris proposuit verbum Dei iuxta [actus fu]turi congruenciam, sequens hoc thema, 'Visita vineam istam'.[1] Quo in lingua latina multum culte fin[ito . . . .] dominus abbas certificatorium mandati dicti reuerendi patris eidem abbati pro visitacione huiusmodi inibi excercenda directi dicto reuerendo patri exhibuit in hec verba, 'Reuerendo in Christo,' etc. Quo perlecto exhibuit idem abbas dicto reuerendo patri fundacionem dicti monasterij in hec verba, 'Omnibus sancte matris ecclesie filiis Gisilbrictus de Gaunt,' etc. Exhibuit eciam titulum incumbencie sue, videlicet confirmacionem eleccionis et litteram patentem installacionis sue. Exhibuit eciam statum monasterij et penes dictum reuerendum patrem dimisit ; et deinde iurauit obedienciam dicto reuerendo patri in forma consueta. Et post hec, amotis omnibus a dicta domo capitulari preter me notarium et testibus infrascriptis,[2] ad examinacionem dicti abbatis processit et ipsum examinauit super concernentibus religionem et alia dictum monasterium concernencia ; qui sic examinatus dicit ea que sequuntur, 'Frater Johannes Waynflete abbas examinatus dicit,' etc.[3] Et post illum examinauit fratrem Willelmum Burghe suppriorem, qui deponit ea[4] post dicta abbatis sequuntur. Quo examinato commisit vices suas magistro Johanni Depyng cancellario suo examinandi ceteros omnes monachos et sibi de compertis referendi. Qui in huiusmodi inquisicionis negocio procedens ceteros prius non examinatos examinauit, videlicet primo fratrem Johannem Bracy sacristam, deinde fratrem Willelmum Langtofte precentorem, fratrem Willelmum Croylande custodem infirmarie, fratrem Henricum custodem hospicij, deinde fratrem Johannem Hale,[5] deinde fratrem Ricardum Parteney, deinde fratrem Thomam Elkyngtone, deinde fratrem Johannem Rose, deinde fratrem Johannem Hawtone, deinde fratrem Willelmum Yorke, deinde fratrem Johannem Sallowe, quorum omnium deposiciones inferius seriosius conscribuntur. Quibus examinatis, idem reuerendus pater continuauit visit-

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[1] Ps. lxxx, 14.
[2] *Sic*: for *testes infrascriptos*.
[3] See the *detecta* which follow this preliminary statement in detail.
[4] *Sic* : *que* omitted.
[5] Also called Hole.

[1] Waynflete succeeded Geoffrey Hemmingby (see *Visitations*, I, 4) in 1436. The royal assent was given to his election on 26 May. As the see of Lincoln was then vacant, the election was confirmed by Peter Partrich, chancellor of Lincoln and diocesan official (see *ibid.* I, 175), and the temporalities were restored by the Crown on 17 June following (*Cal. Pat.* 1429-36, pp. 594, 596). He died in 1447 ; the *congé d' élire* following his death bears date 23 Nov. in that year (*ibid.*, 1446-52, p. 117).

[2] For the text of a visitation mandate and its certificate in full see *Visitations*. I, 130-2. The common forms used naturally varied according to the nature of the communities to which they were addressed. A series from the registers of archbishops Bowet and Kempe of York, with details of the visitations to which they refer, is now being printed for the Surtees Society.

[3] See the copy printed in Dugdale, *Monasticon*, ed. Caley, etc., I, 628.

[4] These were made out during a vacancy of the see, and are not recorded in the registers at Lincoln.

coln, there appeared before the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, as on and in the same day, year and place he was sitting in his capacity of judge for the performance by him of his visitation in that place as ordinary, brother John Waynflete,[1] abbot of the said monastery, and the monks of the same place all and several, save only brother William Waynflete, who was hindered by grievous sickness, in readiness, as was apparent, to undergo with lowliness the visitation of the said reverend father. And then first and before all else the worshipful master Thomas Duffeld, at the bidding of the said reverend father, set forth the word of God in agreement with the [process] about to take place, after this text, 'Visit this vine'. And when this sermon, very elegantly delivered in the Latin tongue, was finished . . . . the lord abbot shewed to the said reverend father his certificate of the mandate of the said reverend father which had been addressed to the same abbot for the performance of such visitation in that place, in these words, 'To the reverend [father] in Christ,'[2] etc. And after this had been read through, the same abbot shewed to the said reverend father the foundation of the said monastery, in these words, 'To all the sons of holy mother church, Gilbert of Ghent,' etc.[3] He shewed also the title of his incumbency, to wit, the confirmation of his election and the letters patent for his installation.[4] He shewed also the state of the monastery,[5] which he left in the hands of the said reverend father ; and then he swore obedience to the said reverend father in the accustomed form. And after this, when all but me the notary and the witnesses written beneath had been sent out of the said chapter-house, he proceeded to the examination of the said abbot and examined him touching those things pertaining to religious discipline and the other concerns of the said monastery ; and he, being thus examined, says those things which follow : 'Brother John Waynflete, the abbot, being examined says,' etc. And after him he examined brother William Burghe, the sub-prior, who deposes those things [which] follow after the sayings of the abbot. And, having examined him, he committed to master John Depyng, his chancellor, his office of examining all the rest of the monks and reporting to him concerning the matters discovered by him. The which [John], proceeding in the business of such inquiry, examined the rest that had not been examined previously, to wit, in the first place, brother John Bracy,[6] the sacrist, then brother William Langtofte, the precentor, brother William Croyland, the warden of the infirmary, brother Henry,[7] the warden of the guest-house ; then brother John Hale, then brother Richard Parteney, then brother Thomas Elkyngton, then brother John Rose, then brother John Hawtone, then brother William Yorke, then brother John Sallowe, the depositions of all of whom are written lower down in fuller detail.[8] And after these had been examined, the same

[5] *I.e.* the current balance-sheet : see *Visitations*, I, 249.

[6] Bracy, being then prior, was elected abbot upon Waynflete's death in 1447. The royal assent was given to his election on 22 Dec., but it appears that the pope had meanwhile made a provision of the office to Gilbert Multon, a monk of Croyland, to whom the temporalities were restored on 22 Jan., 1447-8 (*Cal. Pat.* 1446-52, pp. 116, 118).

[7] Henry Lincolne.

[8] Of the sixteen monks, nine bore names which shew that they came from various places in Lincolnshire, viz. the two Waynfletes, Langtofte, Croylande, Lincolne, Hale or Hole, Elkyngtone, Bartone and Bekeryng. Of these places Barton-on-Humber and Great Hale, near Sleaford, were intimately connected with the monastery, while there was an old connexion between it and Wainfleet. Croyland and Langtoft recall another of the Lincoln-

acionem suam huiusmodi in statu quo tunc erat vsque in crastinum, videlicet xxvij diem mensis Januarii, presentibus Depyng, Bug, Thorpe et me Colstone. Interim vero idem Depyng accessit ad infirmariam et ibidem fratrem Willelmum Waynflete grauiter infirmatum similiter examinauit, et post hec ad cameram subcellerarij dicti monasterij iuxta coquinam accessit et ibidem fratrem Thomam Bartone subcellerarium primo et deinde fratrem Willelmum Bekeryng examinauit, quorum deposiciones eciam inferius conscribuntur. In quo crastino dictus reuerendus pater, in dicta domo capitulari in huiusmodi sue visitacionis negocio vt prius iudicialiter sedens pro tribunali, detecta, deposiciones et comperta per huiusmodi inquisicionem suam, facta primitus sibi relacione per dictum Depyng de eisdem, publicauit et ea omnia in publico legi fecit et . . . . dauit. Et quia inter cetera omnia compertum est in huiusmodi inquisicione plures monachos super pluribus criminibus et excessibus ac defectibus sibi detectos et delatos, eis detecta et delata huiusmodi ex officio suo obiecit, et primo fratri Thome Bartone quod ipse fratrem Johannem Hale comonachum suum super crimine adulterij cum vxore lotoris monasterij *diffamasset*; quod idem frater Thomas expresse negauit. Vnde dominus assignauit eidem fratri Thome diem, videlicet xxvij dicti mensis[1] Januarij, videlicet post nonas eiusdem diei, eodem loco et coram eo, ad purgandum se super huiusmodi excessu *cum* duobus monachis confratribus suis et cetera faciendum et recipiendum. Similiter obiecit fratribus Henrico Lincolne et Willelmo Croyland[2] vsum potacionum post completorium ex consuetudine; quod negant: vnde habent eosdem terminum et locum ad purgandum se cum ij monachis, etc., pro vtroque. Item obiecit fratri Ricardo Parteney proprietatem; quod eciam negat: vnde habet terminum post nonam eiusdem diei et eodem loco ad purgandum se cum ij monachis. Item obiecit eidem fratri Ricardo ludum alearum; quod humiliter se fatetur exercuisse: vnde dominus iniunxit sibi vt infra proximam quindenam preter residuum seruicium et ceremonialia dicat more penitenti primum nocturnum psalterij dauitici. Item obiecit fratri Johanni Hole periurium[3] subtrahendi se a celebracione misse pro rege in cursu suo, ad quod singuli iurati sunt. Objecit eciam sibi crimen adulterij et incestus cum Johanna Raven de Bardeney coniugata; que omnia negat: vnde habet eosdem terminum et locum ad purgandum se cum iij monachis pro vtroque articulo. Item objecit fratri Johanni Bracy crimen adulterij cum Elena Cok, nuper de Bardeney, nunc de Tumby, coniugata; quod expresse negauit: vnde habet eosdem terminum et locum ad purgandum se cum iij monachis, etc. Deinde quia detectum erat domino in huiusmodi

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shire abbeys and its possessions, and it is not unusual to find persons from the property of one monastery entering religion in another house of the same order. The name of Hawtone is too general for positive identification. Sallowe is the usual form of Sawley in Derbyshire, while Yorke's name needs no comment.

[1] *Fe*[bruarij] cancelled.
[2] *ludum alearum* cancelled.
[3] *Sic.*

[1] Apparently he was too ill to answer, as his *detecta* are not reported.
[2] The checker or office of the sub-cellarer is meant. Similarly at Durham the cellarer's checker was "joyninge of the west end of the great kitchinge" (*Rites of Durham* [Surtees Soc.], p. 99). See Dr. Fowler's note (*ibid.*, p. 280) and Sir W. H. St. John Hope's plan.
[3] This is the force of the subjunctive mood. The *detectum* is reported *quod diffamasset*: the *compertum* would have been stated *quod diffamaverat*.

reverend father adjourned such his visitation even as it then stood until the morrow, to wit, the twenty-seventh day of the month of January, Depyng, Bug, Thorpe and I Colstone being present. Now in the meantime the same Depyng went to the infirmary and there likewise examined brother William Waynflete, who was grievously ill,[1] and after this he went to the chamber of the sub-cellarer of the said monastery next the kitchen[2] and there examined, first brother Thomas Bartone, the subcellarer, and then brother William Bekeryng, and their depositions also are written lower down. And on that morrow the said reverend father, sitting in his capacity of judge as a tribunal in the business of such his visitation in the said chapter-house as before, published the disclosures, the depositions and the matters discovered by means of such his inquiry, after report of the same had been made to him by the said Depyng, and caused them all to be read in public and . . . . And because among all the rest it was discovered in such inquiry that several monks were disclosed to him and informed against as touching sundry crimes and transgressions and defaults, he charged them by virtue of his office with such disclosures and informations, and in the first place brother Thomas Bartone, in that he was said to have defamed[3] brother John Hale, his fellow monk, of the crime of adultery with the wife of the washerman of the monastery; the which the same brother Thomas expressly denied. Wherefore my lord appointed the same brother Thomas a day, to wit, the twenty-seventh of the said month of January, after nones, to wit, of the same day, in the same place and in his presence, to clear himself concerning such transgression with two monks his brethren and to do and receive what else he should. Likewise he charged brothers Henry Lincolne and William Croyland with the customary habit of drinking after compline; the which they deny: wherefore they have the same term and place for clearing themselves with two monks each, etc. Also he charged brother Richard Parteney with the acquisition of private goods[4]; which he also denies: wherefore he has his term for clearing himself after nones of the same day and in the same place with two monks. Also he charged the same brother Richard with playing at dice; the which he humbly confesses himself to have done: wherefore my lord enjoined upon him that within the next fortnight, beside the rest of his service and ceremonial duties, he should say in penitential wise the first nocturn of the psalter of David.[5] Also he charged brother John Hole with the perjury of excusing himself in his course from the celebration of mass for the king, to the which each of them is sworn. He also charged him with the crime of adultery and incest[6] with Jane Raven, a married woman, of Bardney; all of which he denies: wherefore he has the same term and place for clearing himself with three monks for each article. Also he charged brother John Bracy with the crime of adultery with Ellen Cok, a married woman, late of Bardney, now of Tumby; the which he expressly denied: wherefore he has the same term and place for clearing himself with three monks, etc. Then, because it had been disclosed to my lord in

[4] *Proprietas* is of course the technical term for this particular *crimen*. See *Visitations*, I, 245.

[5] *I.e.* the first nine psalms.

[6] The crime was committed in its first aspect as an ordinary offence: the second aspect was spiritual and was an offence against the monk's sacred calling. Thus, in *Visitations*, I, 83, an apostate nun's transgressions are described as *crimina sacrilegij et incestus spiritualis*.

inquisicione sua quod magister Petrus Partryche, nuper officialis *Lincolniensis* sede vacante, dum visitaret dictum monasterium et compereret in huiusmodi visitacione quod fratres Johannes Rose, Johannes Howton, Johannes Sallowe et Willelmus Bekeryng, monachi dicti monasterij, steterunt in dicto monasterio expresse professi per septennium et non dum reddiderunt secundum ordinem, ipsos ab omni actu capitulari et voce in capitulo vsque dum reddiderunt suspendisset, dominus in hac sua visitacione, quia inuenit fratrem Johannem Rose sufficienter reddidisse, ipsum reddidit pristine libertati sue et ad omnes capitulares[1] ad voces et vota *in* capitulo restituit. Et quoad ceteros tres voluit eos remanere sicut eos inuenit; et quia ad reddendum se necgligentes reddiderunt, voluit et ordinauit vt vltra penam predictam sint contenti vno genere piscium et vno genere carnium in singulis dietis quousque plene reddiderint. Ordinauit insuper quod nullus monachorum egrediatur monasterium sine licencia ex causa racionabili et legitima prius petita et obtenta, nec vllo modo bibat aut comedat in villa de Bardeney,[2] aut mulierem aliquam quantumcumque honestam in loca claustralia inducatis[3] aut ab aliquo inductam ad familiaritatem aliquam admittat, exceptis hiis de quibus iura nichil mali posse suspicari presumunt. Et quantum ad regimen abbatis et conuentus in esculentis et poculentis, dominus posuit opcionem an vellent simul in vna domo sumptibus communibus monasterij commedere et ponere seruientes suos ad communem mensam monasterij, dimissis liberatis quas percipiunt, vel vt vnusquisque monachus ponatur ad vnum certum quid et sic viuere in communi, amotis seruientibus inutilibus, videlicet hiis qui in hoc casu non essent necessarii. Super hoc etenim abbas peciit deliberacionem, quam dominus concessit vsque post prandium, vt interim deliberet cum confratribus suis; et deinde accesserunt omnes ad refeccionem meridianam. Post quam idem reuerendus pater reuersus est ad dictam domum capitularem, et inibi in dicte visitacionis sue negocio iudicialiter sedens pro tribunali peciit ab abbate an adhuc esset deliberatus[4] super opcione dictarum duarum viarum. Qui et omnes monachi dicti monasterij *tunc* ibidem presentes, infirmato excepto, dixerunt quod si placeret dominacioni sue eligerint pocius stare in vna domo et vna mensa simul communibus expensis monasterij et ponere [fo. 32*d.*] seruientes suos ad comunem mensam monasterij, omissis liberatis suis quas percipiunt de monasterio; cui vie dominus annuit, dicens se velle temptare eos qualiter se haberent in hac via . . . . dum sibi ipsi placuerit. Et deinde Bartone purgauit se cum fratribus Willelmo Burghe et Willelmo Croyland. Lincolne et Croyland purgauerunt se et obligati sunt quod, qualitercumque se habuerint hucusque in potacionibus serotinis, decetero eas non exerceant. Frater Ricardus Parteney purgauit se cum fratribus Willelmo York et Willelmo Langtofte. Johannes Hole purgauit se de vtroque articulo cum Langtofte, Elkyngtone et Parteney. Bracy purgauit se cum York, Croylande et Parteney. Et deinde dominus declarauit eos pro legitime purgatis et restituit eos bone fame sue. Et volens scire vt asseruit qualiter se haberent in hiis

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1 *Sic : actus et* omitted.
2 Interlined : *Boston* cancelled.
3 *Sic.*
4 *Sic*: but *deliberatum* would be right.

1 See the note upon *infamia* in *Visitations* I, 234.

such his inquiry that master Peter Partryche, late official of Lincoln during the vacancy of the see, when he was visiting the said monastery and found in such visitation that brothers John Rose, John Howton, John Sallowe and William Bekeryng, monks of the said monastery, had stayed, being expressly professed, for seven years in the said monastery and had not yet fulfilled their profession as the order required, had suspended them from every act of chapter and voice in chapter until they fulfilled it, my lord in this his visitation, inasmuch as he found that brother John Rose had made sufficient fulfilment, reinstated him in his former liberty and restored him to all chapter [acts and] to his voice and vote in chapter. And as for the other three, it was his will that they should stay as he found them, and, because they shewed themselves neglectful in fulfilling their profession, it was his will and ordination that, over and above the penalty aforesaid, they should be content with one kind of fish and one kind of flesh in their several diets until they should have made complete fulfilment. He ordained moreover that none of the monks should go out of the monastery without having first asked and obtained leave for a reasonable and lawful cause, or in any wise drink or eat in the town of Bardney, or bring any woman howsoever honest into the cloister precincts, or, if a woman be brought in by anyone, receive her into any familiar converse, such women alone excepted as concerning whom the laws presume that no evil can be suspected. And as regards the governance of the abbot and convent in matters of meat and drink, my lord gave them the choice, whether they would eat together in one building at the common charges of the monastery and put their serving-men, stopping the liveries which they receive, at the common board of the monastery, or that each several monk should be placed upon a certain allowance and that they should so live in common, getting rid of their useless serving-folk, such, to wit, as in this case should not be necessary. Touching this matter, then, the abbot asked leave to deliberate, which my lord granted until after breakfast, so that in the meantime he should take counsel with his brethren; and then they all went to the mid-day meal. After the which the same reverend father returned to the said chapter-house, and sitting in his capacity of judge as a tribunal in that place in the business of his said visitation, asked of the abbot whether he had yet taken deliberation concerning the choice of the two ways of diet. And he and all the monks of the monastery who were then present in the same place, save him who was sick, said that, if it pleased his lordship, they have chosen rather to stay in one building and at one table together at the common cost of the monastery and to put their serving-men at the common board of the monastery, suppressing their liveries which they receive from the monastery; to the which way my lord assented, saying that he was willing to try them, after what manner they should behave themselves in this way . . . . so long as it should be his pleasure. And then Bartone cleared himself with brothers William Burghe and William Croyland. Lincolne and Croyland cleared themselves and were bound over, in what manner soever they hitherto have behaved themselves as regards late drinkings, henceforth to leave off their use. Brother Richard Parteney cleared himself with brothers William York and William Langtofte. John Hole cleared himself of both articles with Langtofte, Elkyngtone and Parteney. Bracy cleared himself with York, Croylande and Parteney. And then my lord announced them to be lawfully cleared and restored them to their good fame.[1] And

ordinatis, continuauit visitacionem suam huiusmodi vsque xiiij diem Marcij iam proxime futurum, presentibus magistro Johanne Depyng, Johanne Bug, Thoma Thorpe et me Colstone. Interim vero, quia dictus reuerendus pater tanto fuit occupatus et prepeditus ecclesie sue Lincolniensis et aliis ineuitabilibus negociis quod dicto die xiiij Marcij non posset descendere ad locum, commisit vices suas et auctoritatem magistro Johanni Wylby iurisperito visitacionem huiusmodi et negocium huiusmodi continuandi vsque ad et in diem Mercurij proxime tunc futurum, xix videlicet die dicti mensis Marcij, cum continuacione, etc., et cetera faciendi, prout in literis commissionis sibi in hac parte[1] sic plenius continetur. Qui onus huiusmodi in se suscipiens et in hoc negocio iuxta traditam sibi formam procedens, dicto die Mercurij, videlicet xix° die dicti mensis Marcij, in domo capitulari dicti monasterij de Bardeney eundem reuerendum patrem in ipsis die et loco et in negocio huiusmodi sue visitacionis iudicialiter sedentem pro tribunali, comparentibus coram eodem reuerendo patre abbate et singulis monachis dicti monasterij, vno infirmato tantum excepto, de facto suo in hac parte literatorie certificauit sub hac forma, 'Reuerendo in Christo patri', etc. Quibus litteris certificatoriis perlectis, idem reuerendus pater recitauit facta et acta *primitus* habita per eum in huiusmodi visitacionis negocio, et qualiter posuit eis opcionem duarum viarum pro bono regimine monasterij in temporalibus et quam ex eis elegerunt. Voluit propterea vt dixit scire in quo vel quanto per hanc viam sic electam monasterium esset melioratum et an vniuersi eam debite absque murmure vel impedimento obseruauerunt. Super hoc communicauit primo cum abbate et postea cum Bartone, qui a tempore eleccionis vie huiusmodi habuit regimen monasterij vt in esculentis et poculentis; qui abbas et Bartone *dicunt* quod si ista via possit continuari erit pro magno commodo monasterij, nam monasterium melioratur per hoc quod omni septimana expendunt minus solito in braseo ij quarteria et in frumento j quarterium, et in coquina per magnam summam pecunie. Et deinde vocato toto conuentu inquisitoque ab eis si hanc vel aliam vitam[2] prius eis apertam velint eligere, hac prius electa contenti sunt, dicentes se velle continuare in eadem. Quibus sic habitis dominus fecit eis certas iniuncciones, monens eos sub pena excommunicacionis late exnunc prout extunc quod nullus comedat aut bibat in villa de Bardeney, et sub pena excommunicacionis ferende quod nullus inducat mulierem aliquam infra septa nec ab alio inductam admittat ad aliquam familiaritatem, etc., quodque abstineant a serotinis potacionibus[3] et vigiliis vltra octavam horam in nocte, quodque surgant ad matutinas, etc., et de ceteris faciendis secundum exigenciam detectorum et compertorum in inquisicione huiusmodi sua preparatoria, dicens se vel[4] tempore oportuno prouidere et eas mittere sub sigillo suo in scriptis. Et deinde

[1] *Sic: directis* appears to be understood.
[2] *Sic: viam* is probably meant.
[3] *surg* cancelled.
[4] *Sic:* possibly an error for *velle.*

[1] *I.e.* the adjournment to 19 March included a notice of further adjournment over one or more successive days, usually styled *continuacio subsequencium dierum.*
[2] *I.e.* in provisions for the kitchen.
[3] These were injunctions by word of mouth (*verbotenus facte*), which were intended to fill up the gap between the visitation and the delivery of the written injunctions.
[4] *I.e.* offenders in this respect incurred excommunication *ipso facto*, the sentence now delivered being inclusive.

wishing, as he affirmed, to know how they should behave themselves in these things which had been ordained, he adjourned such his visitation until the fourteenth day of March now next to come, master John Depyng, John Bug, Thomas Thorpe and I Colstone being present. But in the meantime, because the said reverend father was so much busied and hindered by the business of his church of Lincoln and other business which he might not avoid, that he could not come down to the place on the said fourteenth day of March, he committed to master John Wylby, skilled in the law, his part and office of adjourning such visitation and such business until and unto the Wednesday then next to come, the nineteenth day, to wit, of the month of March, with adjournment, etc.,[1] and of doing all else, even so as it is more fully contained in the letters of commission [addressed] to him in this behalf. And he, taking such burden upon himself and proceeding in this business according to the form delivered to him, on the said Wednesday, to wit, the nineteenth day of the said month of March, in the chapter-house of the said monastery of Bardney, as the same reverend father was sitting in judgment as a tribunal on and in the same day and place and in such business of his visitation, and the abbot and the several monks of the said monastery, save one only that was sick, had appeared before the same reverend father, did certify him of what he had done in this behalf by means of letters under this form, 'To the reverend father in Christ', etc. And when these letters certificatory had been read through, the same reverend father recited the doings and acts previously performed by him in the business of such visitation, and how he gave them the choice of two ways for the good governance of the monastery in things temporal and which of them they chose. He would know therefore, as he said, wherein or in how much the monastery had been bettered by this way that had been thus chosen and whether they all observed it duly without grudging or hindrance. Touching this he first took counsel with the abbot and thereafter with Bartone, who since the time of the choosing of such way had the governance of the monastery as concerning meat and drink; the which abbot and Bartone say that, if this way may be pursued further, it will be to the great advantage of the monastery, for by this, that every week they use in malt two quarters and in corn one quarter less than their wont, the monastery is bettered, and by a large sum of money in respect of the kitchen.[2] And then, when he had called and inquired of them whether they will choose this or the other form of life which had previously been proposed to them, they were content with the one they had first chosen, saying that they will continue in the same. And after this was done, my lord made them certain injunctions,[3] warning them under pain of excommunication pronounced from now as from then[4] that none do eat or drink in the town of Bardney, and, under pain of excommunication to be pronounced, that none do bring any woman within the precincts or, if a woman be brought in by another, do receive her into any familiar converse, etc., and that they keep themselves from late drinkings and watchings after eight o'clock at night, and that they rise to matins, etc., and concerning what else must needs be done according to the requirement of the disclosures and discoveries in such his preparatory inquiry, saying that he will make provision [of such injunctions] at a convenient time and send them under his seal in writing.

recepta purgacione fratris Ricardi Parteney super eo quod Bartone imposuisset sibi, quod ipse quandam cistam in officio sacristie dum erat subsacrista effregisset et bona inibi reposita alienasset, ipso[1] Bartone hanc imposicionem constanter negante, dominus reseruata sibi potestate iniuncciones necessarias faciendi, corrigendi et puniendi detecta et delicta, et contra iniuncciones factas et faciendas per eum delinquentes puniendi, visitacionem huiusmodi suam dissoluit, presentibus Depyng, Thorpe et me Colstone.

[Fo. 33]. Frater Johannes Waynflete abbas examinatus dicit quod sunt xvj in numero, de quibus ipsemet, celerarius et subcellerarius non sequuntur chorum, [et] quartus est in infirmaria, et viij vicibus in anno, videlicet vnaquaque vice per septimanam, sunt quatuor in minucionibus apud Sotherey, sic quod vix remanent pro choro viij monachi, qui non omni tempore[2] secuntur chorum, sic quod male aliquociens deseruitur choro.

Item dicit quod sunt tres familie in monasterio, videlicet aula abbatis, infirmaria et refectorium ; et aliquociens monachi stantes in infirmaria non simul sed separatim, videlicet vnus per se, alius per se et tercius per se comedunt, et fragmenta ciborum suorum mittunt quo volunt in villam, et sic elemosina totaliter consumitur.

Item dicit quod quicumque hospites declinant ad monasterium reficiuntur in officio hospiciarij, et non in aula abbatis vt solitum est.

Item dicit quod magne et plures vigilie fiunt in noctibus in infirmaria in hospicio hospitum, vbi consumitur ceruisia de refectorio, et hoc per monachos huiusmodi insolenciis vacantes, nec volunt eas dimittere.

Item dicit quod tota die sedent in refectorio bibentes et vacantes commesacionibus et potacionibus, quasi esset publica taberna, et ad hec inducunt seculares.

Item dicit quod monachi *habent* nimis frequentes excursus in villam de Bardeney, vbi[3] intendunt tabernis causa sola[cij] in magnum scandalum monasterij.

(Contra sacristam.) Item clericus sac[ristie] percipit *nomine liberate sue* vij panes griseos in septimana et vij lagenas[4] ceruisie et vij petras casei in anno, et qu[alibet] septimana quadragesime xxviij alleces, et nichilominus sacrista mittit sibi cibaria de ferculo suo que expen[di] deberent in elemosina, et vt dicitur vendit vel saltem aliter expendit dictos panes.

Item dicit quod ecclesia, maneria, grangie et tenementa pertinencia monasterio sunt multum ruinosa et egent magna reparacione.

Item dicit quod monasterium est multipliciter indebitatum, prout patet in rotulo domino ministrato.

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[1] *omnino* cancelled.
[2] *secut* cancelled.
[3] *magn* cancelled.
[4] *s* apparently cancelled, possibly beginning of *seruisie*.

[1] See the note upon *minutio* in *Visitations* I, 237-8, where the proper English word 'seyny' (Lat. *sanguinata*, Fr. *saignée*) used here is explained and the *domus minutionum* or 'Seny place' at Southrey (cf. *ibid.* I, 37) is also mentioned. Southrey is a hamlet of Bardney, some three miles south-east of the village.

[2] For *familiae*, separate establishments in religious houses, see *Visitations* I, 66, 283.

[3] As there is no *et* between *in infirmaria* and *in hospicio hospitum*, it seems that at Bardney, as at Peterborough, the hostry or guest-house at this time was connected with the infirmary buildings. But there was an earlier guest-house south-west of the cloister.

And then, having received the purgation of brother Richard Parteney touching that which Bartone was said to have set him to do, that, while he was subsacrist, he had broken open a chest in the sacristy and had alienated the goods laid up therein, Bartone stoutly denying this instigation, my lord, having reserved to himself the power of making the necessary injunctions, of correcting and punishing the faults disclosed and committed and of punishing offenders against the injunctions made and to be made by him, dissolved such his visitation, Depyng, Thorpe and I Colstone being present.

Brother John Waynflete, the abbot, being examined says that they are sixteen in number, and of these he himself, the cellarer and the subcellarer do not use to come to quire, [and] there is a fourth in the infirmary, and eight times a year, to wit once every week, there are four in their seynies at Southrey,[1] so that there are hardly eight monks left for quire, and these do not come regularly to quire all the time, so that sometimes quire is badly served.

Also he says that there are three establishments[2] in the mouastery, to wit, the abbot's hall, the infirmary and the frater; and sometimes the monks that do stay in the infirmary take their meals not together but separately, to wit, one by himself, another by himself and a third by himself, and send their broken meat into the town whither they will, and so the alms are wholly wasted.

Also he says that whatsoever guests come down to the monastery are entertained in the guest-master's quarters, and not, as is the usual custom, in the abbot's hall.

Also he says that long and many watchings are kept at night in the guest-house in the infirmary,[3] at which beer from the frater is consumed, and this by monks who spend their time in such offences against discipline[4] and will not give them up.

Also he says that all day long they sit in the frater drinking and spending their time in messes and drinkings, as though it were a public tavern, and to these they bring in secular folk.

Also he says that the monks too often make expeditions into the town of Bardney, where for their ease they haunt the taverns to the great scandal of the monastery.

(Against the sacrist.) Also the clerk of the sacristy receives under the name of his livery seven brown loaves[5] a week and seven gallons[6] of beer and seven stone of cheese a year, and twenty-eight herrings every week in Lent, and nevertheless the sacrist sends him victuals from his own allowance which ought to be spent in alms, and, as it is said, he sells or at any rate uses up the said loaves in some other way.

Also he says that the church, manors, granges and tenements belonging to the monastery are much dilapidated and stand in need of large repairs.

Also he says that the monastery is many ways in debt, as is apparent in the roll delivered to my lord.

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[4] This rendering, which appears to cover the technical meaning of *insolencia*, has been suggested to the editor by Mr. G. G. Coulton.

[5] Cf. *pain bis*, the common term still used in France for brown bread.

[6] See note on *lagena*, *Visitations* I, 235-6. Mr. Coulton is of opinion that the word invariably implies a standard gallon.

Item dicit quod est magna diuisio et scisma *inter* quasi omnes de conuentu simul confederatos et adinuicem contra fratrem Thomam Bartone conspirantes.

(York.) Item dicit quod fratres[1] Willelmus York prouocauit quendam seruientem abbatis ad conflictum, dicens 'Veni foras portas', et tandem [venit] ad abbatem, improperans eidem quod animauit seruientem suum ad eum verberandum; et cum abbas mandaret ei vt iret ad le . . .[2] quod noluit obedire tali qui ipsum subpeditaret.

Item dicit quod pistor, pandoxator, janitor, faber et vstrinator percipiunt singularia corrodia in magna quantitate [et] quasi quotidie commedunt de[3] cibis abbatis.

Item dicit quod stantes in refectorio habent singularia fercula et in infirmaria bini et bini commedunt, et quolibet die[4] in refectorio volunt habere ad minus tria genera piscium.

Item dicit quod mulieres habent nimium accessum et frequentem in loca claustralia et potissime in infirmariam, v[bi sunt] comesaciones, potaciones ac confabulaciones inter monachos et ipsas mulieres ad magnum dispendium et scandalum [monasterij.]

Item dicit quod in ecclesia conuentuali tempore diuini seruicij monachi quasi ex consuetudine confabulantur cum mulieri[bus . . .] mo modo, per quod monasterium multum diffamatur.

Item dicit quod quilibet monachus percipit annuatim in diuersis parcellis ad vesturam xl*s*.

[Fo. 33*d*.] Frater Willelmus Burghe supprior examinatus dicit quod aliquando, cum pisces haberi non possunt, nullus conseruat refectorium.

(Nouicios.) Item dicit quod fratres[5] Johannes Howtone, Johannes Sallowe et Willelmus *Bekeryng* steterunt professi per septennium nec dum reddiderunt nec reddere volunt, et tamen aspirant ad sacerdocium. Rose restitutus est ad singulos actus capitulares, eciam ad vocem et vota in capitulo et ad libertatem pristinam. Ordinauit quod in refectorio et alibi contentur[6] vno genere piscium et vno genere carnis quousque reddiderint.

Frater Johannes Bracy dicit quod monasterium potest expendere d. marcas, et dicit quod indebitatur in ccc marcis diuersis creditoribus.

Item petit vt cum facte fuerint alique prouisiones pecuniarum ex mutuo pro debitis soluendis et aliis commodis domus quod[1] huiusmodi pecunie ponantur in vno certo loco sub salua custodia vt prodire possunt[1] ad protilitatem[7] monasterij, et quod decetero non ponantur in vnius manu vt solito, quando cito consumpte erant. Fiat decetero vt petitur.

Item dicit quod ecclesia conuentualis est multum ruinosa et chorus quasi in proxima casura, et hoc propter defectum reparacionis. Petit

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[1] *Sic.*

[2] The rest of this word is gone: possibly *legendum.*

[3] A word cancelled (? *bonis*).

[4] *v* cancelled.

[5] *Johannes Rose* cancelled. As appears from the end of the paragraph and the general account of the proceedings, Rose had been implicated at first in this *detectum.*

[6] *Sic:* for *contententur.*

[7] *Sic: proficuum* and *utilitatem* seem to be confused.

[1] *I.e.* attends frater regularly.

Also he says that there is sore division and discord among almost all of the convent, who are confederate together and in conspiracy one with another against brother Thomas Bartone.

(York.) Also he says that brother William York challenged a serving-man of the abbot to fight, saying 'Come outside the gate', and at length [came] to the abbot, reproaching him for having incited his serving-man to thrash him ; and that when the abbot told him to go to . . . . ., he would not obey such an one who should supply his place.

Also he says that the baker, the brewer, the porter, the smith and the lime-burner receive corrodies severally of a large amount [and] do eat almost daily of the abbot's victuals.

Also he says that they who abide in the frater have each his separate dish and they in the infirmary do eat by two and two, and every day in the frater they will have at least three sorts of fish.

Also he says that women have too free and often access to the cloister precincts and most especially to the infirmary, [where there is] eating, drinking and chattering between the monks and the same women to the great expense and scandal [of the monastery].

Also he says that in the conventual church the monks almost of custom do chatter with women during divine service [in a very . . . .] manner, by reason whereof the monastery is very evil spoken of.

Also he says that each monk receives for his clothing year by year forty shillings in divers parcels.

Brother William Burghe, the sub-prior, being examined says that sometimes, when fish cannot be got, no-one keeps frater.[1]

([Against] the novices). Also he says that brothers John Howtone, John Sallowe and William Bekeryng have been professed for seven years and have not yet completed their profession and will not do so,[2] and yet do aspire to the priesthood. Rose was restored to every act of chapter, also to his voice and vote in chapter and to his former liberty. [My lord] ordained that in frater and elsewhere [the others] shall be satisfied with one sort of fish and one sort of flesh until they have made full profession.

Brother John Bracy says that the monastery is able to spend 500 marks, and says that it is 300 marks in debt to divers creditors.

He also prays, since some provisions of money have been made by loan for the payment of debts and other advantages of the house, that such monies be put under safeguard in one certain place that they may be applied to the profit of the monastery, and that henceforward they be not put, as is the custom, in the hand of a single person, when they were quickly wasted. Let it be done henceforward as is requested.

Also he says that the conventual church is very dilapidated and the quire is almost ready to fall, and this because of default in repair. He

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[2] A religious who had worn the habit for a whole year after entering a monastery was regarded as *tacite professus*. So Martene, *De Antiquis Monachorum Ritibus*, V, iv, 57, quotes the *Rituale* of Corbie : 'Item, sciendum est, quod de jure canonico et scripto omnes religiosi . . . . si fuerint per annum continuum in aliqua ecclesia portantes habitum religionis illius loci, et habuerint quindecim annos completos ; tunc tales religiosi dicuntur de jure scripto tacite professi, et tenentur remanere per totam vitam suam in praedicta religione, nisi fuerint dispensati per papam'. The phrase *reddere* refers to the final abandonment of the world by actual signing of the deed of profession, which these monks had avoided.

igitur vt dominus videat et ordinet remedium. Demoliatur volta in choro in proxima estate.

Item dicit quod dormitorium, refectorium, claustrum et cetera edificia monasterij sunt multum ruinosa in tantum quod pluit ad infra.

Item dicit quod, cum pauci sint in numero, quod[1] non habent scolarem aliquem in vniuersitate, propter quod timet quod erunt mulctati in eorum capitulo generali. Non sunt in numero vicenarij : ideo non tenentur ad hoc onus. Ideo et si mulctentur nichil soluant.

Item dicit quod iniuncciones facte per diuersos dominos episcopos in diuersis visitacionibus inibi exercitis vt pro salubri regimine monasterij tam in spiritualibus quam temporalibus concelantur et non deducantur[1] in medium, sic quod ignorantur ; et sic perit bonum regimen tocius monasterij. Exhibeantur vltimo facte.

Item dicit quod abbas est multum simplex, sed non est circumspectus in temporalibus, sed multum regitur per fratrem Thomam Bartone.

Item dicit quod in primo aduentu suo ad monachatum in monasterio vnus monachus plus habebat in ferculo suo quam nunc habent tres, et tamen nunc[2] domus non maius exoneratur ere alieno et nichil superest post refeccionem.

Item petit quod vnusquisque monachus ponatur ad certum suum, et tunc videbitur an monasterium indebitatur propter sumptus excessiuos conuentus vel propter ineptum regimen presidencium ; quia plane dicit quod in vltimo aduentu *domini* non habuerunt in refectorio nisi duo genera piscium, videlicet alleces et salsos pisces, in modica quantitate ita quod nichil supererat.

Item dicit quod nisi dominus apponat manum suam, monasterium in breui incurret finale exterminium.

Item cum hospites declinent ad monachos nichil omnino habebunt de coquina ad eorum refeccionem, et hoc in defectu fratris Thome Bartone cellerarij ; sed quidam Graystok de villa de Bardeney habebit de ipso fratre Thoma quicquid voluerit,[3] et si qui monachi dixerint '[F]er in seruicio nobis sicut et ipsi,' et nichil habent in responso nisi opprobria. Dicit quod ille Graystoke est seruiens suus et vxor eius . . . .[4]

Item dicit quod senes sicut iuuenes eque ponuntur ad onera in choro et refectorio legendo et cantando, et non maius parcitur in [hoc] senibus quam iuuenibus.

[Item] quod iuuenes monachi sunt quodammodo rebelles et proterui in responsionibus suis penes seniores.

[Item] dicit quod postquam abbas receperat mandatum inhibitorium domini pro visitacione inibi exercenda, idem abbas ad suggestionem fratris Thome Bartone, tunc elemosinarii, subcellerarij et[5] pietanciarij, absoluit eundem fratrem Thomam de officio pietanciarij et fratrem [Wi]llelmum Croyland substituit in eodem.

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[1] *Sic.*
[2] This seems to be the word, but it is very faint in the MS.
[3] Written *voluerint* : *nt* cancelled and *t* interlined.
[4] Quite illegible.
[5] *peci* cancelled.

[1] This order of the bishop is specially interesting from an architectural point of view.
[2] See *Visitations* I, 155, 159, for colleges at Oxford maintained by the larger Benedictine and Cistercian monasteries.
[3] *I.e.* the injunctions issued by bishop Gray. See *Visitations* I, 1-4.
[4] Hitherto called sub-cellarer. Thomas Elkyngton, as appears below, was actually cellarer, but seems to have been of small importance compared with his nominal assistant.

prays therefore that my lord do see it and ordain a remedy. Let the vault in the quire be pulled down during next summer.[1]

Also he says that the dorter, frater, cloister and the other buildings of the monastery are much dilapidated, in so much that the rain comes in.

Also he says that, since they are few in number, they have no scholar at the university, wherefore he fears that they will be fined at their general chapter.[2] They are not twenty in number: therefore they are not bound to this charge. Therefore, even if they be fined, they should pay nothing.

Also he says that the injunctions made by divers lords bishops in their divers visitations held in that place to further the healthy governance of the monastery in things spiritual as well as temporal are hidden away and are not brought out in public, so that nothing is known of them; and so the good governance of the whole monastery is going to naught. Let those that were last made be shewn.[3]

Also he says that the abbot is very simple, but is of no account in temporal matters, but he is much ruled by brother Thomas Bartone.

Also he says that, when he first came to be a monk in the monastery, one monk used to have more in his dish than three have now, and yet the house is now discharged of debt none the more and after meals there is nothing left.

Also he prays that each several monk be put upon a fixed allowance of his own, and then it will be seen whether the monastery is in debt by reason of the excessive expenses of the convent or of the incompetent governance of its presidents; because he says positively that when my lord last came they had in the frater only two sorts of fish, to wit, herrings and salted fish, in so small a quantity that nothing was left over.

Also he says that, unless my lord lay his hand thereto, the monastery in a little while will be in danger of final extinction.

Also when guests come to visit the monks, they shall have nothing whatever for their refreshment from the kitchen, and this in default of brother Thomas Bartone the cellarer[4]; but one Graystok of the town of Bardney shall have of the same brother Thomas whatsoever he will, and if any of the monks shall say 'Do service to us even as you do to him,' then they have nothing in answer but abuse. He says that this Graystok is his serving-man and his wife . . . . . .

Also he says that the old monks are set alike with the young to tasks in quire and frater, reading and singing, and in [this] the old are spared no more than the young.

[Also] that the young monks are somewhat rebellious and saucy in their answers to their elders.

[Also] he says that after the abbot had received my lord's inhibitory mandate for the holding of his visitation in that place, the same abbot at the suggestion of brother Thomas Bartone, who was then almoner, subcellarer and pittancer, did absolve the same brother Thomas from his office of pittancer and did put brother William Croyland in his place in the same.[5]

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[5] The inhibitory clause of the bishop's mandate would take some such form as this (from York Reg. Bowet, f. 83*d*., etc.): "Vobis insuper tenore presencium inhibemus ne a die recepcionis presencium, pendente negocio huiusmodi visitacionis nostre, quicquam quod in dicte visitacionis preiudicium cedere valeat attemptetis." The removal of an obedientiary from his office after the mandate had been received was in direct violation of this clause, as its result would be to screen his faults from detection and lay them on the shoulders of his successor.

[Item] dicit quod quidam monachi tam tempore refeccionis quam ante et post non verentur eructare vilissimo *modo* ventum ab inferiori latere, et si quis eis in hoc dixerit statim prorumpunt in verba contumeliosa.

[Item] dicit plane quod silencium nullicubi seruatur vbi secundum religionis instituta deberet seruari.

[Item] dicit quod Bartone non est circumspectus, quia cum frumentum et cetera grana fuerunt boni fori[1] noluit aliqua emere, sed nec orrea vbi grana reponebantur reparare, in tantum quod grana illa quasi totaliter destruuntur ; et verum est quod ipse Bartone non est vtilis pro aliquo officio.

[Fo. 34.] (Contra Bartone.) Frater Willelmus Langtoft precentor dicit quod frater Thomas Bartone fuit in causa quod frater Willelmus Waynflete exoneratus fuit de officio prioris, et dicit quod ipse frater Thomas est auctor tocius mali in ipso monasterio.

Item dicit de monachis non reddentibus[2] vt supra, cum steterint professi per septennium.

Item dicit de ruina ecclesie, chori et aliorum edificiorum monasterij, vt supra.

Item dicit quod cantarie de Parteney et Skendylby per ordinacionem domini Ricardi nuper Lincolniensis episcopi celebrantur in monasterio per monachos, et tamen non seruitur monachis celebrantibus iuxta dictam ordinacionem.

Item dicit quod quilibet monachus perciperet de officio elemosinarie annuatim xij*d.* ad par cultellorum et xij*d.* ad species, et iam frater Thomas Bartone, occupans illud officium, nichil omnino soluit dictis monachis de officio illo, sed et totum pertinens eidem officio dilapidat et consumit.

Item idem occupans officium pietanciarij solueret singulis monachis singulos xx*d.* in quinque vicibus, et quasi nichil horum soluit, sed fecit se exonerari ab officio illo post recepcionem mandati post recepcionem.[3]

Item idem elemosinarius[4] *daret pauperibus* pro obitibus abbatum et monachorum certis diebus certa fercula vt in pane, ceruisia et coquina : ipse tamen multis diebus quando bona fercula erant non egenis sed amicis suis tribuis.[5] Aliquando ceruisiam, aliquando panem, aliquando coquinam subtraxit et seruientibus suis tribuit contra piam intencionem fundatorum.

(Contra Bartone.) Item dicit quod bene sibi placeret vt parcissime viuerent, dummodo tenderet monasterio ad comodum, sed quod ipsi parce viuant nec proficeret domui non esset voluntatis sue, nam iste Bartone est talis regiminis quod nunquam prosperabatur officium aliquod in manu sua.

(Contra abbatem.) Item cum officium sacristie sit[6] exiliter dotatum

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[1] *null* cancelled.
[2] Apparently first written *residentibus* and then altered.
[3] *Sic.*
[4] *solueret* cancelled.
[5] *Sic :* for *tribuit.*
[6] Interlined : *sed* cancelled.

[1] The chantries alluded to represented the services for which the monastery was responsible in the old hospital of St. Mary Magdalene at Partney and the chapel of St. James at Skendleby. See *Assoc. Archit. Soc. Reports*, XXXII, pp. 40, 41, 45. Bishop Flemyng's ordinance for these chantries does not remain in his register and there is no copy

[Also] he says that certain monks during, as well as before and after meals have no shame to . . . . in the lewdest way, and if anyone speak to them touching this, they straightway break forth into words of abuse.

[Also] he says plainly that silence is kept in no place where according to the institutes of their religion it should be kept.

[Also] he says that Bartone is not wary, because, when wheat and other kinds of grain were cheap, he would buy none, nor even repair the barns where their grain was laid up, insomuch that the grain is almost wholly destroyed; and it is true that the same Bartone is of no use for any office.

(Against Bartone.) Brother William Langtoft, the precentor, says that brother Thomas Bartone was to blame for the discharge of brother William Waynflete from the office of prior, and he says that the same brother Thomas is the source of all the mischief in the same monastery.

Also he says as above of the monks who do not complete their profession, though they have been in the state of profession for seven years.

Also he says as above of the dilapidation of the church, the quire and the other buildings of the monastery.

Also he says that the chantries of Partney and Skendleby are celebrated in the monastery by the monks according to the ordinance of the lord Richard, late bishop of Lincoln,[1] and yet service is not done after the said ordinance to the monks who celebrate.

Also he says that every monk should receive yearly from the office of the almonry twelve pence for a pair of knives[2] and twelve pence for spices,[3] and now brother Thomas Bartone, who fills that office, pays the said monks nothing at all from that office, but the entire belongings of the same office he even dilapidates and wastes.

Also the same, who fills the office of pittancer, should pay to each monk twenty pence apiece five times [a year], and pays almost nothing of this, but had himself discharged of that office after the receipt of the mandate.

Also the same almoner should give to the poor for the obits of the abbots and the monks on certain days certain dishes in the form of bread, beer and kitchen-provision: yet the same on many days when there were good dishes has given them not to the needy but to his friends. Sometimes he has taken away beer, sometimes bread, sometimes kitchen-provision, and has given them to his serving-folk contrary to the pious intention of the founders.

(Against Bartone.) Also he says that it would please him well that they should live very sparingly, provided that it would grow to the profit of the monastery, but that they themselves should live sparingly without any advantage to the house would not be according to his will, for this Bartone is a man of such governance that never did any office prosper in his hand.

(Against the abbot.) Also since the office of the sacristship is scantily

among the later documents in the Bardney chartulary (MS. Cotton, Vesp. E, xx) preserved in the British Museum.

[2] Knives were 'frequently given to the novices and others as presents' (Fowler, *Durh. Account Rolls* [Surt. Soc.] III, 909). In the Durham hostiler's rolls (*ibid.*, I, 128) occur entries of boots, gloves, knives, etc., given out of his office to monks.

[3] See note on *species* in *Visitations* I, 249.

et necesse sit soluere annuatim ad cameram abbas[1] xxvj petras cere, occupans officium illud non potest dictam ceram sic soluere et residua onera sibi incumbencia supportare. Petit igitur vt in aliquo succurratur officium illud occupanti : alioquin oportebit illum illud deserere.

Frater Willelmus Croyland, custos infirmarie, dicit[2] monasterium potest expendere dc marcas et indebitatur in cccc marcis.

Item dicit de monachis non reddentibus vt supra.

(Contra omnes pro regimine monasterij.) Item vellet quod dominus poneret aliquem modum regendi monasterio, quo cicius posset exonerari ere alieno.

Frater Henricus Lincolne, custos hospitum et refectorarius, dicit quod domus indebitatur in grauibus summis, et hoc per improuidam gubernacionem officiorum[3] qui antea fuerant.

(Pro regimine monasterij.) Item dicit quod non videt viam qua reparaciones fierent, que magnas summas requirunt, et monasterium exoneretur ere alieno, nisi vnus idoneus *secularis* assignetur *per dominum* qui habeat totale regimen monasterij, quia officiarij moderni imbursant sibi substanciam bonorum monasterij, vt Bartone et ceteri[4]; et dicit quod expense in familia nunquam erant tam parce sicut nunc et semper crescit es alienum, et ipsi officiarij conuiuant alios multum laute, etc.

(Contra Bartone.) Item dicit quod frater Thomas Bartone subcellerarius, cum non sit infirmus sed satis sanus et fortis, non iacet de nocte in dormitorio sed in camera quadam in infirmaria vel in camera sua iuxta coquinam, et quasi omni die conuiuat quendam Graystok in camera sua in firmaria,[5] et hoc de laucioribus cibis in coquina ; et si quis frater suus de hoc conqueratur cum ipsi non ita bene p[ascuntur], improperando dicit quod ita fiet ipsis inuitis.

(Contra Bartone.) Item dicit de certis debitis consuetis solui conuentui de officiis pietanciarij et elemosinarij, que Bartone nuper occupauit, et non solutis, vt supra.

(Contra abbatem.) Item cum omni anno ante tempus nunc abbatis prouisio vinorum constabat ad minus xx*li.*, et iam isto tempore nulla vina emebantur, sic quod credit monasterium multum per hoc releuari si continuetur.

Frater Johannes Hale dicit quod es alienum quo monasterium agguatur[6] prouenit ex mala gubernacione officiariorum qui ante hec fuerunt.

(Contra abbatem, Bartone.) Item dicit quod abbas non est multum circumspectus, sed totaliter regitur idem abbas per fratrem Thomam Bartone, qui omnia destruit ; et dicit quod ipse Bartone est causa omnium dissensionum in conuentu et erit destruccio monasterij.

(Contra Bartone.) Item dicit quod idem Bartone diffamauit istum Hale cum vxore lotoris monasterij, offerendo cuidam viro vnam nouam

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[1] *Sic :* for *abbatis.*
[2] *Sic : quod* omitted.
[3] *Sic :* for *officiariorum.*
[4] *Contra Bartone* in the margin.
[5] *Sic : firmaria* possibly is a Latin equivalent for the English abbreviation 'farmery.'
[6] *Sic :* for *aggrauatur.*

[1] For *camera* in the sense of a treasury and the money contained in it see *Visitations* I, 222.
[2] *Sic.* The deposition, however, is in favour of the abbot rather than against him.

endowed and it is necessary that [the sacrist] pay yearly to the abbot's exchequer[1] twenty-six stone of wax, he that fills this office cannot so pay the said wax and support the remaining charges that are incumbent upon him. He prays therefore that help be given in somewhat to him that fills that office : otherwise he must needs abandon it.

Brother William Croyland, the warden of the infirmary, says that the monastery is able to spend 600 marks and is 400 marks in debt.

Also he says as above concerning the monks who are not fully professed.

(Against all for the governance of the monastery.) Also he would that my lord should appoint some means of governance for the monastery, whereby it may be discharged of debt the quicker.

Brother Henry Lincolne, the guest-warden and fraterer, says that the house is in debt in heavy sums, and this by reason of the imprudent governance of the officers in former times.

(For the governance of the monastery.) Also he says that he sees no way whereby repairs, which demand large sums, should be made, and the monastery be discharged of debt, except a serviceable secular person be appointed by my lord to have the whole governance of the monastery, inasmuch as the officers that are now, as Bartone and the rest, put into their pocket the substance of the goods of the monastery ; and he says that the household expenses were never so sparing as they are now and [yet] their debt is ever growing, and the same officers do entertain others very sumptuously, etc.

(Against Bartone.) Also he says that brother Thomas Bartone the sub-cellarer, albeit he is not weak in body but well and strong enough, does not lie by night in the dorter but in a chamber in the infirmary or in his checker next the kitchen, and well-nigh every day he entertains one Graystok in his chamber in the infirmary, and this upon the more dainty food in the kitchen ; and if any of his brethren complain, since they are not so well [fed], he says with reviling that it shall be so in spite of them.

(Against Bartone.) Also he says as above concerning certain dues that are wont to be paid to the convent from the offices of the pittancer and the almoner, which Bartone lately held, and have not been paid.

(Against the abbot.)[2] Also whereas before the time of the present abbot the provision of wine stood every year at twenty pounds at least, no wine has been bought during the present [abbot's] time, so that he believes that, if this is continued, the monastery will be much succoured thereby.

Brother John Hale says that the debt whereby the monastery is oppressed comes of the ill governance of them who have been officers hitherto.

(Against the abbot, Bartone.) Also he says that the abbot is of no great account, but the same abbot is wholly ruled by brother Thomas Bartone, who lays everything waste ; and he says that the same Bartone is the cause of all the bickerings in the convent and will be the ruin of the monastery.

(Against Bartone.) Also he says that the same Bartone defamed this Hale [of adultery] with the wife of the washerman of the monastery, promising one man a new smock if he would keep his eyes open

togam vt exploret et sibi intimaret si iste Hale veniret ad domum dicte mulieris. Negat omnem diffamacionem huiusmodi. Terminus post nonam ad purgandum se cum ij monachis.

(Contra pistorem.) Item dicit quod ea que percipit pistor valent annuatim x marcas et amplius et non est vtilis monasterio, cum duo *dudum* occupantes officium pistoris et pandoxatoris non tantum perceperunt sicut iste vnus percipit.

[Fo. 34*d*.] Item dicit quod dudum consueuerunt habere in stagnis pertinentibus monasterio ccc vel cccc dentrices pro instauro monasterii, quos omnes Bartone quasi dissipando consumpsit, dans vni vnum vel duos, dicens 'Fer vxori,' et sic ceteris, sicque consumptis istis necesse habebant mittere ad mercata pro piscibus comparandis ad conuentum; et vbi tunc seruiebatur conuentui de tribus vel iiij generibus piscium iam vix seruitur eis de duobus.

Item dicit quod quidam Graystoke de Bardeney et eius vxor habeant[1] nimium accessum ad cameram fratris Thome Bartone in infirmaria, expectando ibidem tota die, cum nichil habeant ibi facere ad comodum monasterij, sed vt cibos consumant; et si quis aliquid dicto Bartone de hoc dixerit, statim proripit[2] in verba contumelie, dicens 'Ibi erunt si quis dixerit contrarium.'

Item dicit quod quoddam nemus pertinens monasterio vocatum Holmewode iam infra paucos annos succisos,[3] in toto quasi per animalia ingrediencia iam modo stirpibus renascentibus destruitur,[4] eo quod non est clausum.

Item dicit quod solitum erat habere in monasterio vnum sutorem sumptibus communibus domus sustentatum qui monachis in ocreis et earum refeccionibus ipsorum monachorum sumptibus deseruiret, et iam non habetur talis nec habebatur a pluribus annis.

(Filia Papilwyk.) Item dicit quod filia Papilwyk habet nimium accessum ad cameram dicti patris sui infra monasterium, per quod generatur monasterio scandalum et consumuntur cibi et alia monasterij.

Item petit vt dispensetur cum monachis vt possint vti lez galagees in claustro.

Item dicit quod ex solito more consuetum est cellerarium vel subcellerarium tenere aulam *abbatis* et recipere hospites abbate absente; dictus Bartone dimissa aula tenet cameram suam vbi seruitur sibi de laucioribus cibis et hospitibus de mediocribus.

Item dicit quod abbas iam vltimo defunctus dixit dicto Bartone ipso die quo dictus abbas decessit, 'Tu nunquam fuisti fidelis in aliquo officio quo stetisti, sed si secundum te fecissem non dimisissem isto die in isto monasterio nec iuuenem nec senem.'

Item dicit quod dictus Bartone abstulit ab isto Hale inuito certum incrementum quod dum occupauit officium pietanciarij . . . . rauit[5] de

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[1] *Sic:* for *habent.*
[2] *Sic:* for *prorumpit.*
[3] *Sic:* for *succisum.*
[4] *eodem* cancelled.
[5] The first part of this word is entirely lost. Possibly *recuperauit* or *comparauit.*

[1] Similar neglect was the cause of an injunction by bishop Gray: see *Visitations* I, 4.
[2] High boots covering part of the leg. See *Visitations* I, 32.
[3] Papilwyk apparently was either a lay servant who was lodged in the monastery or was in receipt of board and lodging as his corrody. One of the numerous tomb-slabs which remain at Bardney is that of Maud (*Matilda*), wife of William Papylky, who died 11 May, 1433 (*Assoc. Archit. Soc. Reports* XXXII, 405). 'Papylky' should doubtless be 'Papylwyk'.

and let him know whether this Hale came to the said woman's house. [Bartone] denies all such defamation. A term [is given him] to clear himself after nones with two monks.

(Against the baker.) Also he says that the baker's perquisites amount to ten marks and more a year, and he is of no use to the monastery, while the two who sometime held the office of baker and brewer did not get as much as this one man gets.

Also he says that at one time they were wont to have in the stew-ponds that belong to the monastery 300 or 400 pike, and all these Bartone has almost brought to nothing by squandering them, giving to one man one or two, saying 'Take them to your wife', and so to many others; and thus, now that these are come to an end, they must needs send to market to get fish for the convent; and whereas in those days the convent used to be served with three or four sorts of fish, now they are hardly served with two.

Also he says that one Graystoke of Bardney and his wife have too much access to the chamber of brother Thomas Bartone in the infirmary, staying there all day long, though they have nothing to do there to the profit of the monastery, but in order to consume food; and if anyone says aught to Bartone touching this, straightway he breaks out into words of abuse, saying 'There they shall be, whosoever says the opposite.'

Also he says that a wood belonging to the monastery called Holmewode, which was felled within the last few years, at this time, now that the stumps are sprouting again, is almost wholly destroyed by the beasts which enter therein, because it is not inclosed.[1]

Also he says that it was customary to have a cobbler in the monastery, who was maintained at the common charges of the house to provide the monks with boots[2] and with repairs to the same at the costs of the same monks, and now there is had none such nor has been for several years.

(Papilwyk's daughter.) Also he says that Papilwyk's daughter has too much access to the lodging of her said father within the monastery,[3] whereby comes cause of scandal to the monastery and the victuals and other goods of the monastery are wasted.

Also he prays that dispensation may be given to the monks that they may wear *galagees*[4] in the cloister.

Also he says that it is customary of wont for the cellarer or sub-cellarer to keep the abbot's hall and receive the guests while the abbot is away; the said Bartone, leaving the hall to itself, keeps his own chamber where he is served with choicer victuals, while the guests are served with the middling sorts.

Also he says that the abbot who was the last to die said to the same Bartone on the very day whereon the said abbot deceased, 'You have never been faithful in any office wherein you have stood; nay I, had I done as you, would have left to-day in this monastery no monk either young or old.'

Also he says that the said Bartone took from this Hale against his will a certain increment which [Hale], while he filled the office of

[4] *I.e.* galoches, from which the modern galoshes. Fowler, *Durh. Account Rolls*, III, 917, explains them as "wooden outer soles, fastened on with thongs of leather", but adds Cotgrave's interpretation, which makes them equivalent to clogs or *sabots* without leather ties.

Johanne Hert pro vna domo in dicto officio construenda. Reddatur sibi debitum suum.

Item dicit quod idem Bartone cum fuerit apud Bostoniam vel Lincolniam in presencia multorum audiencium detrahit abbati et fratribus suis in magnum eorum et monasterij scandalum. Negat articulum.

Item dicit quod idem Bartone non in dormitorio sed in infirmaria, cum satis fortis et sanus,[1] iacet omni nocte.

Item dicit quod frater Willelmus Croyland et frater Henricus Lincolne post completorium intendunt potacionibus diutinis in refectorio quasi vsque medias noctes.

Frater *Ricardus* Parteney dicit de ere alieno et de ruina monasterij, maneriorum, grangearum et aliorum tenementorum et reparacione necessaria facienda vt supra.

Item dicit quod ita parce seruitur monachis in refectorio et infirmaria quod post eorum refeccionem nichil remanet ad elemosinam et ita . . . . fundetur super operibus nunc. Credit quod propter hunc defectum Deus immittit eis dissensiones et discordias et eciam parcitatem annone et clades animalium. Item dicit quod abbas defunctus habuit xij scutellas, xij potagers et xij salsaria de argento de nouo empta, et iam nescitur vbi sunt; et dicit quod habuit xxx paria linthiaminum in camera sua, et iam non sunt nisi quinque.

Item dicit quod frater Thomas Bartone dudum sacrista diffamauit istum Parteney tunc subsacristam quod ipse vnam cistam in officio effregisset et certa bona de ipsa surripuisset; et cum vna vice dictum Bartone super hoc alloqueretur, dixit 'Tene silencium', alias 'Satis habetis facere': petit igitur vt possit purgare se super hoc coram domino.

Frater Thomas Bartone vt nunc subcellerarius et elemosinarius et nuper pietanciarius subtrahit a conuentu certas prestaciones quas ipse vnicuique perciperet annuatim de ipso officio pietanciarij.

Item dicit quod cantarie de Hertesholme, Skendelby et Parteney non deseruiuntur vt deberent, sicut credit.

Frater Thomas Elkyngton cellerarius petit vt omnes monachi extra refectorium simul commedant in vna domo.

Item dicit quod quantum ad feoda et stipendia officiariorum in monasterio abbas ministrauit domino vnam cedulam omnia ista continentem per extensum.

Frater Johannes Rose diaconus dicit quod secularis quidam iuuenis manens cum abbate vilissimo modo redarguebat et reprehendebat istum deponentem, et notiuum est[2] ille iuuenis, nomine Taylboys, supportatur[3] per abbatem contra iuuenes monachos.

Item dicit quod non deseruitur cantarijs de Parteney et Skendelby ac aliis vt supra.

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[1] *Sic*: *sit* omitted.
[2] *Sic*: *quod* omitted.
[3] *cum* cancelled.

[1] Hale appears from this to have preceded Bartone as pittancer. The building was probably a checker or store-room for the pittancer.

[2] *I.e.* on his business as sub-cellarer, which involved his attending fairs and markets.

[3] These constituted a 'garnish' of plate: see note in *Visitations* I, 40. *Scutella* (Fr. *écuelle*) is a platter or dish: Fowler, *Durh. Account Rolls* (Surt. Soc.), III, 961, gives the less usual form *scutellum*.

pittancer, [obtained] from John Hert, to construct a building in respect of the said office.[1] Let his due be rendered him.

Also he says that the same Bartone, when he is at Boston or Lincoln,[2] in the presence of many that hear him disparages the abbot and his brethren to the great scandal of them and of the monastery.

Also he says that the same Bartone, albeit strong and well, lies every night not in the dorter but in the infirmary.

Also he says that brother William Croyland and brother Henry Lincolne after compline are busy drinking long time in the frater, almost until midnight.

Brother Richard Parteney says as above concerning the debt and dilapidation of the monastery, the manors, granges and other tenements, and concerning the needful repair that should be done.

Also he says that the monks in the frater and infirmary are so sparingly served that after their meals nothing is left for the alms, and so . . . . . . shall be poured on their present works. He believes that by reason of this default God is visiting them with divisions and differences and also with scantiness of crops and murrain of their beasts. Also he says that the abbot who is dead had twelve chargers, twelve pottagers and twelve saucers of silver that were newly bought,[3] and now it is not known where they are ; and he says that he had thirty pairs of linen cloths in his lodging, and now there are only five.

Also he says that brother Thomas Bartone, sometime sacrist, defamed this Parteney, who was then sub-sacrist, of having broken open a chest in his office[4] and stolen certain goods out of the same ; and once, when he spoke touching this to the said Bartone, he said 'Hold your tongue', at another time, 'You are busy enough' : he prays therefore that he may clear himself before my lord concerning this.

Brother Thomas Bartone, now sub-cellarer and almoner and of late pittancer, filches from the convent certain payments which he should pay to each one year by year out of the same office of pittancer.

Also he says that the chantries of Hartsholme,[5] Skendleby and Partney are, as he believes, not served as they ought to be.

Brother Thomas Elkyngton, the cellarer, prays that all the monks may eat together in one building outside the frater.[6]

Also he says, as regards the fees and salaries of the officers in the monastery, that the abbot has furnished my lord with a paper which contains all these at length.

Brother John Rose, deacon, says that a young layman who dwells with the abbot did most foully browbeat and scold this deponent, and it is notorious [that] this youth, by name Taylboys,[7] is upheld by the abbot against the young monks.

Also he says, as above, that the chantries of Partney and Skendleby and the others are not served.

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[4] *I.e.* in the sacristy. *Officium* in these visitations is used rather confusingly both for the office itself and the building belonging to it.

[5] In Boultham parish, close to Lincoln. See *Assoc. Archit. Soc. Reports*, XXXII, 46, 47.

[6] For the disuse of the frater in the monasteries of the later middle ages, see *Visitations* I, 22, 246, 247.

[7] Possibly one of the noble family whose seat was at Kyme, near Sleaford, maintained as a page or *domicellus* in the abbot's household. He is included among *scruientes* in a marginal note below.

Item dicit de parca ministracione cibariorum pro monachis in refectorio et infirmaria vt supra, in tantum quod post eorum refeccionem nichil remanet ad victum seruiencium suorum nec ad elemosinam, et hoc in defectu Bartone.

Item dicit quod Bartone omni nocte iacet in infirmaria absque causa legitima.

Item dicit quod iniuncciones facte per vltimum dominum Lincolniensem in visitacione sua non obseruantur in aliquo nec exhibentur in capitulo.

Item dicit quod per incuriam et improuidam gubernacionem fratris Willelmi Croylande et aliorum qui plura officia antea occuparunt monasterium graui ere alieno oneratur: petit igitur vt dominus[1] discuciat quomodo stat cum monasterio in hoc casu.

[Fo. 35.] Item dicit[2] Bartone subcellerarius omni die tribuit cuidam Graystoke de Bardenay cibaria de bonis monasterij in magna habundancia quotidie, cum idem Graystoke nec sit corrodiarius nec seruiens familiaris monasterij.

Item dicit quod abbas impignorauit pecias argenteas et alia iocalia monasterij domino Roberto Boston, vicario in choro ecclesie Lincolniensis, et, vt audiuit dicere, abbas vendidit quendam boscum monasterij vocatum Horsley vel saltem maiorem partem eiusdem absque sciencia vel consensu conuentus.

Item idem abbas manumisit quendam natiuum monasterij manentem in Sotherey, ad quod nec ad proximum mutuum seu vendicionem vocati fuerunt quatuor iuuenes monachi diaconi.

Dompnus Johannes Hawton dicit quod in defectu barbitonsoris quilibet monachus monasterij redet[3] socium.

Item idem deponit quod de iniunccionibus minime exhibitis vt prius.

Item deponit *de* celebracione cantariarum, vt prius depositum, penitus subtracta.

(Pro . . .)[4] Dominus Willelmus Yorke nuper officij subcellarij[5] occupator petit vt dominus vellet dare sibi licenciam vt possit[6] leuare arreragia officij suj *et* vt illis quibus *vice officij sui est indebitatus*[7] ac aretro existit in pecuniis valeat contentare.

(Contra mul [ierem apud] Sotherey.) Item dicit quod honestum foret pro fama monasterij et monachorum pro tempore existencium in minucionibus[8] apud Sotherey vt Agnes Busshe, mulier soluta manens in manerio ibidem, amoueatur totaliter a loco illo et substituatur aliquis honestus vir qui habeat custodiam loci illius. Fiat iniunccio.

(Pro vasis in refectorio.) Item petit vt aliquis de coquina oneretur cum custodia vasorum ligneorum pertinencium refectorio et vt ea lauet et mundet cum necesse fuerit. Inhonestum etenim est vt monachus

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[1] *st* cancelled.
[2] *Sic*: *quod* omitted.
[3] *Sic*: for *radit*.
[4] The marginal notes, which have for some way back been obliterated or torn away, begin to reappear.
[5] *Sic*.
[6] *contentare* cancelled.
[7] *ludebat* and *debet* cancelled beneath interlineation.
[8] *il* cancelled.

[1] *I.e.* of plate.

Also he says as above concerning the scanty supply of victuals for the monks in the frater and infirmary, insomuch that after their meals nothing is left for the sustenance of their serving-men or for the alms, and this in Bartone's default.

Also he says that Bartone lies every night in the infirmary without lawful cause.

Also he says that the injunctions made by the last my lord of Lincoln in his visitation are not observed in aught, nor are they shewn publicly in the chapter-house.

Also he says that by the careless and imprudent governance of brother William Croylande and the others who heretofore have filled several offices the monastery is burdened with grievous debt: he prays therefore that my lord shall discuss how it stands with the monastery in this case.

Also he says [that] Bartone the sub-cellarer every day gives to one Graystoke of Bardney victuals out of the goods of the monastery, in great abundance daily, albeit the same Graystoke is not in receipt of a corrody nor is a household servant of the monastery.

Also he says that the abbot has impawned silver pieces[1] and other jewels of the monastery to sir Robert Boston, vicar in the quire of the church of Lincoln, and, as he has heard say, the abbot sold a coppice of the monastery called Horsley, or at any rate the more part of the same, without the knowledge or consent of the convent.

Also the abbot freed a neif[2] of the monastery who dwelt in Southrey, to the which [neither], nor to the next exchange or sale were summoned the four young monks who are deacons.[3]

Dan John Hawton says that in default of a barber every monk of the monastery shaves his fellow.[4]

Also the same deposes, as before, concerning default in shewing the injunctions publicly.

Also he deposes, as was deposed before, concerning the total withdrawal of the celebration of the chantries.

(For . . . .) Dan William Yorke, late the holder of the office of sub-cellarer, prays that my lord would give him leave that he may levy the arrears of his office and may be able to satisfy those to whom by reason of his office he is in debt and in arrears with money.

(Against the woman at Southrey.) Also he says that it would be of advantage to the good fame of the monastery and of the monks who are for the nonce in their seynies at Southrey that Agnes Busshe, an unmarried woman dwelling in the manor there, be wholly removed from that place and some honest man be set in her room to keep ward over that place. Let the injunction be made.

(For the vessels in the frater.) Also he prays that someone from the kitchen be charged with the guardianship of the wooden vessels which belong to the frater,[5] and that he wash and clean them when needful.

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[2] A *nativus* was a born serf, the son of two serfs or of a servile mother. See Ducange, s.v.

[3] It does not appear when the statute requiring the presence of young monks as witnesses on such occasions was passed, but it seems clear that the reason was that junior representatives of the convent should check the action of their elders, which may in times past have been a source of complaint.

[4] Cf. Gray's injunction concerning the barber, *Visitations* I, 2.

[5] *I.e.* the wooden dishes, plates, etc., used by the brethren at breakfast and supper.

circa locionem huiusmodi vasorum occupetur. Prouideatur de vno garcione.

(Pro hospitibus recipiendis.) Item petit vt cum amici monachorum ad ipsos visendos declinauerint habeant ipsi monachi commune hospicium monasterij vbi poss[int] solacia ipsis amicis suis exhibere. De hoc prouidebitur.

(Pro Yorke.) Item petit vt dominus pro eo interpellet[1] apud abbatem vt sit sibi bonus et propicius pater.

(Contra Lincolne et Croyland.) Frater Johannes Sallowe dicit quod fratres Henricus Lincolne et Willelmus Croylande tanto intendunt potacionibus post completorium quod [cum] venerint ad matutinas adeo sompno grauantur quod impediunt omnes in choro psallentes. Habent terminum post nonam ad purgandum se cum [ij monachis] pro vtroque.

(Contra Parteney.) Item dicit quod frater Ricardus Parteney est proprietarius, eo quod habens oues, vaccas, boues et porcos eos vendit et alia iterum emit ea[que] conuertit in proprium vsum et non monasterij. Negat articulum : habet terminum ad purgandum se post nonam cum ij monachis.

(Contra Lincolne et Parteney.) Item dicit quod dicti fratres Henricus et Ricardus intendunt ludis alearum de nocte, propter quod non veniunt ad matutinas. Henricus n[egat. Ricardus] abiurauit et iurauit. Iniunctum est sibi quod infra quindenam dicat primum nocturnum psalterij.

(Contra abbatem.) Item dicit de iniunccionibus per vltimum dominum episcopum non exhibitis nec obseruatis.

(Pro cantariis et missa pro rege.) Item dicit de cantariis vt supra, et dicit quod quotidie deberet vna missa celebrari pro rege in monasterio, ad quam celebra[ndam] monachi sacerdotes sunt iurati, et tamen quidam et presertim frater Johannes Hole subtraxit se a celebracione misse eiusdem. Habet terminum purgandi [se] cum iij monachis.

Item dicit quod iuuenes monachi non habent qui eos radent nisi seinuicem : contingit sepius quod propter huiusmodi eorum tardum a[ccessum] ad chorum magna missa celebratur absque nota.

(Contra Hole.) Item dicit quod frater Johannes Hole est diffamatus super adulterio cum Johanna Rauen de Bardeney coniugata. Negat articulum. Habet terminum post nonam ad purgandum [se.]

(Contra Bracy.) Item frater Johannes Bracy diffamatus erat cum Elena Coke coniugata,[2] nunc de Tumby. Negat articulum : habet terminum post nonam ad purgandum se cum iij [monachis].

(Contra seruientes abbatis.) Duo iuuenes manentes cum abbate, vnus Barkeworthe et alius Taylboys, reprehendunt monachos iuniores, [et Taylboys] traxit cultellum suum ad percuciendum fratrem Johannem Roos, et ad hoc manutenentur, sed nescit per quos vel quem.

(Contra Bartone.) Item dicit quod non est satisfactum monachis de speciebus et cultellis soluendis per certos officiarios, videlicet elemosinarium, piet[anciarium, etc.].

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[1] *Sic :* for *interpellat.*
[2] Interlined above *de eo* cancelled.

[1] This implies that the guest-house (see note on p. *14* above) was not used at this time for its original purpose.
[2] See note on *nota*, *Visitations* I, 239.
[3] Or Rose.
[4] See note 2 on p. 17 above.

For it is unseemly that a monk should be busied about the washing of such vessels. Let provision be made of a waiting-man.

(For the receipt of guests.) Also he prays that, when the monks' friends come down to visit them, the same monks may have the common guest-house of the monastery, wherein they may give entertainment to the same their friends. Provision shall be made concerning this.[1]

(For Yorke.) Also he prays that my lord will intercede for him with the abbot, that he [the abbot] may be a kind and indulgent father to him.

(Against Lincolne and Croyland.) Brother John Sallowe says that brothers Henry Lincolne and William Croyland are so given to drinking after compline that, when they come to matins, they are so oppressed with sleep that they hinder all who are singing the psalms in quire. They have a term after nones to clear themselves with [two monks] apiece.

(Against Parteney.) Also he says that brother Richard Parteney is guilty of private gain, in that, having sheep, cows, oxen and pigs, he sells them and buys others in return, [and] converts them to his own use and not that of the monastery. He denies the article : he has a term after nones to clear himself with two monks.

(Against Lincolne and Parteney.) Also he says that the said brothers Henry and Richard spend their time at night in playing dice, by reason of which they do not come to matins. Henry [denies it. Richard] abjured [the offence] and swore [to discontinue it.] It was enjoined him that within a fortnight he should say the first nocturn of the psalter.

(Against the abbot.) Also he says concerning the injunctions [made] by the last lord bishop, that they are not shewn publicly nor observed.

(For the chantries and the mass for the king.) Also he says as above concerning the chantries, and says that there should be a mass celebrated daily for the king in the monastery, to celebrate which the monks in priests' orders are sworn, and yet there are some [who do not], and brother John Hole in special has withdrawn himself from the celebration of the same mass. He has a term to clear [himself] with three monks.

Also he says that the young monks have none to shave them but one another : it often happens that because for such reason they come late to quire the high mass is celebrated without music.[2]

(Against Hole.) Also he says that brother John Hole is defamed of adultery with Jane Raven, a married woman, of Bardney. He denies the article. He has a term after nones for clearing [himself].

(Against Bracy.) Also brother John Bracy was defamed [of adultery] with Ellen Coke, a married woman, now of Tumby. He denies the article : he has a term after nones for clearing himself with three [monks].

(Against the abbot's serving-folk.) Two youths that dwell with the abbot, one Barkeworthe and the other Taylboys, do scold the younger monks, [and Taylboys] drew his knife to strike brother John Roos,[3] and they are encouraged to this, but he knows not by what persons or whom.

(Against Bartone.) Also he says that the monks are without satisfaction in the payment of spices and knives[4] by certain officers, to wit, the almoner, the pittancer, [etc.].

(Contra abbatem.) Item dicit quod iiij iunioribus monachis inconsultis abbas[1] vendidit vnum corrodium cuidam Johanni Browne et vnum b[oscum vocatum] Horsley et manumisit quendam natiuum, Robertum Hervysone.

[Fo. 35d.] Frater Thomas Bartone subcellerarius dicit quod frater Willelmus Langtofte sacrista percipit septimanatim pro clerico suo vij panes griseos quos vendit vel alias consumit, quomodo nescitur.[2]

Item dicit quod malum regimen monachorum existencium in minucionibus apud Sotherey est potissima causa scandali monasterio et destruccionis bonorum communium monasterij.

Item dicit quod cum abbas prohibuerit monachis ne exeant ad villam vel ibi bibant aut commedant, spretis huiusmodi prohibicionibus quidam et presertim fratres Willelmus Burghe et Willelmus Langtofte exeunt monasterium ad villam ac bibunt et comedunt ibidem.

Frater Willelmus Bekeryng diaconus dicit de rasura iuuenum monachorum vt supra.

Item dicit de alienacionibus factis absque consensu quatuor iuniorum et impignoracione iocalium.

Item dicit quod missa de capitulo non dicitur aliquociens in defectu Bartone.

Item dicit quod Bartone vellet omnes sibi obedire et ipse nulli vult obedire.

Item dicit de non reparacione chori vt supra.

Item idem Bartone in turpiloquio dehonestat fratres suos.

Item dicit[3] de verbis dictis Bartone per vltimum abbatem vt supra, videlicet de infedilitate[4] ipsius Thome.

Item dicit de cantariis vt supra.

Item dicit de eo quod Bartone non iacet in dormitorio vt supra.

[Fo. 39.] De visitacione Bardeney.

[Frater] Thomas Bartone, ad purgandum se super diffamacione Johannis Hole cum vxore lotoris monasterij cum duobus monachis, purgauit se cum Willelmo Burghe et Willelmo Croylande.

[Fratre]s Henricus Lincolne et Willelmus *Croylande*, ad purgandum se cum ij monachis *pro quolibet* de eo quod non[4] intendunt potacionibus serotinis post completorium et sompniantes in choro [sunt im]pedimentum psallencium. Lincolne iuratus est de non exercendo: Croylande iterato iuratus est se.[5]

[Frater R]icardus Parteney, ad purgandum se de proprietate cum duobus monachis, purgauit se cum Yorke et Langetofte.

[Frater] Johannes Hole, ad purgandum se cum iij monachis super periuria racione non celebracionis missarum pro regibus ;

[Idem], ad purgandum se cum iij monachis super adulterio cum Johanna Raven coniugata, purgauit se cum Langtofte, Elkyngtone et Parteney.

Frater Johannes Bracy, ad purgandum se cum iij monachis super

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[1] *soluit* cancelled.

[2] There are traces of notes of a similar character to those already given in the left-hand margin of fo. 35d, but it has been too much torn to allow them to be read.

[3] *quod* cancelled.

[4] *Sic.*

[5] The sentence ends abruptly here.

(Against the abbot.) Also he says that without the advice of the four younger monks the abbot sold a corrody to one John Browne and a [coppice called] Horsley, and freed Robert Hervysone, a neif.

Brother Thomas Bartone, the sub-cellarer, says that brother William Langtofte the sacrist receives yearly for his clerk seven brown loaves, which he sells or otherwise gets rid of, in what manner is unknown.

Also he says that the ill governance of the monks while they are in their seynies at Southrey is a very potent cause of scandal to the monastery and of the destruction of the common goods of the monastery.

Also he says that, albeit the abbot has forbidden the monks to go out to the town or drink or eat there, some in despite of such prohibitions, and especially brothers William Burghe and William Langtofte, go out of the monastery to the town and do drink and eat there.

Brother William Bekeryng, deacon, says as above concerning the shaving of the young monks.

Also he speaks concerning the making of alienations without the consent of the four younger monks and the impawning of valuables.

Also he says that sometimes the chapter mass[1] is not said in Bartone's default.

Also he says that Bartone would have all obey him, while he himself will obey nobody.

Also he says as above concerning the want of repair in the quire.

Also the same Bartone in evil-speaking blackens the fame of his brethren.

Also he says as above concerning the words spoken to Bartone by the last abbot, to wit, touching the unfaithfulness of the same Thomas.

Also he says as above concerning the chantries.

Also he says as above concerning the fact that Bartone does not lie in the dorter.

Concerning the visitation of Bardney.

[Brother] Thomas Bartone, [appointed] to clear himself with two monks touching the defamation of John Hole [of adultery] with the wife of the washerman of the monastery, cleared himself with William Burghe and William Croylande.

[Brother]s Henry Lincolne and William Croylande, [appointed] to clear themselves with two monks apiece touching this, that they spend their time after compline in late drinkings and, by slumbering in quire, [are] a hindrance to those that are singing psalms. Lincolne was sworn to give up the habit: Croylande was sworn a second time that he . . .

[Brother] Richard Parteney, [appointed] to clear himself with two monks touching the acquisition of private store, cleared himself with Yorke and Langtofte.

[Brother] John Hole, [appointed] to clear himself with three monks of perjury, because of his omission to celebrate masses for the kings ;

[The same], [appointed] to clear himself with three monks of adultery with Jane Raven, a married woman, cleared himself with Langtofte, Elkyngtone and Parteney.

Brother John Bracy, [appointed] to clear himself with three monks

[1] For the various hours at which the chapter mass was said in monasteries see *Visitations* I, 41.

adulterio cum Elena Cok de Tumby coniugata, purgauit se cum Yorke, Croylande et Parteney.

Et continuata est visitacio vsque xiiij diem Marcij proxime futurum.

Frater Willelmus Langtofte.
Frater Willelmus Yorke.
Frater Johannes Hole.
Frater Ricardus Parteney fregit ostia cellarie et alienauit ceruisiam et cetera cibaria contra ordinacionem per dominum de consensu omnium appunc[tuatam].

Frater Johannes Bracy, iuratus de veritatem dicendo super inquirendis ab eodem, interrogatus an vnquam sciuit vel audiuit Bartone dicere quod dominus Cromwell scopa[ret pauimentum] vel quod capud suum sincoparetur, dicit quod sic; et hoc in vltima yeme in camino in communi loco, audiente isto Bracy et Langtofte; et per hec [verba]; 'Cromwelle nunc thesaurarius scopabit pauimentum sicut ceteri qui in eodem officio fecerunt.' Interrogatus an sciuit Bartone facere aliquam [monetam, dicit] quod non.

Frater Willelmus Langtofte iuratus et interrogatus simili modo dicit quod sic, et hoc diuersis vicibus tam in estate quam in yeme temporibus refeccionis. Requisitus [quibus] presentibus, dicit quod ignorat.

Frater Willelmus Croyland iuratus et interrogatus simili modo dicit quod sic, et hoc diuersis vicibus tam in estate quam yeme temporibus refeccionis. [Interrogatus an] nouit eum fecisse monetam, dicit quod non: dicit *tamen* quod audiuit ipsum super hoc diffamatum,[1] et hoc per seruientes ipsius [Thome . . . .] peciit ab eodem Bartone veniam.

Frater Willelmus Yorke iuratus et interrogatus simili modo concordat cum aliis prius iuratis, presentibus Croyland, Langtofte et aliis.

Frater Henricus Lincolne iuratus et simili modo interrogatus concordat cum aliis, hoc addito quod audiuit Bartone sic dicere diuersis vicibus eciam inter [seculares].[2]

Frater Johannes Hale iuratus et simili modo interrogatus concordat cum aliis.

Frater Ricardus Parteney iuratus et simili modo interrogatus concordat cum aliis, dicens vt ceteri deposuerunt; et est hereditas thesaurariorum Anglie [scopare] pauimentum, inducens in exemplum quod quidam dominus Hugo Spensere qui fuit thesaurarius, et per dominos regni rege extra regnum agente de[ca]pitatus fuit.

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[1] *interrogatus* cancelled.

[2] This word is conjecturally supplied, but it seems clear that it is the one needed. See Rose's evidence below.

[1] It is not clear why memoranda of these names should have been made without further comment. It will be noticed that matter not previously included among the *detecta* is dealt with in this portion of the minutes.

[2] Ralph, lord Cromwell, who about this time had completed his great works at Tattershall castle. He had become treasurer of England in 1433, at a critical period in the national finances, and resigned his office in July 1443.

[3] The phrase is obscure, and the word *scoparet* may possibly be *stoparet*. In either case it appears to be used figuratively. The treasurer would be brought low from his high estate: if the word is *stoparet*, it means that his dust would stop holes in the floor like that of 'imperious Caesar' in Shakespeare, *Hamlet*, V, i, 236. Mr. Coulton suggests that *scoparet pavimentum* may allude to the custom of drawing persons condemned to be beheaded

of adultery with Ellen Cok of Tumby, a married woman, cleared himself with Yorke, Croylande and Parteney.

And the visitation was adjourned until the fourteenth day of March next to come.

Brother William Langtofte.
Brother William Yorke.
Brother John Hole.[1]
Brother Richard Parteney brake the cellar doors and made away with beer and other victuals, contrary to the ordinance appointed by my lord with the consent of all.

Brother John Bracy, having been sworn to speak the truth concerning the inquiries to be made of him [and] being interrogated whether he ever knew or heard Bartone say that lord Cromwell[2] would sweep the floor[3] or that his head would be cut off, says yes, and this was last winter by the fire in the common house,[4] in the hearing of this Bracy and Langtofte; and he used these words, 'Cromwelle who is now treasurer shall sweep the floor like the others who have dealt in the same office.' Asked whether he knew Bartone to make any [coin, he says] no.

Brother William Langtofte, sworn and interrogated in like wise, says yes, and this was at divers times during meals in summer as well as winter. Questioned in [whose] presence, he says that he does not know.

Brother William Croyland, sworn and interrogated in like manner, says yes, and this was divers times during meals in summer as well as winter. [Interrogated whether] he knows him to have coined money, he says no: he says, however, that he has heard him defamed of this, and this by the serving-folk of the same [Thomas . . . . .] asked pardon of the same Bartone.[5]

Brother William Yorke, sworn and interrogated in like manner, agrees with the others previously sworn, [and says that it was] in the presence of Croyland, Langtofte and others.

Brother Henry Lincolne, sworn and in like manner interrogated, agrees with the others, adding this, that he has heard Bartone say so divers times, even among [secular folk].

Brother John Hale, sworn and in like manner interrogated, agrees with the others.

Brother Richard Parteney, sworn and in like manner interrogated, agrees with the others, saying as the rest have deposed; and it is the hereditary fortune of the treasurers of England to sweep the floor, citing the example of one sir Hugh Spensere who was treasurer and was beheaded by the lords of the realm while the king was absent from the kingdom.[6]

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on a hurdle to their execution. Parteney's evidence indicates that the phrase meant that Cromwell would come to a bad end.

[4] The ordinary name given, as at Durham, to the *calefactorium* or warming-house of a Benedictine monastery. See note on *calefactorium* in *Visitations* I, 222.

[5] The MS. is much rubbed at this point, and the actual meaning is irrecoverable.

[6] Neither of the Despensers, of whom the elder was hanged and the younger beheaded in 1326, was treasurer. Possibly Parteney's inaccurate memory confused with the treasurer Walter Stapeldon, bishop of Exeter, who was murdered by the London mob on 15 October in the same year, when Edward II had fled into the west of England and was attempting to escape to Ireland.

Frater Johannes Rose iuratus et simili modo[1] concordat cum aliis, et dicit vlterius quod quidam secularis Johannes del Chaumbre hoc ipsum audiebat.

Frater Johannes Howtone iuratus et simili modo interrogatus concordat cum ceteris.

Frater Johannes Swallowe iuratus et simili modo interrogatus concordat cum aliis.

Frater Willelmus Bekeryng iuratus et simili modo interrogatus concordat cum aliis.

III.

[BARDENEY]

[Fo. 17.]

Xvij die mensis Marcij, anno Domini mccccxxxix°, in domo capitulari monasterij de Bardeney, ordinis sancti Benedicti, Lincolniensis diocesis, coram reuerendo patre et domino Willelmo, Dei gracia Lincolniensi episcopo, ipsis die et loco iudicialiter sedente comparuerunt personaliter abbas et singuli monachi dicti loci, fratre Thoma Bartone excepto. Quibus idem reuerendus pater exposuit causam aduentus sui, vnam videlicet quod iam a diu relatum fuit sibi Londoniis quod monachi non fuerunt obedientes ipsi abbati, sed quod propterea magna erat dissolucio in monasterio : tercio quod relatum fuit sibi quod abbas tantis infirmitatibus adeo est impotens effectus quod non sufficit ad sui et ipsius monasterij regimen in spiritualibus aut temporalibus, et propterea ex necessario oportet assignari sibi coadiutor.[1] Peciit igitur ab ipso abbate *si* quem et quem vellet sibi assignari, quamquam ipsemet propter causam predictam eciam preter consensum suum posset sibi vnum deputare. Vnde idem abbas aduisatus consenciit[2] vt frater Alanus Kirketone, prior loci illius, sibi deputetur in coadiutorem qui sibi assistat et habeat officium huiusmodi, cum ipse propter huiusmodi infirmitates notorie est impotens pro regimine dicti monasterij tam interius quam exterius. Rogauit igitur idem abbas dictum reuerendum patrem vt ipsum fratrem Alanum sibi deputare dignetur in coadiutorem. Vnde post aliquantulum interuallum dictus reuerendus pater prefatum Alanum, licet quodammodo renitentem, dicto fratri Johanni abbati de suis peticione et consensu expressis in coadiutorem deputauit. Et deinde iurauit idem frater Alanus ad sancta Dei euangelia quod fideliter et diligenter administrabit in temporalibus dicti monasterii et plenum et fidelem compotum de administracione sua cum exactus fuerit reddet. Et deinde dictus abbas simile prestitit iuramentum quod nichil penitus ministrabit aut disponet de[3] temporalibus dicti monasterij absque et nisi de voluntate, sciencia et consensu dicti fratris Alani coadiutoris sui. Et deinde idem reuerendus

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[1] *Sic : interrogatus* omitted.
[2] *Sic.*
[3] The memorandum is continued lower on the page at a place indicated by a sign in the margin, as the two succeeding paragraphs had been written before it was finished.

[1] Literally, John of the Chamber.
[2] For Alnwick's itinerary see introduction. It is possible that a special deputation from the abbey may have given him this report.

Brother John Rose, being sworn and in like manner [interrogated], agrees with the others, and says further that a secular person, John Chaumbre,[1] heard this same.

Brother John Howtone, being sworn and in like manner interrogated, agrees with the rest.

Brother John Sallowe, being sworn and in like manner interrogated, agrees with the others.

Brother William Bekeryng, being sworn and in like manner interrogated, agrees with the others.

III.
[BARDNEY]

On the seventeenth day of the month of March in the year of our Lord 1439, in the chapter-house of the monastery of Bardney, of the order of St. Benet, of the diocese of Lincoln, in the presence of the reverend father and lord, the lord William, by the grace of God bishop of Lincoln, as on and in the same day and place he was sitting in the capacity of judge, there appeared in person the abbot and the several monks of the said place, except brother Thomas Bartone. And the same reverend father explained to them the cause of his coming, one, to wit, that now for a long time it was told him in London[2] that the monks were not obedient to the same abbot, but[3] that for this cause there was great disorder in the monastery ; in the third place, that it has been told him that the abbot by his sore infirmities has become so powerless that he is insufficient for the governance of himself and the same monastery in things spiritual or temporal, and therefore of necessity a coadjutor must be appointed him. He asked accordingly of the said abbot if he wished anyone appointed him and [if so], whom, albeit he himself for the cause aforesaid could commission one for him even without his [the abbot's] consent. Whereof the same abbot being advised, agreed that brother Alan Kirketone, the prior of that place,[4] should be assigned him as a coadjutor to give him aid and hold such office, inasmuch as he himself because of such infirmities is notoriously incapable of the governance of the said monastery, both within doors and without. The same abbot therefore begged the said reverend father that he would deign to commission the same brother Alan to be his coadjutor. Wherefore after some little space the said reverend father gave commission to the aforesaid Alan, albeit Alan was somewhat reluctant, to be coadjutor to the said brother John, the abbot, at and with his [the abbot's] express request and consent. And then the same brother Alan swore upon the holy gospels of God that he will zealously and faithfully do his administration in respect of the temporalities of the said monastery, and will render when he may be required a full and faithful account of his administration. And then the said abbot proffered the like oath that he will administer nothing at all nor dispose of the temporalities of the said monastery without and except with the will, knowledge and consent of the said brother Alan his coadjutor. And then the same reverend father

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[3] This is the second *causa adventus*. *Sed* in the original was probably written by mistake for *secundam* or *secundo*.

[4] He had been a monk of Spalding priory: see the visitation of that house in 1438, which contains interesting information with regard to him.

pater eisdem abbati et conuentui in virtute obediencie mandauit et iniunxit eisque[1] districcius inhibuit ne eorum aliquis se de administracione temporalium huiusmodi se[2] intromittat, nec ipsum Alanum in administracione huiusmodi quouismodo impediat, sed quod, ipso fratre Alano circa huiusmodi temporalia *ad* extra occupato, dictus abbas ac supprior et cantor regulares obseruancias faciant inibi obseruari: et quod singuli de conuentu intendant dicto fratri Alano in hiis que ad officium huiusmodi coadiutoris pertinent, sicuti canonicam effugere voluerint vlcionem.

Expectantibus in domo capitulari abbate, priore, suppriore, Waynflete et Bracy, et ceteris recedentibus, dominus[3] recitauit abbati qualiter quis non deberet[4] priuari nisi conuictus; et vbi abbas imposuit Bartone diuersas offensas et propterea incarcerauit eum non conuictum, nisi super hoc solo quod incarceratus vocauit abbatem furem . . .[5]

Tandem de consensu abbatis et residuorum quattuor et omnium quasi, dictus frater Thomas absolutus est de carcere et submisit se humiliter abbati et peciit veniam de omnibus commissis. Dominus ordinauit quod liber sit a carcere et quod seruet infirmariam in refeccione cum Willelmo Burghe; et deinde dominus monuit eundem Thomam auctoritate ordinaria quod non[6] intromittat se cum aliquo nec de aliquo regimine monasterij interius vel exterius, et quod seruet pacem et concordiam, et quod *non* seminet aliqua seminaria discordiarum inter fratres decetero sub pena expulsionis perpetue a monasterio in casu quo inatea[2] legitime conuincatur super aliquo premissorum, etc.

[Fo. 16]. Abbas deponit quod Langtofte precentor, Willelmus Yorke, Ricardus Parteney cum aliis duobus iunioribus diebus Lune, Martis et Jouis [in septi]mana post inuencionem sancte Crucis, videlicet mense Maij, anno Domini mccccxxxviij, sumpserunt refecciones suas in domo elemosi[narie] extra septa claustralia tam in meridie quam in cenis contra iniunccionem domini eis factam et notam sub pena excomunicacionis. Fatentur iniunccionem. Item fatentur commesacionem. Fatentur celebracionem. Vnde dominus declarauit eos irregulares et pro irregularibus; et iurauerunt de obediendo iura[7] et de obserua[ndo] hanc et ceteras iniuncciones. Absolutus est[2] a sentencia excommunicacionis.

Item deponit quod silencium nullo modo seruatur in claustro nec ecclesia nec alibi vbi seruari deberet iuxta ordinem, et propterea q[uia cum] hoc transgredientes puniantur, pena ita leuis est quod non timetur nec desistunt delinquentes.

Item deponit quod frater Johannes *Hole*[8] clanculo emisit omnia peculia sua animo et intencione, vt apparuit, exeun[di] in apostasia, et presertim vnum cocleare argenteum et vnam murram ornatam argento; nec tamen dum exiuit nec aperire vult abbati vbi bona huiusmodi sunt.

Item cum dominus alias iniunxerat abbati vti reciperet fratrem

[1] *iniunx* cancelled.
[2] *Sic.*
[3] *informauit* cancelled.
[4] *pri* cancelled.
[5] The passage ends abruptly here, and a gap is left for the rest of the sentence and the procedure which followed.
[6] *obs* cancelled.
[7] *Sic: iuri* would be more correct.
[8] Interlined: *furtiue emisit* cancelled.

[1] *I.e.* 5, 6, 8 May, 1438.

commanded and enjoined the same abbot and convent in virtue of obedience and straitly gave them inhibition, that none of them intermeddle with the administration of such temporalities, nor in any wise hinder the same Alan in such administration, but that, when the same brother Alan is abroad on business about such temporalities, the said abbot with the sub-prior and the chanter do cause the regular observances to be kept in that place; and that the several members of the convent do hearken to the said brother Alan in those things which belong to such his office of coadjutor, even as they shall be fain to escape canonical retribution.

While the abbot, the prior, the sub-prior, Waynflete and Bracy stayed in the chapter-house, the rest having gone out, my lord rehearsed to the abbot how no-one ought to be deprived except he be convicted; and, whereas the abbot laid divers offences to Bartone's charge and imprisoned him therefore, being unconvicted save of this alone, that the imprisoned party called the abbot a thief . . .

At length, with the consent of the abbot and the remaining four and of almost all, the said brother Thomas was freed from prison and made lowly submission to the abbot and besought pardon for all that he had done. My lord ordained that he should be free from prison and that at his meals he should abide in the infirmary with William Burghe; and then my lord by his authority as ordinary warned the same Thomas not to intermeddle with any or concerning any governance of the monastery within doors or without, and to keep peace and concord, and to sow no seeds of brabbles henceforward among the brethren, under pain of perpetual expulsion from the monastery in case that he be lawfully convicted hereafter touching any of the premises, etc.

The abbot deposes that Langtofte the precentor, William Yorke, Richard Parteney with two other of the younger monks, on Monday, Tuesday and Thursday in the week after the invention of the holy Cross, to wit in the month of May in the year of our Lord 1438[1], did take their meals in the house of the almonry without the bounds of the cloister both at midday and at supper, contrary to my lord's injunction made and notified to them under pain of excommunication. They confess the injunction. They also confess they ate so together. They confess to have celebrated.[2] Wherefore my lord declared them guilty of irregularity and to be irregular persons; and they swore to obey the law and to observe this and the other injunctions. He was absolved[3] from the sentence of excommunication.

Also he deposes that silence is in no wise kept in cloister or in church or anywhere else where it ought to be kept according to the order, and on this account, [because when] they who transgress this are punished, the penalty is so light that it is not feared and the offenders do not leave off.

Also he deposes that brother John Hole sent out privily all his private goods, with the mind and intent, as it appeared, to leave the house in apostasy, and especially a silver spoon and a mazer garnished with silver; and yet he has not yet gone, nor will he disclose to the abbot where such goods are.

Also whereas my lord at another time had enjoined upon the abbot

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[2] The meaning is that they had committed the irregularity of celebrating mass while in a state of excommunication.

[3] The registrar appears to have regarded *abbas* as the subject of his sentence by an oversight.

Thomam Bartone tunc iniuste expulsum, inquisiuit ab abbate si rece[perat] litteram. Dicit quod sic. Peciit iterato an admiserat dictum fratrem Thomam. Dicit quod non. Requisitus ob quam causam, dicit quod Langto[fte et] Yorke venerunt ad ipsum abbatem nomine omnium confratrum, dicentes penitus quod non admitteretur. York dicit quod eo [quod] Bartone diffamatus erat de halte tresoune et fabricacione monete, non audebant[1] admittere eum, ne et ipsi super hoc . . . et sic ipsi et monasterium lederentur.

Item dicit abbas quod postquam sic secundo expulsus fuerat de monasterio, quidam de confratribus fregerunt cameram ipsius Bartone [in] infirmaria ; et dicit quod Parteney hoc fecisset. Dicit[2] interrogatus quod hoc non fecit.

Dominus monuit abbatem quod satisfaciat Bartone pro qualibet septimana qua stetit[3] de suo mandato apud Belue[rum], xiiij*d.*

Iniunccio de seruandis et resoluendis pecuniis non seruatur.

Parteney interrogatus quare occasione premissorum . . .[4]

Frater Willelmus Langtofte[5] habens clauem custodie sigilli communis.

Frater Willelmus Waynflete supprior.

Frater Henricus Lincolne precentor.

Frater Johannes Hole.

Isti quatuor post matutinas habuerunt conuenticula in capitulo, et re[manentibus] Langtofte et Waynflete, alij duo ascenderunt in thesaur[ariam]. Sunt tres claues, quarum duas habet abbas et terciam Lang[tofte]. Lincolne et Hole sigillarunt albas cartas in ly Clerk hous[e].

Frater Thomas Bartone principalis auctor et fautor omnium premissorum.

INIUNCCIONES BARDENEY.[6]

[Reg. vol. XVIII, fo. 37.]

Willelmus, etc., dilectis filiis et abbati et priori claustri ac conventui monasterij de Berdeney, ordinis sancti Benedicti, nostre diocesis, salutem, etc. Licet nos alias, dum visitacionis nostre ordinarie officio in monasterio vestro predicto fungebamur, inter cetera plura per nos vobis iniuncta sub pena excommunicacionis maioris in contravenientes fulminande, vobis vniuersis et singulis specialiter iniunxerimus et mandauerimus quod monachi monasterij illius de cetero habeant minuciones suas infra monasterium illud et nullatinus vt solito apud Sutherey vel alibi extra septa

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[1] *re* cancelled.

[2] *quod* cancelled.

[3] *ad* cancelled.

[4] Sentence unfinished.

[5] This passage occurs on fo. 16, the contents of which appear to belong to the visitation of 1439-40. The visitation of October, 1440, which follows, however, indicates that the report which it contains can hardly have been made to the bishop as early as March, 1439-40, but that it was noted by the registrar either immediately before, or as a summing-up of the evidence obtained at, the visitation of October, 1440. The report of the October visitation begins, without a special heading, on fo. 17, following directly upon that of the March visitation, or, rather, of its earlier part ; while, for the rest of the March visitation, we have to go back to fo. 16, upon which this additional information occurs. The registrar's reports were obviously made without his usual care, and the matter of the October visitation was reported upon the blank spaces of sheets already used. Fo. 16*d* is left blank.

[6] This document, which was issued in consequence of the visitation of March, 1439-40,

that he should receive back brother Thomas Bartone, who had then been wrongfully expelled, he inquired of the abbot if he had received his letter. He says yes. He asked a second time whether he had admitted the said brother Thomas. He says no. Being asked on what account, he says that Langetofte [and] Yorke came to the same abbot in the name of all their brethren, saying once and for all that he ought not to be admitted. York says that inasmuch as Bartone had been defamed of high treason and of coining money, they dared not admit him, lest they themselves should also [be defamed] touching this, and so they and the monastery should suffer hurt.

Also the abbot says that after that [Bartone] had been thus expelled a second time from the monastery, some of his brethren broke open the same Bartone's chamber in the infirmary; and he says that Parteney might have done this. [Parteney], being interrogated, says that he did not do it.

My lord warned the abbot to make satisfaction to Bartone of fourteen pence for every week wherein he abode by his [my lord's] command at Belvoir.

The injunction concerning the keeping and payment of money is not kept.

Parteney, being asked wherefore by occasion of the premises . . .

Brother William Langtofte, who has the key of the custody of the common seal.

Brother William Waynflete, the sub-prior.

Brother Henry Lincolne, the precentor.

Brother John Hole.

These four did hold privy meetings in the chapter-house after matins, and [while] Langtofte and Waynflete [stayed behind], the other two went up into the treasury. There are three keys, whereof the abbot has two and Langtofte the third. Lincolne and Hole did seal blank parchments in the clerk-house.[1]

Brother Thomas Bartone [is] the principal author and abettor of all the premises.

INJUNCTIONS FOR BARDNEY.

William, etc., to our beloved sons, both the abbot and the claustral prior[2] and convent of the monastery of Bardney, of the order of St. Benet, of our diocese, health, etc. Albeit we at another time, while we were fulfilling the office of our visitation as ordinary in your monastery aforesaid, among several other matters enjoined upon you by us under pain of pronouncing the greater excommunication against them who should act contrariwise,[3] made special injunction and commandment to you all and several that the monks of that monastery should henceforth have their seynies within that monastery and in no wise, as was

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does not remain among the visitation MSS, but is preserved in Alnwick's register, from which it has been transcribed here.

[1] The name apparently given to the sacristy. See note on p. 30 below.

[2] This special address to the claustral prior was doubtless intended to give special distinction to prior Kirketon, who was the abbot's coadjutor and should have had the effectual direction of affairs in the monastery.

[3] These injunctions, which followed the visitation of 1437-8, have not been preserved. For the *detecta* which led to the inhibition of *minuciones* at Southrey, see pp. 21, 23 above.

dicti monasterij, ex certis tamen causis nos mouentibus indulgemus vobis vt minuciones vestras huiusmodi iuxta consuetudinem ipsius monasterij apud Sotherey et non alibi extra monasterium teneatis, vsque dum aliter duxerimus ordinandum, predicta nostra iniunccione aut pena eidem adiecta non obstante; dommodo[1] tantum, dilecte filij[1] abbas, huiusmodi minucionibus cum confratribus tuis presenciam tuam continuam exibias[1] et ad eorum regimen oculum habeas diligentem, et quod expense ibidem tempore minucionum fiende expensas que simili modo facte forent in monasterio non exedant,[1] quodque pax, concordia et vnitas inter vos tam infra monasterium quam extra omnino seruentur.

Iniungimus preterea tibi, dilecte fili prior, in virtute obediencie et sub pena excommunicacionis, quam non inmerito poteris[2] formidare si non feceris quod mandamus, vt si que dissenciones, contenciones, rixe vel discordie inter ipsius monasterij confratres decetero orriantur[1] nobis quamtocius de ipsis et earum autoribus eorumque complicibus absque omnis more diffugio intimare et notificare non omittas.

Ceterum quia nos nuper in dicto monasterio existentes te, frater Thoma Bartone, a carcerali custodia qua ob tua dimerita[1] tenebaris absoluentes ordinauimus et tibi districtius iniunxerimus[1] quod septa dicti monasterij nullatinus exires, nec cum quaquam vel de re quacumque te intromitteres, set de huiusmodi liberacione contentus septa huiusmodi seruares et cum fratre Willelmo Burghe in infirmaria refecciones sumeres quotidianas, tibi igitur sub pena reintrusionis tui in custodiam huiusmodi carceralem firmiter iniungimus et mandamus vt hanc nostram ordinacionem inuiolabiliter obserues, ab eius aliqua parte nullatinus resiliendo.

Data sub sigillo nostro, etc., de Nettelham primo die Aprilis, anno Domini mccccxl, nostrarumque consecracionis anno xiij et translacionis quarto.

IV.

[BARDENEY]

[Fo. 17]

Sedente domino pro tribunali in domo capitulari monasterij de Bardeney, ordinis sancti Benedicti, Lincolniensis diocesis, vj die mensis Octobris, anno Domini mccccxl, comparuerunt coram eo ipsis die et loco abbas et singuli monachi preter Elkyngtone, qui est diocesis Eboracensis, et Lincolne, qui est Lincolnie, et Bekeryng, qui isto die iuit visurus

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[1] *Sic.*

[2] This appears to be the right word. It is written incorrectly *pceis* or *pteis*.

[1] At first sight, this indulgence appears to exile the abbot from the monastery and place him in permanent charge of the 'seny place' at Southrey. This, however, although his authority in the abbey had been checked, can hardly be the case, and it probably means that he was to pay frequent visits to his brethren during their seynies.

[2] See p. 26 above.

[3] The original has simply *dioc' Ebor'*, which may be for *diocesi Eboracensi* and mean that Elkyngtone was absent in the diocese of York. This, however, is very vague, apart from the construction without *in*, and the reading as given here is probably the right extension of the phrase. It may mean one of two things: (1) that Elkyngtone was a member of a Yorkshire Benedictine house who had been relegated to Bardney and claimed exemption from the bishop of Lincoln's visitation. In this case, it may be noted that he

your wont, at Southrey or elsewhere without the bounds of the said monastery, nevertheless from certain causes that move us we grant you indulgence to keep such your seynies, according to the custom of the same monastery, at Southrey and not elsewhere without the monastery, until we shall have thought fit to ordain otherwise, our aforesaid injunction or the penalty attached thereto notwithstandlng; provided only, beloved son the abbot, that you lend your presence continually to such seynies with your brethren and keep a diligent eye to their governance,[1] and that the expenses to be incurred in the same place during the seynies do not exceed the expenses which in like manner would be incurred in the monastery, and that peace, concord and unity be altogether preserved among you both within and without the monastery.

We enjoin upon you moreover, beloved son the prior, in virtue of obedience and under pain of excommunication, which not without desert you shall be able to fear, if you do not that which we command, that, if any quarrels, bickerings, strifes or disagreements arise henceforth among the brethren of the same monastery, you fail not to inform and notify us as soon as you may, without the evasion of any delay, touching the same and their instigators and accomplices.

But because we, being of late in the said monastery, when we absolved you, brother Thomas Bartone, from the durance in prison wherein because of your ill deserving you were confined, did ordain and straitly enjoin upon you that you should in no wise go outside the bounds of the said monastery, nor intermeddle with any matter or concerning any matter whatsoever, but, being content with such your deliverance, you should keep such bounds and take your daily meals with brother William Burghe in the infirmary,[2] we therefore strictly enjoin and command you, under penalty of your being thrust back again into such durance as a prisoner, that you keep this our ordinance without breach, in no wise starting aside from any part thereof.

Given under our seal, etc., [in our manor] of Nettleham, on the first day of April in the year of our Lord 1440, and the thirteenth year of our consecration and fourth of our translation.

IV.

[BARDNEY]

As my lord was sitting as a tribunal in the chapter-house of the monastery of Bardney, of the order of St. Benet, of the diocese of Lincoln, on the sixth day of the month of October in the year of our Lord 1440, there appeared before him on and in the same day and place the abbot and the several monks, except Elkyngtone, who is of the diocese of York,[3] and Lincoln, who is at Lincoln, and Bekeryng, who on this

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held the office of cellarer, though apparently without much effect, in 1437-8, when he duly submitted to visitation. It is therefore more likely (2) that he had temporarily been placed in charge of the large estates of Bardney at and near Hunmanby in the east Riding of Yorkshire, where his position would be equivalent to that of the *custos* of the foreign property of a monastery, such as those who had looked after the so-called 'alien priories' until the previous generation. In this case he would be temporarily amenable to the jurisdiction of the archbishop of York.

parentes suos, et Rose qui est in fatis. Et tunc exposita causa aduentus sui, videlicet vt visitet occasione sigillacionis albarum cartarum sigillo communi, cuius custodie clauium vnam habet abbas, Willelmus Waynflete aliam et Langtofte terciam; et deinde amotis ceteris, abbas iuratus dicit.

Dicit quod habet medietatem sigilli communis et vnam clauem. Dicit vlterius quod infra quindenam elapsam liberauit clauem suam ceteris duobus custodibus illius sigilli ad sigillandum vnum procuratorium. Interrogatus an serura clauis sue fuit statim serata, dicit quod nescit; credit tamen quod sic: fuit tamen in thesauraria, sed ad hoc non respiciebat. Et credit quod liberauit huiusmodi clauem dictis custodibus inter festa Mathei et Michaelis vltima. Interrogatus si nouit an alique scedule vacue seu albe carte sint vel fuerint sigillate sigillo communi aut sigillo officij sui, dicit plane quod non. *Deinde*[1] exiens capitulum et iterum ad statim rediens in capitulum, dicit quod heri mane tradidit clauem suam aliis custodibus ad sigillandum vnum procuratorium, et statim retradiderunt sibi clauem.

Frater Alanus Kyrketone, prior, *iuratus et* interrogatus de premissis dicit quod ipse primo percepit huiusmodi factum. Interrogatus qui fuerunt hu[iusmodi] factores, dicit quod fratres Willelmus Langtofte, Willelmus Waynflete, Henricus Lincolne et Johannes Hole tractarunt in capitulo post matutinas per vnam horam, et tunc duo ex eis pecierunt lectos, et duo alij accesserunt in thesaurariam et[2] sumpserunt *et tulerunt* sigillum commune, et sigillarunt tales scedulas vacuas in domo sacriste, et ibidem dimiserunt fragmenta pergamen[i]. Et dicit quod hec habuit ex relatu Johannis Bracy qui vidit eos *sic* sigillantes. Et credit, vt dicit, quod Bartone est principalis auctor huiusmodi sceleris, eo quod circa festum Assumpcionis Bartone dixit palam quod episcopus non habet talem iurisdiccionem in monasterio vt disponat de pecuniis monasterij: pocius exponemus omnia que habemus in monasterio in defensionem contra eum. Et dicit quod sigillantes non habent periciam conficiendi procuratoria.

Frater Willelmus[3] Burghe, prior, iuratus et interrogatus de huiusmodi tractatibus et sigillacione ac ere aliena,[4] et si monasterij domus non debite reparentur, dicit quod nichil horum nouit.

[Fo. 17d.] Frater Johannes Bracy iuratus et examinatus dicit quod statim et incontinenti post matutinas audiuit Lincolne, Langtoft, Wayn-

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[1] Interlined above *postea dicit* cancelled.
[2] A word cancelled, apparently *exparer*.
[3] *Barton* cancelled.
[4] *Sic*.

[1] For the unusual phrase *in fatis*, cf. *N.E.D.*, s.v. Fate, which quotes Lydgate (c. 1430), *Bochas* III, xxvi (1554), 97*b*. 'Cirus was passed into fate.'

[2] *I.e.* one of the two moulds, obverse and reverse, between which the wax was pressed. The obverse half of the convent seal was found after the removal of soil from a spot near the S.W. door of the abbey church in 1911, and is illustrated in *Assoc. Archit. Soc. Reports*, XXXII, 28. It is apparently of a date c. 1280-1300, with figures of St. Peter and St. Paul under trefoiled canopies with crocketed pediments and shafts with foliated capitals. The border is surrounded with the legend: SI[GILLUM] CO[M]MUNE ABBATIS ET CO[N]VENTVS MON[ASTERII] AP[OSTO]LORVM PETRI ET PAVLI. The reverse bore the figure of St. Oswald, and continued the legend: ET SANCTI OSWALDI GLORIOSI REGIS ET MART[IRIS] DE BARDENEY. Both obverse and reverse, with the positions wrongly given, are noted by Dugdale from an impression attached to a deed of 1347. The illustration mentioned above is wrongly entitled 'Reverse of Abbey seal, with impression.'

day went to see his parents, and Rose, who is at the point to die.[1] And, when he had set forth at that time the reason of his coming, to make visitation, to wit, by reason of the sealing of blank parchments with the common seal, of the keys that guard the which the abbot has one, William Waynflete the other and Langtofte the third ; and after the rest had been sent out, then the abbot, having been sworn, says [as follows].

He says that he has half of the common seal[2] and one key. He says further that within the past fortnight he delivered his key to the two other guardians of the seal for the sealing of a proxy.[3] Being interrogated whether the lock belonging to his key was shut immediately, he says that he does not know ; he believes, however, that it was : albeit he was in the treasury, he did not notice this.[4] And he believes that he delivered such key to the said guardians between the feasts of Matthew and Michael last.[5] Being interrogated if he knows whether any empty sheets or blank parchments are or have been sealed with the common seal or with the seal of his office, he says plainly no. Then, leaving the chapter-house, and coming back again into the chapter-house at once, he says that yesterday morning he handed over his seal to the other guardians for the sealing of a proxy, and they immediately gave him back his key.

Brother Alan Kyrketone, the prior, being sworn and interrogated concerning the premises, says that he was the first to be aware of such doing. Interrogated who they were that did such thing, he says that brothers William Langtofte, William Waynflete, Henry Lincolne and John Hole held treaty in the chapter-house after matins by the space of an hour, and then two of them went to their beds, and the two others entered the treasury and took and carried off the common seal, and did seal such blank sheets in the sacristy, and did leave pieces of parchment there. And he says that he had this on the information of John Bracy, who saw them in such act of sealing. And he believes, as he says, that Bartone is the chief instigator of such wickedness, inasmuch as about the feast of the Assumption[6] Bartone said openly, 'The bishop has no such jurisdiction in the monastery that he can dispose of the monies of the monastery : rather will we lay out all that we have in the monastery to defend ourselves against him.' And he says that they who sealed have no skill in drawing up proxies.

Brother William Burghe, the prior,[7] being sworn and interrogated concerning such treaties and sealing and the debt, and if the buildings of the monastery be not duly kept in repair, says that he knows naught of these things.

Brother John Bracy, being sworn and examined, says that immediately and there and then after matins he heard Lincolne, Langtoft,

[3] The object of this proxy is not stated. It would, however, empower a proctor, unspecified in the text, to conduct business in the name of the abbot and convent, and that this business involved money transactions is certainly implied in the sequel.

[4] The construction in the Latin implies the abbot's answers to two successive interrogatories, viz. Was he in the treasury at the time ? Yes. Did he notice this ? No. The correct report would be : *licet esset in thesauraria*, *hoc tamen non respiciebat.*

[5] *I.e.* between 21 and 29 Sept.

[6] *I.e.* 15 August.

[7] Apparently an error for sub-prior, the office held by Burghe in 1437-8. But Waynflete is called sub-prior lower down.

flete et Hole colloquentes in *domo* capitulari, *sed eos non intellexit; et statim* post hec Waynflete et Langtofte pecierunt lectos, et alij duo accesserunt in ecclesiam et iuerunt de altari ad altare et collegerunt fragmenta candelarum, et postea clauso hostio ecclesie ingressi sunt domum sacristie iuxta dictum ostium; et, clauso illo ostio, vidit iste per vnam rimam dictos Hole et Lincolne sigillare vnam albam cartam siue scedulam vacuam cum sigillo communi ad causas.

Interrogatus insuper de regimine abbatis, dicit quod reputat ipsum bonum presbiterum quo ad Deum, sed tamen non est circumspectus in temporalibus, nec prosperabitur monasterium sub eius regimine, quia manerie[1] et grangie et presertim apud Stepyng sunt totaliter in decasu.

Frater Thomas Bartone iuratus et interrogatus de sigillacione supra dicit quod non nouit nisi solum de ista vna alba carta, que hesterno die summo mane sigillata fuit pro vno procuratorio conficiendo ad comparendum coram[2] domino eodem die, quam,[3] vt dicit, Lincolne detulit secum Lincolniam scribendam.

Item dicit quod frater Johannes Bracy non est vtilis sed infidelis in conficiendo compotos in officio coquinarij quod occupat, et hoc percepit in compotis suis, ipso Bracy nesciente[4] dedicere.

Frater Willelmus Langtofte, vnus custodum sigilli communis, iuratus et examinatus super contingentibus domum dicit quod die Mercurij incontinenti post matutinas abbas misit clauem custodie sigilli per Henricum Lincolne isti Langtofte et Willelmo Waynflete, et sic iste Langtoft liberauit dicto Lincolne clauem suam, et sic idem Lincolne et Hole sigillarunt talem scedulam vacuam ad vnum procuratorium conficiendum. Nescit tamen an Waynflete, tercius custos sigilli communis, fuit presens tempore sigillacionis necne. Dicit tamen quod Hole fuit presens.

Frater Willelmus Croyland similiter iuratus et examinatus dicit plane quod non nouit de aliqua tali sigillacione. Et dicit quod abbas non est circumspectus in temporalibus.

Frater Willelmus Waynflete, supprior, iuratus similiter et interrogatus dicit quod presens erat in tractatu in domo capitulari, et dicit quod . . . . sunt omnes tres claues custodie sigilli, videlicet abbatis, quem[1] ille abbas misit per Lincolne, et Langtofte tradidit eidem [Lincolne] clauem suam, et tradidit iste eidem Lincolne clauem suam; et sic ipse et Hole sigillarunt vnam albam cartam ad vnum procuratorium conficiendum, et quia nullus erat in monasterio qui sciebat scribere procuratorium, ideo miserunt illam scedulam vacuam sic sigillatam vsque Lincolniam sigillandam.[1]

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[1] *Sic.*
[2] *eodem* cancelled.
[3] Interlined: *quod* cancelled.
[4] Written *nescir*[e]: the *r*[e] cancelled and *ente* interlined.

[1] The church door in question appears to be the ordinary cloister doorway, viz. the eastern processional doorway in the south aisle of the nave. From the recent excavations there seems to have been no night-stair in the south transept at Bardney, but the dorter was divided from the church, as at Reading and several other monasteries, by the chapter-house, between which and the church was the monks' parlour. Thus the way back from the church to the dorter lay through the east walk of the cloister, and the curiosity of Bracy, as he lagged behind the rest, was stirred by hearing voices in the chapter-house. He apparently hid himself near the chapter-house door till two of the culprits came out and went up to the dorter. The other two are said in another account to have gone *up* to the treasury, which thus may have been on the first floor above the parlour, between the dorter and the church. Meanwhile, Bracy evidently went back into the church to watch further

Waynflete and Hole talking together in the chapter-house, but he did not understand them, and immediately after this Waynflete and Langtofte went to their beds, and the other two entered the church and went about from altar to altar and gathered up the candle-ends, and thereafter, having shut the church door, they went into the sacristy hard by the said door[1]; and, when they had closed that door, this deponent saw through a chink the said Hole and Lincolne seal a blank parchment or empty sheet with the common seal *ad causas*.

Interrogated further concerning the abbot's governance, he says that he reckons him a good priest towards God, but yet he is not wary in temporal matters, nor will the monastery prosper under his governance, for that the manors and granges, especially at Steeping, are utterly in decay.

Brother Thomas Bartone, being sworn and interrogated touching the sealing abovesaid, says that he knows not but of this one blank parchment only, which yesterday early in the morning was sealed that a proxy might be drawn up for appearing before my lord the same day, and this sheet, as he said, Lincolne took away with him to Lincoln to be written on.

Also he says that brother John Bracy is not profitable but faithless in making out his accounts in the office of kitchener which he holds, and this he espied in his accounts, Bracy himself being unable to deny it.

Brother William Langtofte, one of the keepers of the common seal, being sworn and examined touching matters concerning the house, says that on Wednesday directly after matins the abbot sent the key of the custody of the seal by Henry Lincolne to this Langtofte and William Waynflete, and so this Langtoft delivered his own key to the said Lincolne, and so the same Lincolne and Hole sealed such a blank sheet to draw up a proxy. He does not know, however, whether Waynflete, the third keeper of the common seal, was present at the time of the sealing or not. But he says that Hole was present.

Brother William Croyland, likewise sworn and examined, says plainly that he does not know of any such sealing. And he says that the abbot is of no great account in temporal matters.

Brother William Waynflete, the sub-prior, likewise sworn and interrogated, says that he was present at the treaty in the chapter-house, and says that all the three keys of the custody of the seal are . . . ., to wit, that of the abbot, which the abbot sent by Lincolne, while Langtofte handed over his key to the same [Lincolne], and this deponent handed to the same Lincolne his own key, and so Lincolne and Hole sealed a blank parchment to draw up a proxy, and because there was no-one in the monastery who knew how to write a proxy, therefore they sent that blank sheet thus sealed to Lincoln to be written on.[2]

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proceedings. When Hole and Lincolne came into the church, they collected the candle-ends to give colour, in case they were watched, to their use of the sacristy at that untimely hour. After this, feeling safe from detection, they shut the church-door, and went into the sacristy, closing the door of that also. It was through a chink of the sacristy door that Bracy watched the sealing. There is a difficulty in the description of the sacristy as 'hard by the church door,' unless the western part of the south transept or part of the south aisle of the nave were partitioned off for this purpose. The building of which foundations have been discovered south of the south aisle of the presbytery answers more nearly to a convenient position for the sacristy, the position of which, however, varied considerably in Benedictine churches.

[2] The literal rendering of the original, 'to be sealed', would be incorrect.

Frater [Willelmus] Yorke similiter iuratus et examinatus de sigillacione[1] albarum cartarum hesterna die facta dicit plane quod non [nouit] de . . .

Frater Johannes Hole similiter iuratus et examinatus dicit quod presens erat in tractatu et sigillacione vnius solius albe carte ad vnum procuratorium conficiendum, sed non plurium.

[Fo. 17 schedule.] In Dei nomine, amen. Cum nuper certo et recenti relatu ad nostri Willelmi, permissione diuina Lincolniensis episcopi, auditum peruenit quod tu, frater Johannes Waynflete, abbas monasterij de Bardeney, ordinis sancti Benedicti, nostre diocesis, vna cum quibusdam complicibus, fautoribus et consiliariis tuis, tractatu capitulari inter te et conuentum dicti monasterij nullatinus prehabito, nonnullas scedulas *vacuas* alias dictas albas cartas sigillo communi dicti monasterij clanculo, eciam de nocte, absque voluntate, sciencia aut consensu dicti conuentus seu saltem maioris et sanioris partis eiusdem, sigillasti[2] sigillarive fecisti, et mandasti seu saltem huiusmodi sigillacionem tuis nomine et mandato factam ratam habuisti et habes pariter et acceptam, ex quo ipsius monasterij finale exterminium et irreparabile detrimentum, quin ymo desolacionem vltimatam euenire formidamus, et volentes propterea ipsius monasterij indempnitati[3] viis et modis quibus possumus precauere, monemus te fratrem Johannem abbatem, ac omnes tibi in huiusmodi actu nephario et dampnato adherentes consiliarios, cooperatores, auctores, fautores, consencientes et agentes, *hic pronunc presentes et eciam absentes*, primo, secundo et tercio peremptorie vt[4] omnes et singulas huiusmodi scedulas *vacuas* siue albas cartas dicti monasterij sigillo communi sic sigillatas, *eciam primo scriptas*,[5] si facultatem eas exhibendi et demonstrandi habeas tu abbas, vel habeat aliquis vestrum, nobis et coram nobis impresenciarum et indilate *realiter* exhibeas et ostendas ac quilibet vestrum sic realiter exhibeat et ostendat ; sinautem, et si talem facultatem non habeas tu abbas, nec habeat vestrum aliquis de presenti,[6] nomina et cognomina personarum illarum qui huiusmodi scedulas vacuas siue cartas albas, eciam si nunc scripte sunt, habencium,[7] eciam impresenciarum et absque vlterioris *more* diffugio nobis detegas tu abbas, et detegat quilibet vestrum hic presencium, absque concelacione, surrepcione seu subtraccione quacumque, sub pena excommunicacionis maioris, quam in personam tuam et *vestrum*[8] singulares personas *hiis monicionibus nostris legitimis et canonicis debite non parencium*, tuis et vestris[9] mora, culpa, dolo et offensa, nostraque trina canonic*a*[10] *monicione* premissa in hac parte precedentibus et id merito exigentibus, exnunc prout extunc, et extunc prout exnunc ferimus in hiis scriptis.

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[1] *cuiusd*[am] cancelled.

[2] *aut* cancelled.

[3] *qui* cancelled.

[4] A long cancelled passage with unfilled gaps follows : *infra . . . dies iam immediate sequentes, quorum . . . pro primo . . . . pro secundo . . . . pro tercio et peremptorio termino ac monicione canonica tibi et eis prefigimus et assignamus.*

[5] *nobis indilate liberes et tradas seu sic liberari et tradi facias* cancelled. The next lines from *si facultatem* to *hic presencium* are an addition to the monition, written below the text.

Brother [William] Yorke, likewise sworn and examined concerning the sealing of the blank parchments which was done yesterday, says plainly that he does not [know] of . . .

Brother John Hole, likewise sworn and examined, says that he was present at the treaty and at the sealing of one blank sheet only for the drawing up of a proxy, but of no more.

In the name of God, amen. Seeing that of late by sure and fresh information it has come to the hearing of us William, by divine permission bishop of Lincoln, that you, brother John Waynflete, abbot of the monastery of Bardney, of the order of St. Benet, of our diocese, together with certain your accomplices, abettors and counsellors, without in any wise having held treaty beforehand in chapter between you and the convent of the said monastery, did seal or cause to be sealed with the common seal of the said monastery secretly, even by night, without the will, knowledge or consent of the said convent or at any rate of the more and sounder part thereof, certain empty sheets, otherwise called blank parchments, and did command, or at any rate did hold and do hold ratified and likewise accepted such sealing done in your name and at your command, wherefrom we fear will come about the final undoing and incurable harm, nay, indeed, the ultimate abandonment of the same monastery, and desiring therefore by what ways and means we can to take precautions for the indemnity of the same monastery, we admonish you, brother John the abbot, and all your aiders, counsellors, fellow workers, instigators, abettors, accomplices and agents in such wicked and damnable proceeding, those that are now here present and also those that are absent, a first, second and third time peremptorily, that you do actually present and shew to us and in our presence at this present time and without delay all and sundry such empty sheets or blank parchments so sealed with the common seal of the said monastery, even if they have first been written on, if you the abbot have, or any one of you have the capacity of presenting or displaying them, and that every one of you do so shew and present them actually ; but if not, and if you the abbot have not, nor any one of you have at present such capacity, that you the abbot, even at this present time and without the evasion of further delay, do discover, and that every one of you here present do discover to us, without any concealment, suppression or reservation whatsoever, the names and surnames of those persons who have such empty sheets or blank parchments, even if they have now been written on, under pain of the greater excommunication, the which we lay in these writings, from now as from then and from then as from now, upon your person and your several persons, if you do not duly obey these our lawful and canonical admonitions, your delay, fault, fraud and transgression, and our threefold canonical admonition aforeset in this behalf, preceding and deservedly requiring it.

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[6] *pers* cancelled.
[7] *Sic.*
[8] Interlined above *eorum* cancelled.
[9] *suis* cancelled.
[10] *canonicoe* originally written : *coe* cancelled and *ca monicione* interlined.

V.

[Fo. 24.]

VISITACIO MONASTERIJ DE BARDENEY, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM VIIJ DIE MENSIS MAIJ, ANNO DOMINI MCCCCXLIIIJ[to], PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XVIIJ[o] ET TRANSLACIONIS VIIJ[o].

In primis, sedente dicto reuerendo patre iudicialiter in dicto negocio die et loco antedictis, comparuerunt coram eo abbas et conuentus dicti loci visitacionem huiusmodi vt apparuit subituri; et deinde abbas liberauit domino certificatorium mandati domini sibi pro huiusmodi facienda visitacione directi in hec verba: 'Reuerendo in Christo', etc. Et deinde, preconizatis citatis, omnes comparuerunt preter Willelmum Waynflete, qui est abbas de Humbrestone, et Johannem Hawtone, agentem in apostasia. Et deinde abbas exhibuit domino statum domus in festo sancti Michaelis, anno Domini mccccxxxviij, vt in pensionibus et redditibus et firmis.

Frater Johannes Waynflete, abbas, dicit quod frater Willelmus Yorke septimana illa qua[1] olim fuit sacerdos et seruasset loca claustralia exiuit venatum cum abbate de Burghe. Comparuit et, obiecto sibi articulo, fatetur se exisse, de licencia tamen prioris, sed dicit quod non fuit presens in venacione; et iniunctum est sibi quod infra tres septimanas[2] dicat tres nocturnos de psalterio dauitico.

Frater Willelmus Burghe, prior, dicit quod ipsemet est adeo senex et abbas adeo impotens propter infirmitates quod obseruancie regulares propter impotenciam eorum non obseruantur, ymo reiciuntur.

Frater Johannes Bracy dicit quod fratres Willelmus Yorke et Johannes Hole multociens bibunt et comedunt in villa de Bardeney, Osgodby, et presertim in firma elemosinarie iuxta monasterium, et hoc contra iniunccionem domini et quasi ex consuetudine. Veniet in iniunccionibus, quia fatentur defectum.

Item frater Johannes Hole commedit in quadam ly bothe iuxta aquam cum quadam muliere coniugata contra iniunccionem domini, et hoc quando vadit ad labinam pro ly thakis. Negat articulum et purgauit se sola manu: dimissus est quo ad hoc.

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[1] *illa* cancelled.
[2] *dicit* cancelled.

[1] See the visitation of Humberstone later.
[2] *I.e.* at the time spoken of, Yorke was hebdomadary or priest for the week, and as such was bound to stay in cloister. Martene, *De antiquis monachorum ritibus*, I, ii, § 34, says that, after the early days when the abbot was officiant, 'uni ex monasterii sacerdotibus id muneris demandatum est, qui scilicet per totam hebdomadam officium inchoaret, missam majorem cantaret, benedictiones ad mensam daret, alia id genus permulta impleret, quod ab annis minimum nongentis' (*i.e.* from the tenth century) 'usus obtinuit. Hic . . . claustro egredi prohibetur, et . . . primus post superiorem in choro stat.'
[3] Osgodby was a hamlet close to the village of Bardney.
[4] It will be observed that the injunctions are here taken, as a matter of course, to be the consequence of actual defaults noted in the *comperta* of the visitation. Such passages

V.

THE VISITATION OF THE MONASTERY OF BARDNEY, OF THE ORDER OF ST. BENET, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THEREIN ON THE 8TH DAY OF THE MONTH OF MAY, IN THE YEAR OF OUR LORD 1444, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 18TH YEAR OF HIS CONSECRATION AND THE EIGHTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge in the said business on and in the day and place beforesaid, there appeared before him the abbot and convent of the said place to undergo, as was apparent, such visitation; and then the abbot delivered to my lord the certificate of my lord's mandate addressed to him for the performance of such his visitation, in these words: 'To the reverend [father] in Christ,' etc. And then, when those who had been summoned had been called over, they all appeared except William Waynflete, who is abbot of Humberstone,[1] and John Hawtone, who is abiding in apostasy. And then the abbot shewed my lord the state of the house on the feast of St. Michael, in the year of our Lord 1438, in such matters as its pensions and rents and farms.

Brother John Waynflete, the abbot, says that brother William Yorke, in the week when sometime he was priest and should have kept within the cloister precincts,[2] went out to hunt with the abbot of Peterborough. He appeared, and, on the article being laid to his charge, confesses that he went out, with leave, however, from the prior, but says that he was not present at the hunting; and it was enjoined upon him that within three weeks he should say three nocturns of the psalms of David.

Brother William Burghe, the prior, says that he himself is so old, and the abbot so powerless because of his infirmities, that by reason of their incapacity the regular observances are not kept, nay, are set at naught.

Brother John Bracy says that brothers William Yorke and John Hole do oft-times drink and eat in the town of Bardney, in Osgodby,[3] and especially in the almonry farm hard by the monastery, and this contrary to my lord's injunction and almost of custom. It shall have a place in the injunctions, because they confess the default.[4]

Also brother John Hole does eat in a certain booth by the water with a certain married woman contrary to my lord's injunction, and this when he goes to the marsh[5] for thatch. He denies the article, and cleared himself on his own oath: he was acquitted on this count.

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should be noted as adding to the weight of testimony against the inaccurate and illogical theory that injunctions were merely formal documents.

[5] *I.e.* the reed-bed by the Witham. The not very common word *labina* or *lavina*, derived from *labes*=a slip, fall, literally means a slippery place, slipperiness. In the confirmation charter by Henry VI of Carman's spital in Folkton parish, Yorks. E.R., printed by Dugdale, it is stated: 'jamque diversi ligei nostri, juxta praedictum hospitale tempore yemali et noctanter transeuntes, si ipsi ibidem hospitalitatem non haberent, in aquis, labinis, et mariscis saepissime periclitarentur.' Ducange notes the survival of the word in Ger. *Lawine*, *Lauwine*, the common term in Switzerland for avalanches of melted snow: 'lauwine loosen'd from the mountain's belt' (Byron, *Childe Harold*, IV, st. xii).

Item, cum sit elemosinarius, permittit grangiam elemosinarie iuxta monasterium tendere ad ruinam. Allegat se construi fecisse vnam nouam domum in dicta firma ad magnos sumptus, et quam cito poterit reparabit alia.

Item dicit quod diuersa officia monasterij que Thomas Bartone occupauit multum deteriorantur, quia idem Thomas fecit ipsemet compotos suos et summauit eos et penes se detinet : ideo non constat qualiter vel quomodo indebitantur officia. Monitus est sub pena excommunicacionis quod omnes huiusmodi compotos liberet in thesaurariam.

Item dicit quod bonum foret quod reparaciones facte interius et exterius discrete superuideantur, ita quod constet allocaciones petitas fore iustas et equitati consonas. Prouideant abbas et conuentus de superuisore.

Frater Willelmus Croyland dicit quod necesse foret habere tres forestarios pro boscis suis conseruandis vt solito ; et iam non habetur nisi vnus, et ideo dampnificantur bosci. Abbas monitus est in virtute obediencie quod faciat diligenter superuideri et reparari clausuras circa nemora.

Frater Willelmus Yorke, sacrista, petit sibi maeremium assignari pro choro conuentuali, et quod gardinus quem colit non sibi aufer[atur]. Concessum est maeremium et eciam gardinum vt ea habeat.

Item petit vt apud Sotherey sit vnus seruiens qui custodiat ibi vaccas, quia monasterium consueuit percipere plu[s] commodi in butiro et caseo abinde quam de monasterio.

Frater Johannes Hole dicit quod nemora non clauduntur post succisionem : ideo stipites renascentes destruuntur.

Item dicit de forestariis vt supra, et quod forestarius nunc apropriat sibi multum maeremium in Horsley et Southwode.

Frater Willelmus Bekeryng dicit omnia bene.

Frater Thomas Suthewelle dicit quod Bartone est intolerabilis inter fratres et improperat isti pro factura gardini claustri. Dominus relaxauit iniunccionem factam isti Bartone de seruando se in silencio vsque ad tempus sub bona gestura sua.

[Fo. 24*d*.] Frater Ricardus Anderby dicit quod Bartone in psalmodia et aliis est nimis festinus, causans dissonanciam inter psallentes.

Item idem Bartone est intolerabilis inter fratres, et omnia que habet consumit in esculentis et poculentis et donis, vt attrahat sibi potestatem secularem ad ipsum manutenendum.

Item dicit de indiscreta et improuida vendicione maneriorum.

Item Hole dicit quod Bartone non satisfecit sibi de pecunia pro maeremio . . .[1] iuxta iniunccionem domini. Iniunctum est abbati quod contentet dictum Hole.

Item petit sibi allocari de expensis per eum factis in mutuo et

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[1] *co'* or *ce'* in the original. Probably *ceso.*

[1] Probably for the timber roof which replaced the vaulting ordered to be taken down in 1437-8. See p. 16 above.

[2] Horsley lay in Bardney. Horselewange is mentioned in a charter in Cotton MS.

Also, being almoner, he suffers the grange of the almonry hard by the monastery to become ruinous. He alleges that he has caused a new house to be built on the said farm at great cost, and, as soon as he can, he will make the other repairs.

Also he says that the various offices of the monastery which Thomas Bartone has held are much impaired, because the same Thomas made up his accounts and reckoned their totals by himself and keeps them in his own hands : therefore it is not certain in what sort or how the offices are in debt. He was warned under pain of excommunication to deliver all such accounts into the treasury.

Also he says that it would be a good thing that the repairs done within doors and without should be warily surveyed, so that it may be certain that the allowances asked for will be just and agreeable to equity. Let the abbot and convent make provision of a surveyor.

Brother William Croyland says that needs must that they have three foresters, as was their wont, to maintain their woods ; and now there is but one kept, and therefore the woods suffer damage. The abbot was warned in virtue of obedience to cause the fences about the copses to be diligently surveyed and repaired.

Brother William Yorke, the sacrist, asks that timber be allowed him for the quire of the convent,[1] and that the garden which he tends be not taken away from him. Timber was granted him and the garden also, that he should have them.

Also he asks that at Southrey there may be a serving-man to keep the cows there, because the monastery is wont to receive more advantage from that place in butter and cheese than from the monastery.

Brother John Hole says that the copses are not enclosed after felling : therefore the stumps, when they sprout again, are destroyed.

Also he says concerning the foresters as above, and that the present forester appropriates for himself much timber in Horsley and Southwood.[2]

Brother William Bekeryng says that all is well.

Brother Thomas Suthewelle says that Bartone is past bearing among the brethren and chides this deponent for making the cloister garden. My lord relaxed the injunction made to this Bartone to hold his peace until a certain time, on condition of his good behaviour.

Brother Richard Anderby says that Bartone makes too much haste in singing the psalms and in other [parts of the service], causing discord among them when they chant.

Also the same Bartone is past bearing among the brethren, and all that he has he wastes in meat and drink and presents, that he may win to himself for his support the influence of lay-folk.

Also he speaks of the unwary and improvident sale of manors.

Also Hole says that Bartone has not made him satisfaction for the money for timber [which has been cut], according to my lord's injunction. The abbot was enjoined to satisfy the said Hole.

Also he asks for allowance to be made him for the costs incurred by

Vesp. E. xx, f. 76*d.* Southwood occurs in the portion of the same chartulary relating to Southrey, ff. 86, 88*d.*

resolucione xl librarum mutuatarum de Rogero Pedewadyne. Dominus allocauit sibi vj*s.* viij*d.*

Frater Thomas Bartone.

Item compertum est quod dominus iniunxit abbati et conuentui literatorie in vltima visitacione quod nullatinus venderent aliqua nemora nisi de licencia episcopi petita et obtenta, et citra iniunccionem vendiderunt plures parcellas nemorum.
Salua potestati[1] faciende iniuncciones.[1]

VI.

[Fo. 27.]

VISITACIO PRIORATUS DE BURCESTRIA, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XXVIIJ DIE MENSIS MAIJ, ANNO DOMINI MCCCCXLQUINTO, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM ALNEWYKE, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XIX° ET TRANSLACIONIS NONO.

In primis primo et ante[3] propositum fuit verbum Dei coram dicto reuerendo patre in ecclesia de Burcestria parochiali, presentibus ibidem priore et conuentu dicti prioratus ac cleri et populi multitudine ibidem congregata, per notabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Sedete in ciuitate quousque induamini virtute ab *alto*', *etc.*[4] Quo in lingua vulgari laudabiliter finito, idem reuerendus pater eisdem die et anno ac domo capitulari in huiusmodi sua visitacione inchoanda iudicialiter sedebat; et deinde comparuerunt coram eo prior et conuentus eiusdem loci, parati vt apparuit huiusmodi visitacionem subire. Et subsequenter dictus prior certificatorium mandati domini sibi pro visitacione huiusmodi directi conceptum dicto reuerendo patri porrexit, cuius tenor talis est, 'Reuerendo in Christo patri', etc. Quo in publica audiencia de mandato dicti reuerendi patris perlecto, idem prior exhibuit dicto reuerendo patri confirmacionem et installacionem tales quales. Exhibuit eciam statum domus; et deinde iurauit obedienciam et fidelitatem in forma. Et postea examinatus dicit ea que sequuntur.

Frater Johannes Wantyng, prior,[5] quod domus potest expendere annuatim cxl li.; et sunt duo canonici nondum[6] professi.

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[1] *Sic.*

[2] On fo. 35*d.* is the beginning of a report of another visitation of Bardney on 19 Sept., 1447, viz. '[Memorandum quod] decimonono die mensis Septembris, anno Domini mcccc-xlvij, in domo capitulari monasterij de Bardeney, ordinis sancti Benedicti, Lincolniensis diocesis, coram [reuerendo in Christo patre et domino, domino] Willelmo, Dei gracia Lincolniensi episcopo, in infrascripto negocio iudicialiter sedente, comparuerunt personaliter frater.' The rest is wanting.

[3] *omnia* omitted.

[4] St. Luke XXIV, 49.

[5] *Sic: dicit* omitted.

[6] *sunt* cancelled.

[1] A note made by the registrar without recording the dissolution of the visitation in full. The previous note is a *compertum* added as a memorandum when the time came for composing the injunctions.

him in borrowing and paying the forty pounds borrowed from Roger Pedewa[r]dyne. My lord allowed him 6*s.* 8*d.*

Brother Thomas Bartone.

Also it was discovered that my lord in his last visitation enjoined upon the abbot and convent by letter that they should in no wise sell any copses except with licence of the bishop asked and obtained, and since the injunction they have sold several parcels of the copses.

Saving the power of making injunctions.[1]

VI.

THE VISITATION OF THE PRIORY OF BICESTER, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 28TH DAY OF THE MONTH OF MAY, IN THE YEAR OF OUR LORD 1445, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM ALNEWYKE, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 19TH YEAR OF HIS CONSECRATION AND THE NINTH OF HIS TRANSLATION.

In the first place, first and before [all else] the word of God was set forth in the presence of the said reverend father in the parish church of Bicester,[2] there being present in that place the prior and convent of the said priory and a throng of clergy and people gathered together therein, by the distinguished master John Beverley, professor of holy writ,[3] after this text, 'Tarry ye in the city until ye be endued with power from on high', etc. And when this had come to a praiseworthy end in the vulgar tongue, the same reverend father, on and in the same day and year and chapter-house, sat in his capacity of judge in the beginning of such his visitation; and then there appeared before him the prior and convent of the same place, ready, as was apparent, to undergo such visitation. And in the sequel the said prior handed to the said reverend father the certificate of my lord's mandate, which had been addressed to him for such visitation, fully composed, the purport whereof is on such wise, 'To the reverend father in Christ', etc. The which having been read through in the general hearing at the command of the said reverend father, the same prior shewed the said reverend father his certificates of confirmation and installation, such as they were. He shewed also the state of the house; and then he formally sware obedience and fealty. And thereafter, being examined, he says the things which follow.

Brother John Wantyng,[4] the prior, [says] that the house can spend £140 yearly; and there are two canons not yet professed.

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[2] The visitation probably took place at the same time as that of the clergy and people of the rural deanery of Bicester. The bishop may have left this to commissaries in the parish church, while he proceeded to the priory.

[3] Master John Beverley appears to have obtained Aylesbury preb. in Lincoln cathedral about 1440 (see *Visitations* I, 189), and held it at this time, as he was certainly in possession of it in 1442. He quitted it for Caistor preb. 11 September, 1458 (Reg. vol. XX, Inst. f. 205), which he voided by death in 1473 (Le Neve, *Fasti* II, 127).

[4] John Wantyng was prior 1434-54: see *Visitations* I, 162. His name probably was derived from Wantyngges, *i.e.* Wantage, Berks. The sub-prior, William Chestertone and Robert Lawntone (Launton), all three evidently belonged to the immediate neighbourhood of the priory.

Frater Johannes Burcestre, supprior, dicit quod due pelues argentee et alia iocalia domus impignorantur cuidam . . . . . Londoniis pro x li., nec habetur euidencia de restituendo, facta solucione ; et ista sunt de voluntate tocius conuentus.

Item dicit quod silencium non bene seruatur locis debitis secundum regulam. xxix die mensis Maij anno supradicto dominus monuit priorem primo, secundo et tercio peremptorie, sub pena excommunicacionis maioris, quam in eum intendit fulminare si hiis non paruerit monicionibus, quod faciat silencium seruari in omnibus locis secundum regulam.

Item dicit quod filij duorum generosorum, videlicet Lawis et Purcelle, aluntur et informantur in domo : an eius vel parentum expensis nescitur. Iniunctum est priori quod non sustineat filios nobilium vel potentum sumptibus[1] domus.

Item dicit quod non seruitur canonicis de pecuniis pro vestura sua, que solui debuisset[2] in ultimo festo Annunciacionis. Iniunctum est priori quod satisfaciat canonicis de vestura sua in terminis consuetis.

Frater Willelmus Chestertone dicit quod omnia bene.

Frater Robertus Lawntone dicit quod silencium non seruatur locis requisitis secundum regulam.

Frater Ricardus Hynbest dicit quod vicarius et magister scolarum ibidem commensales commedunt cum canonicis in refectorio.

Frater Johannes Smyth dicit quod cum canonici seruantes claustrum dietim pecierint a suppriore licenciam recreandi se, respondet se [non] habere potestatem, ymo potestas ipsa remanet in priore ; et sic maximo tedio afficiuntur. Iniunctum est priori quod faciat canonicos racionabiles habere minuciones.

Item dicit de vestura vt supra, nam quod solueretur ad Pascha aliquociens differtur vsque festum Michaelis.

Frater Willelmus Bathe concordat cum predicto Smythe in per eum depositis.

Item dicit quod nuper absque[3] conuentus impignorabantur Londoniis vna cupa deaurata pro corpore Christi, duo calices, [duo pelues]

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[1] *dicti* cancelled.
[2] *Sic.*
[3] *Sic : consensu* omitted.

[1] In the general sense of valuables in the form of plate, gold, silver, precious stones, etc.
[2] *I.e.* on the day following the visitation. The bishop probably adjourned the visitation of the priory after receiving the *detecta* and proceeded to conclude his visitation of the local parishes in the parish church. The priory would give him lodging for the night, as was usual on these occasions, and he would publish the *detecta* and *comperta* and prorogue the visitation of the prior and convent on the following morning.
[3] The Purcells were the lords of Newton Purcell, 5 miles N.E., and Lower Heyford or Heyford Purcell, on the Cherwell, about 6 miles W.N.W. of Bicester. The name Lawis is written indistinctly, and may be Lowis or Lewis, a name found in the neighbouring parts of Buckinghamshire.
[4] *Commensalis*, practically equivalent to *perhendinans* (see *Visitations* I, 243), implies that the vicar and schoolmaster received their board in the monastery by way of a corrody. Bicester church was appropriated to the prior and convent and served by a secular priest : for the ordination of the vicarage see *Rotuli Hugonis de Welles* (Cant. and York Soc.), I, 177. The schoolmaster was probably a chantry priest in the church. In 1445, the vicar was doubtless John Odam, inst. 18 Oct., 1434 (Reg. XVII, fo. 63). As there is no other inst. recorded till 29 July, 1479, on the death of John Adam (Reg. XXI, fo. 88*d.*), Adam and Odam were probably one and the same person.

Brother John Burcestre, the sub-prior, says that two silver basons and other jewels[1] of the house are in pawn to a certain man . . . . in London for ten pounds, nor have they a bond for their restoration when payment has been made ; and these things are [done] by the will of the whole convent.

Also he says that silence is not well kept in the due places according to the rule. On the 29th day of the month of May in the year abovesaid[2] my lord warned the prior a first, second and third time peremptorily, under pain of the greater excommunication, which he intends to pronounce against him if he obeys not these admonitions, to cause silence to be kept in all places according to the rule.

Also he says that the sons of two gentlemen, to wit Lawis and Purcelle,[3] are nurtured and instructed in the house : whether at its [the house's] or their parents' cost is unknown. The prior was enjoined not to maintain the sons of noblemen or powerful folk at the costs of the house.

Also he says that canons are not supplied with the money for their raiment, which ought to have been paid at the last feast of the Annunciation. The prior was enjoined to give satisfaction to the canons touching their raiment at the accustomed terms.

Brother William Chestertone says that all is well.

Brother Robert Lawntone says that silence is not kept in the requisite places according to the rule.

Brother Richard Hynbest says that the vicar and schoolmaster, who board in that place, eat together with the canons in the frater.[4]

Brother John Smyth says that whenever the canons who abide in cloister from day to day ask licence of the sub-prior[5] to take recreation he answers [that he] has [not] the power [to give it], nay, the same power abides in the prior[6] ; and thus they are put to the utmost weariness. The prior was enjoined to see that the canons have reasonable seynies.[7]

Also he says as above touching the raiment, for payment which should be made at Easter is sometimes put off till Michaelmas.

Brother William Bathe agrees with the aforesaid Smythe in his depositions.

Also he says that of late there were pawned in London without [the consent] of the convent one [silver] gilt cup for the Body of Christ,[8]

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[5] *I.e.* in the absence of the prior. This is explained in a fuller report of the *detectum* in the schedule printed below.

[6] *I.e.* is vested in the absent prior and cannot be delegated.

[7] See note 1 on p. 14 above.

[8] Cf. the 'Cuppe ad Corpus Domini' among the treasures of the cathedral priory of Canterbury in 1315-6. The pyx or box or casket in which the Blessed Sacrament was reserved was placed in the cup : thus one of these vessels at Canterbury is described as 'Item Cuppa . j . aurea cum lapide onichino . cum pixide aurea in fundo . cum . j . Camau' (Legg and Hope, *Inventories of Ch. Ch. Cant.*, p. 73). See also Wordsworth, *Salisbury Processions and Ceremonies*, p. 178, for 'Cuppa vna argent' bene deaurata . . . . . in qua reponitur eukaristia', which belonged to the cathedral church of Salisbury in the 13th century. Among the vessels which in 1270 were wanting to the church of Westbury-on-Trym, Glouces., was an ivory pyx or silver cup to hang over the altar under lock, to hold the Eucharist (Worces. Reg. Giffard, f. 32).

argentee, vna pecia optima in domo, de quibus pixis fuit restituta hesterna die. Prior negat articulum, [vnde dominus de]creuit fore inquirendum super veritate articuli.

Frater Willelmus Bowbury dicit quod refectorium et domus capitularis siue[1] defectiua in teg[ulis], vi[delicet] ly lathes.

Item dicit de licencia recreacionis denegata canonicis vt supra.

BURCHESTRE.[2]

[Fo. 27, schedule]

j. Frater Johannes Smythe, presbiter, dicit quod cum canonici expectantes et studentes in claustro dietim pecierint licenciam ad recreandum a suppriore, ipse excusat se, asserens se hoc facere non valere, quia talis licencia residet in priore a claustro absente, *nec audet vacare canonicis*, vt dicit; et sic ipsi canonici in claustro coguntur remanere absque omni recreacione.

Stipendium vesture canonicorum soluitur nimis tarde. Quandoque stipendium termini Paschalis soluitur modicum ante festum sancti Michaelis, etc. Ideo petitur prouisio vt termini obseruentur.

ij. Frater Willelmus Bathe concordat cum fratre Johanne Smythe in premissis duobus detectis.

Idem dicit quod nuper impignorabantur apud Londoniam absque consensu capituli *siue conuentus* j ciphus deauratus siue pixis deaurata pro corpore, et ij calices, ij pelues argentee, j pecia optima, de quibus hesterna die uenit domum pixis nudus.

iij. Frater Willelmus Bowbury dicit quod domus refectorie est defectiua in latthys sub tegulis, et domus capitularis.

Idem concordat cum fratre Johanne Smyth quantum ad licenciam canonicorum denegatam per priorem.

VII.

[Fo. 66.]

VISITACIO MONASTERIJ DE BRUNNE, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM, XVI° DIE MENSIS JUNIJ, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS XIIIJ° ET TRANSLACIONIS IIIJ^{to} ANNO.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in dicte visitacionis sue negocio, die, loco et anno supradictis, comparuerunt personaliter coram eo abbas et singuli canonici dicti monasterij, visitacionem dicti reuerendi patris vt apparuit ex promptu subituri. Et antequam ad vlteriora in dicto negocio procederetur, propositum fuit ibidem

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[1] *Sic*: *sunt* was intended.
[2] The *detecta* which follow are written on a small sheet of paper which has been interleaved in the MS.

[1] The allowance, that is, was paid in two portions yearly, at Easter and Michaelmas. See note on Peculium in *Visitations* I, 243.
[2] The laths or battens on which the tiles were laid.
[3] *Sic*. The actual complaint was laid against the sub-prior.

two chalices, [two] silver [basons], one piece [of plate], the best in the house, of the which the pyx was restored yesterday. The prior denies the article, [wherefore my lord de]creed that inquiry be made concerning the truth of the article.

Brother William Bowbury says that the frater and chapter-house are wanting in tiling, [to wit in respect of] laths.

Also he says as above touching the denial of licence for recreation to the canons.

BICESTER.

j. Brother John Smythe, priest, says that whenever the canons who stay and study in the cloister from day to day ask licence of the subprior to take recreation, he excuses himself, averring that he has not the power to do this, because such licence resides in the prior when he is absent from cloister, nor, as he says, does he dare to give furlough to the canons ; and so the same canons are obliged to abide in the cloister without any recreation.

The allowance for the canons' raiment is paid with too much delay. Sometimes the allowance for the Easter term is paid a little before Michaelmas, etc.[1] Therefore a provision is requested that the terms may be observed.

ij. Brother William Bathe agrees with brother John Smythe in the two *detecta* aforesaid.

The same says that there were of late put in pawn in London without the consent of the chapter or convent one [silver] gilt cup or [silver] gilt pyx for the Body [of Christ], and two chalices, two silver basons, one very good piece [of plate], of the which the pyx came home yesterday by itself.

iij. Brother William Bowbury says that the frater is wanting in laths under the tiles,[2] and so is the chapter-house.

The same agrees with brother John Smyth so far as regards the denial of licence to the canons by the prior.[3]

VII.

THE VISITATION OF THE MONASTERY OF BOURNE, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE, ON THE 16TH DAY OF THE MONTH OF JUNE, IN THE YEAR OF OUR LORD 1440, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 14TH YEAR OF HIS CONSECRATION AND THE FOURTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of the said his visitacion, on and in the day, place and year abovesaid, there appeared in person before him the abbot and the several canons of the said monastery, in readiness to undergo, as it appeared, the visitation of the said reverend father. And, before further process might be held in the said business, the word of God was set forth in the same place by the honourable

verbum Dei per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Estote prudentes *et sobrii* et vigilate in oracionibus',[1] etc. Quo finito, abbas loci ministrauit dicto reuerendo patri certificatorium mandati domini sibi pro huiusmodi visitacionis negocio directi, conceptum sub hac forma, 'Reuerendo', etc. Quo perlecto, abbas exhibuit confirmacionem eleccionis sue et eciam installacionem. Exhibuit eciam fundacionem monasterij, in qua non cauetur de aliquo certo numero canonicorum inibi obseruando. Et deinde iurauit idem abbas obedienciam canonicam in forma consueta; et postea, cum ad aliquarum cantariarum sustencionem[2] minime teneatur monasterium, abbas exhibuit domino statum domus in scriptis et dimisit penes registrarium. Et deinde examinatus super contingentibus statum domus in spiritualibus et temporalibus dicit ea que sequuntur.

Frater Willelmus Irneham, abbas, dicit *quod* quilibet canonicus habet pro peculio suo in pecunia et aliis ad valorem fere xl*s*.

Item dicit quod quidam frater Thomas Wytham, canonicus domus, agens Londoniis in negociis domus, ibidem apostatando recessit et, vt credit et informatur, moratur prope Warwycum, et olim erat secundarius a decano collegii Warwici, [et][3] in partibus illis agens in seculari habitu agnitus est pluribus de Brunne peregrinantibus apud Hayles; et dicit quod iam tarde fuit cum Johanne Warnere apud Stamfordiam.

Item dicit quod domus indebitatur, et prout continetur in compoto, in lxxv li. et modico plus; sed non exhibet nomina creditorum nec eciam debitorum que domui debentur.

Frater Hugo Brunne, prior, dicit quod aliquociens canonici accedentes ad amicos suos in villa bibunt ibidem et comedunt, non tamen ex consuetudine.

Frater Johannes Spaldyng dicit quod omnia bene.

Frater Johannes Oundelle dicit quod omnia bene.

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[1] I Pet. IV, 7.
[2] *Sic.*
[3] *et*, needed by the sense, is concealed by a blot.

[1] See note 3 on p. 34 above.

[2] The foundation charter, granted by Baldwin son of Gilbert in 1138, is printed in *Monasticon* VI (1), pp. 370-1, from the charter of confirmation granted by Edward III, at the beginning of his reign. The grant was made to Gervais, abbot of Arrouaise, the mother house to whose congregation the canons of Bourne were at first affiliated, and consisted of the church of Bourne, with ten churches and land, rent, etc., in Bourne, Morton and Spanby 'ad sustentationem fratrum in jam dicta ecclesia de Brunna Deo servientium.'

[3] There may be something omitted at this point in the original text. Possibly the question arose whether the *status domus* or balance-sheet allowed for stipends paid to chantry priests in the parish church, the omission of which would be vital to its accuracy. It appears in any case that the abbot and convent satisfactorily proved that they were not responsible for such payments.

[4] The dates of Irneham's election and confirmation as abbot are not known. It appears from the names of the canons that the abbot, prior, and four at any rate of the rest were natives of south Lincolnshire. Colsterworth, Irnham, Spalding and Wytham-on-the-hill are all within easy reach of Bourne, and Morton is the next parish on the north. Oundelle was obviously a Northamptonshire man, and Shepehey probably came from Sheepy in Leicestershire, near Atherstone.

[5] *I.e.* the collegiate church of St. Mary at Warwick. *Secundarius a decano*=*vicarius decani*, with his stall *in secundis formis*, i.e. in the lower row of seats in quire, under the stalls of the dean and canons. This mention of St. Mary's at Warwick in 1440 recalls the fact that it was in the following year, 1441, that the greatest ornament of the church, the

master John Beverley, professor of holy writ,[1] after this text, 'Be ye prudent and sober and be watchful in prayers', etc. And when this was done, the abbot of the place furnished the said reverend father with the certificate of my lord's mandate which had been addressed to him for the business of such visitation, composed after this form, 'To the reverend', etc. The which having been read through, the abbot shewed the certificate of confirmation of his election and also that of his installation. He exhibited also the foundation charter of the monastery, in the which no direction is given concerning the observance of any certain number of canons therein.[2] And then the abbot sware canonical obedience in the accustomed form ; and thereafter, since the monastery is not bound to the maintenance of any chantries,[3] the abbot shewed my lord the state of the house in writing and gave it into the hands of the registrar. And then, being examined touching those things which concern the state of the house in matters temporal and spiritual, he says these things which follow.

Brother William Irneham, the abbot,[4] says that every canon has for his private allowance in money and other gear almost as much as forty shillings.

Also he says that one brother Thomas Wytham, a canon of the house, while he was engaged in London on the business of the house, departed there in apostasy, and, as he believes and is informed, is dwelling near Warwick and was sometime secondary to the dean of the college of Warwick,[5] [and] having his conversation in those parts in the secular habit, was recognised by divers folk of Bourne as they went on pilgrimage to Hayles[6] ; and he says that he has been but lately with John Warnere at Stamford.

Also he says that the house is £75 and somewhat more in debt, even as is contained in his account ; but he does not exhibit the names of the creditors or [the particulars] of the debts also which are due to the house.

Brother Hugh Brunne, the prior, says that sometimes the canons, when they resort to their friends in the town, do drink and eat in the same, but not of custom.

Brother John Spaldyng says that all things are well.

Brother John Oundelle says that all things are well.

Beauchamp chapel, was begun, Richard Beauchamp, earl of Warwick, whose splendid monument with its latten effigy, statuettes and herse occupies the middle of the chapel, having died at Rouen in 1439.

[6] The Cistercian abbey of Hayles in Gloucestershire. near Winchcombe, founded on a beautiful site beneath the western slopes of the Cotswolds by Richard, earl of Cornwall, and colonised from Beaulieu in Hampshire in 1246. Matthew Paris records the dedication of the church on 9 Nov., 1251, when thirteen bishops took part in the ceremony, Robert Grosseteste, bishop of Lincoln, officiating at the high altar, although the abbey was not in his diocese. It became a famous place of pilgrimage, owing to the possession of a phial of the Precious Blood, an honour which it shared with the house of Bonshommes at Ashridge, Bucks, founded by Edmund, earl of Cornwall, in 1283. To provide a fitting shrine for this relic, the eastern arm of the abbey church was lengthened with an apse and outer ring of chapels in 1277. See Mr. Harold Brakspear's article in *Archaeol. Journal*, LVIII (also in *Bristol and Glouc. Archæol. Soc. Trans.*, XXIV), and Mr. St. Clair Baddeley's *A Cotteswold Shrine*. There are still considerable remains of the cloister buildings : the site has been excavated and planned. The direct route from Bourne to Hayles would lie through Stamford, Market Harborough, Rugby, Warwick and Stratford-on-Avon, and so along the foot of the Cotswolds by Broadway.

Frater Robertus Shepehey dicit quod omnia bene.

Frater Robertus Mortone dicit de apostasia fratris Thome Wytham, canonici ibidem, vt supra.

Frater Thomas Colsterworthe, cellerarius et coquinarius.

Frater Johannes Wytham dicit omnia bene.

Frater Ricardus Sabyne dicit omnia bene.

Frater Thomas Caudelaue dicit omnia bene.

Frater Johannes Dousyng dicit omnia bene.

Frater Willelmus Nutteman dicit omnia bene.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis abbati et conuentui monasterij de Brunne, ordinis sancti Augustini, nostre diocesis, presentibus et futuris salutem, graciam et benediccionem. Inspectis registris nostris de tempore bone memorie domini Ricardi, nuper Lincolniensis episcopi, *predecessoris nostri*, factis, reperimus ipsum predecessorem nostrum, dum visitacionis officio in ipso vestro monasterio fungeretur, quasdam certas iniuncciones pro bono regimine *dicti monasterij* in eiusdem[1] regularibus obseruanciis et aliis domus commodum concernentibus vobis sub sigillo suo transmisisse per vos conseruandas, quarum tenorem vna cum quadam earum modificacione, prout nobis videbatur necessarium dum monasterium vestrum visitaremus, *vobis*[2] transmittimus eciam inuiolabiliter obseruandas.[3] Tenor vero iniunccionum huiusmodi per nos, vt premittitur, modificatarum sequitur est[4] est talis : Ricardus, permissione diuina, etc.[5] Vobis igitur vniuersis et singulis presentibus et futuris sub penis suprascriptis, quas eciam tenore presencium innouamus, firmiter iniungimus et mandamus quod huiusmodi premissas iniuncciones omnes et singulas iuxta ipsarum seriem et nostram modificacionem inuiolabiliter obseruetis et obseruet quilibet vestrum in futuro.[6]

Preterea iniungimus vobis abbati in virtute obediencie et sub pena contemptus vt cum omni diligencia et cautela fratrem Thomam Witham, canonicum et confratrem vestrum, ad extra in apostasia et in seculari habitu, vt dicitur, agentem, queri et ad claustrum suum reuocari et reduci faciatis ; ipsumque reductum sic paterno more et fraterna caritate secundum vestras regulares obseruancias *tractare curetis*, vt gaudeatis, ipse de reuersione sua ad caulam dominicam, et vos de filio prodigo pereunte et inuento. Data sub sigillo nostro in manerio nostro de[7]

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[1] *relig* cancelled.
[2] Interlined above *sub harum serie* cancelled.
[3] *quarum tenor talis est : Ricardus permissione, etc.*, cancelled.
[4] *Sic :* for *et.*
[5] Printed in *Visitations* I., 8-10.
[6] *Data sub sigillo nostro, etc.*, cancelled.
[7] The rest is wanting.

Brother Robert Shepehey says that all things are well.

Brother Robert Mortone says as above concerning the apostasy of brother Thomas Wytham, canon in that place.

Brother Thomas Colsterworthe, the cellarer and kitchener.[1]

Brother John Wytham says all things are well.

Brother Richard Sabyne says all things are well.

Brother Thomas Caudelaue says all things are well.

Brother John Dousyng says all things are well.

Brother William Nutteman says all things are well.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the abbot and convent of the monastery of Bourne, of the order of St. Austin, of our diocese, that are now and shall be, health, grace and our blessing. By inspection of our registers composed in the time of the lord Richard of honest memory, late bishop of Lincoln, our predecessor, we have found that the same our predecessor, what time he performed the office of his visitation in the same your monastery, conveyed to you under his seal some certain injunctions for the good governance of the said monastery in the regular observances thereof and in the other matters that affect the advantage of the house, to be kept by you, the purport whereof, together with a modification[2] of them, even as it seemed needful to us while we were visiting your monastery, we also convey to you to be observed without breach. Now the purport of such injunctions as modified by us, as is aforeset, follows [and] is on such wise : Richard, by divine permission, etc.[3] You therefore all and several that now are and shall be we straitly enjoin and command under the penalties above written, the which also by the purport of these presents we re-enact, that such the aforeset injunctions all and sundry, according to the detailed contents and our modification of the same, you do observe without breach and every one of you do observe in future.

Moreover[4] we enjoin upon you the abbot, in virtue of obedience and under pain of contempt, that with all diligence and wariness you cause that brother Thomas Witham, your canon and brother, who, as it is said, is living in the outer world in apostasy and in the secular habit, be sought for and recalled and brought back to his cloister ; and that you take care so to treat the same, when he has been brought back, in fatherly wise and with brotherly love according to your regular observances, that you may have joy, he of his return to the fold of the Lord, and you of your prodigal son that was lost and is found. Given under our seal in our manor of.[5]

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[1] No deposition is given. The note may be intended to call attention to the occupation of two offices by the same person, which, though not uncommon, was irregular.

[2] Strictly speaking, an addition.

[3] This endorsement of previous injunctions is unique in this series of visitations, and speaks well for the general condition of the house.

[4] Alnwick's *modificacio* follows. It will be noted that it is framed as a special injunction bearing on a special case, and that no attempt was made to reduce it to the general language which is usually employed in such documents to meet future contingencies of the same kind.

[5] Possibly Nettleham may be intended, as Alnwick was in Lincolnshire during a great part of this summer. Owing to the scanty information in his register, his movements cannot be followed with complete accuracy. See introduction.

VIII.

[Fo. 54*d*.]

VISITACIO HOSPITALIS SANCTORUM JACOBI ET JOHANNIS DE BRACKELEY, LINCOLNIENSIS DIOCESIS, FACTA IN CANCELLO ECCLESIE IBIDEM VT PRO LOCO CAPITULARI XJ° DIE MENSIS JULII, ANNO DOMINI MCCCCXLIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XVJ ET TRANSLACIONIS SEXTO.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi visitacionis sue negocio, die, anno et loco predictis, comparuerunt coram eo magister et socij dicti hospitalis, parati, vt apparuit, ad subeundum visitacionem huiusmodi. Primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam in lingua latina per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Mundamini qui fertis vasa Domini',[1] etc. Quo finito, dominus ad vlteriora processit vt sequitur.

Magister Thomas Mortone, magister, exhibuit institucionem et induccionem ac commutacionem status dicti hospitalis, qui dudum fuit religiosus,[2] iam in habitum secularium capellanorum et clericorum mutati.

Dominus Johannes Spensere, collegiatus, exhibuit litteras ordinum et iurauit obedienciam.

Dominus Johannes Bottone, collegiatus, exhibuit litteras ordinum et iurauit.

Dominus Johannes Cundale, stipendiarius celebrans in eodem hospitali, exhibuit litteras ordinum et iurauit obedienciam.

xij° die mensis et anni predictorum et in loco predicto dominus inquisiuit a dicto magistro si onera sibi per nouam mutacionem nature hospitalis sibi[3] imposita perficeret, et si denarios pauperibus dandos iuxta ordinacionem tribuisset Qui dixit plane quod sic, cum ea subeunda[4] astrictus sit vinculo iuramenti. Et sic dominus visitauit[5] suam dissoluit.

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[1] Isaiah LII, 11.
[2] *et a* cancelled.
[3] *Sic.*
[4] *Sic*: for *ad ea subeunda.*
[5] *Sic*: for *visitacionem.*

[1] For a note on the arrangements of the chancel and nave of the hospital church, now the chapel of Magdalen college school, see *Visitations* I, 18. The dedication of the hospital is referred to *ibid.*, I, 17.

[2] For the circumstances of Morton's presentation, etc, see *Visitations* I, 11-15. His career and preferments are detailed in notes, *ibid.* I, 14, 215-6. For the sake of greater exactness, it may be noted that he had coll. of North Newbald preb. in York (p. 14) from the bishop of Salisbury, acting as the archbishop's commissary, at Potterne, Wilts, on 6 Aug., 1423. The archbishop's mandate for his induction bears date 23 Aug. (York Reg. Bowet, I, fo. 79d.). He was inst. to Brompton in Pickering Lythe (p. 215), 21 June, 1427, by the bishop of Winchester as archbishop's commissary (York Reg. Kempe, fo. 327 and d.) He also held the preb. of Barnby in Howden, to which his successor was adm. 1 Aug., 1449

VIII.

THE VISITATION OF THE HOSPITAL OF ST. JAMES AND ST. JOHN OF BRACKLEY, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHANCEL OF THE CHURCH THERE IN LIEU OF A CHAPTER-HOUSE[1] ON THE 11TH DAY OF THE MONTH OF JULY, IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 16TH YEAR OF HIS CONSECRATION AND THE SIXTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him the master and fellows of the said hospital, in readiness, as was apparent, to undergo such visitation. First and before all else the word of God was set forth, in agreement with the process that was about to take place, in the Latin tongue by the honourable master John Beverley, professor of holy writ, after this text, 'Be ye clean, who bear the vessels of the Lord,' etc. And, when this was done, my lord held further process as follows.

Master Thomas Mortone, the master,[2] shewed certificates of his institution and induction, and the alteration of the condition of the said hospital, which was sometime a condition of religion, but has now been changed to the habit of secular chaplains and clerks.[3]

Sir John Spensere, member of the college, shewed his letters of orders and swore obedience.

Sir John Bottone, member of the college, shewed his letters of orders and took the oath.

Sir John Cundale, stipendiary,[4] who celebrates in the same hospital, shewed his letters of orders and swore obedience.

On the twelfth day of the month and year aforesaid and in the place aforesaid, my lord inquired of the said master whether he performed the charges laid upon him by the new alteration of the nature of the hospital, and whether he had paid the money which according to the ordinance was to be given to the poor.[5] And he said plainly yes, seeing that he is obliged by the bond of his oath to undergo them. And so my lord dissolved his visitation.

(*ibid.*, fo. 421 and d.), the earliest date recorded as to the disposal of his preferments after his death.

[3] Archbishop Chichele's statutes, under which this alteration was regulated (28 July, 1425), are printed in *Visitations*, I, 15-21.

[4] *I.e.* a chantry-priest who was paid an annual stipend or salary for his services. The word was commonly used to denote a priest whose stipend was derived from money in the hands of feoffees, as distinct from the priest whose chantry was a freehold benefice, consisting in endowments of land and rent. In the Chantry certificate rolls, temp. Hen. VIII and Edward VI, *stipendiarius* is almost invariably used in this special sense.

[5] See *Visitations*, I, 19. Six loaves or their money value, threepence, were to be distributed to six poor people after mass for the souls of the founders and benefactors of the hospital every Friday.

IX.

[Fo. 107.]

VISITACIO PRIORATUS DE BREDONE, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN CHORO ECCLESIE IBIDEM VT PRO LOCO CAPITULARI, XIX° DIE MENSIS JANUARIJ, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XV ET TRANSLACIONIS QUINTO.

In primis, sedente dicto reuerendo patre iudicialiter die, anno et loco predictis vt pro negocio visitacionis sue huiusmodi inchoando, comparuerunt coram eo prior loci huiusmodi et vnus solus canonicus, visitacionem dicti reuerendi patris vt apparuit subituri ; et deinde primo et ante[1] propositum fuit verbum Dei iuxta actus futuri congruenciam per discretum virum magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Vade et vide si prospera sint cuncta erga fratres tuos'.[2] Quo multum egregie in latino sermone finito, prior liberauit dicto reuerendo patri mandatum sibi ab ipso domino pro huiusmodi visitacione directum, certificans dictum reuerendum patrem viua voce quod ipse vigore eiusdem mandati, *cuius tenor talis est*, '*Willelmus*', *etc.*,[3] citatus, fratres suos, videlicet fratres Willelmum Horbury et Willelmum Bryan, confratres suos, eadem auctoritate ad ipsos diem et locum ad subeundum huiusmodi visitacionem peremptorie citauit et ad cetera faciendum, etc. Et deinde, iurata obediencia per dictum priorem prefato reuerendo patri vt in forma, idem prior exhibuit dicto reuerendo patri institucionem et inducciomem suam in dicto[4] prioratu. Quibus sic factis, idem reuerendus pater commisit vices suas magistro Johanni Depyng, cancellario suo, examinandi examinandos et procedendi in dicte visitacionis negocio eciam contra absentes prout de iure fuerit procedendum. Et deinde idem commissarius processit ad examinacionem prioris, qui dicit ea que sequuntur. Attamen quantum ad originalia fundacionis

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[1] *Sic.*
[2] Gen. XXXVII, 14.
[3] Added in margin, with reference mark in text.
[4] *reuerendo patri* cancelled.

[1] For plan and account of this interesting church, of which the aisled quire, tower, and part of the south transept remain, presenting a variety of curious architectural problems, see *Archaeol. Journal* LXXI, 394-7. No remains of conventual buildings exist, and from this passage it would appear that there was no chapter-house, unless the chapter-house had fallen into such a state of dilapidation that it could not be used. The view of the buildings in Nichols' *Hist. of Leicestershire* shews that they were on the north side of the church, and the north wall of the nave, which was then standing, was pierced by the ordinary processional doorways, indicating that a cloister, if never completed, was at any rate contemplated. Small priories or cells dependent on larger houses seldom contained many religious, and in many cases, of which a large number of the 'alien priories' are conspicuous examples, had no conventual buildings of the normal plan. In such instances, the monks or canons sent from the mother house, seldom more than two in number, occupied the grange or manor-house, or, where the church was appropriated to them, the rectory house on the site. Thus the letters patent of Richard II (1 April, 1380) founding the college of Arundel, and endowing it with the possessions of the alien priory of Arundel, a cell of Saint Martin at Séez, mention 'quod in eodem prioratu prior et pauci monachi (quandoque tres, quandoque quatuor aut plus) esse consueverunt : quodque post primam ejusdem prioratus fundationem

IX.

THE VISITATION OF THE PRIORY OF BREEDON, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE QUIRE OF THE CHURCH IN THAT PLACE IN LIEU OF A CHAPTER-HOUSE,[1] ON THE 19TH DAY OF THE MONTH OF JANUARY, IN THE YEAR OF OUR LORD 1440,[2] BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 15TH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge on and in the day, year and place aforesaid, for the purpose of beginning the business of such his visitation, there appeared before him the prior of such place and one canon only, to undergo, as was apparent, the visitation of the said reverend father; and then first and before [all else] the word of God was set forth in agreement with the process that was about to take place by the discreet[3] master Thomas Duffelde, bachelor in divinity, after this text, 'Go and see whether all things be well with thy brethren,' etc. And when this was concluded with much excellence in the Latin language, the prior delivered to the said reverend father the mandate which had been addressed to him by the same my lord for such his visitation, certifying the said reverend father by word of mouth that he himself, having been summoned by virtue of the same mandate whose purport is on such wise, 'William,' etc., did summon peremptorily his brethren, to wit, brothers William Horbury and William Bryan, brethren together with him, by the same authority for and to the same day and place, to undergo such visitation and to do all else, etc. And then, after obedience had been sworn to the aforesaid reverend father by the said prior according to form, the same prior shewed to the said reverend father his certificates of institution and induction in the said priory.[4] The which having been so done, the same reverend father committed to master John Depyng, his chancellor, his office of examining those that should be examined and of proceeding in the business of the said visitation, even against the absent, according to the due legal process. And then the same commissary proceeded to the examination of the prior, who says these things which follow. Howbeit, as regards the original documents of the foundation of the said

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numerus monachorum ibidem in toto quinque monachos excedere non consuevit', and grant, *inter alia*, the advowson of the church of St. Nicholas at Arundel, 'ad cujus rectoriam habitatio prioris et conventus prioratus predicti post primam illius fundationem translata fuit; et ubi jam dictus prioratus dicitur fore situatus.' (*Monasticon*, VI (3), p. 1378.)

[2] *I.e.* 19 Jan., 1440-1.

[3] Complimentary and decorative titles of this kind, of which several examples have already occurred, begin to be common towards the middle of the fifteenth century. They appear to be among the fruits of early Renaissance culture and to be modelled upon the use of the imperial court of Rome, as developed in the period from Hadrian to Marcus Aurelius. See *Cambridge Medieval Hist.* I, 32, 33. They were used, however, without much system, in contrast to the Roman gradation of epithets, and the same nobleman or gentleman may appear indiscriminately as *clarus*, *discretus*, *egregius*, *providus*, *strenuus vir*, or with other like epithets.

[4] The evidence for these is not forthcoming. Byrtby continued to be prior until 1449. See *Visitations*, I, 162.

dicti prioratus, dicit quod sunt in custodia prioris sancti Oswaldi, et ideo non potest ea exhibere. Exhibet tamen quoddam registrum in quo dicit hec omnia contineri.

Frater Jacobus Byrtby, prior, dicit quod domus indebitatur per fratrem Willelmum Horyngham nuper priorem ; sed nescit in quanto.

Item dicit quod domus et edificia ecclesie et prioratus tam interius quam exterius magnam paciuntur ruinam in defectu dicti fratris Willelmi.

Item dicit quod idem frater[1] Willelmus vendidit diuersa bona mobilia prioratus ante ingressum istius nunc prioris, vt informatur iste nunc prior, que extendebant se in valore, vt credit iste prior, ad l marcas, cum qua sunt[2] idem frater Willelmus acquietasset creditores domus ; et ea de causa non exegit ab eo compotum, et ideo nescit qualiter stat domus quo ad creditores. Ruine patent ad oculum ; que contingebant tempore dicti fratris Willelmi.

Item dicit quod frater Willelmus Bryan, canonicus, confrater suus, ibidem positus per priorem de sancto Oswaldo et ibidem stans nisi per mensem, postquam citatus fuerat ad subeundum visitacionem domini, latenter aufugit et, vt dicitur, rediit ad sanctum Oswaldum.

Frater Willelmus Horbury. canonicus, dudum prior eiusdem loci et ibidem perhendinans, dicit quod domus indebitabatur de tempore suo, et dicit quod fere acquietauit domum de huiusmodi debitis.

Item dicit de ruinis in ecclesiis et edificiis. Patet ad oculum.

In Dei nomine, amen. Nos, Johannes Depyng, canonicus ecclesie Lincolniensis, reuerendi in Christo patris et domini, domini Willelmi, Dei gracia Lincolniensis episcopi, prioratum de Bredone, ordinis sancti Augustini, sue Lincolniensis diocesis, tam in capite quam in membris *eiusdem* actualiter visitantis, ad inquirendum et procedendum in eadem visitacione commissarius sufficienter deputatus, fratrem Willelmum Bryan, canonicum, in eodem prioratu *sub obediencia prioris eiusdem degentem et* conuersantem, ad subeundum visitacionem dicti reuerendi patris et ad cetera faciendum et recipiendum que iuris sunt in[3] ea parte ad istos diem et locum legitime citatum, sepius preconizatum, aliquamdiu expectatum et nullo modo comparentem pronunciamus contumacem et in penam contumacie sue huiusmodi ipsum fratrem Willelmum ab ingressu ecclesie suspendimus in hiis scriptis.

Lecta et lata fuit ista sentencia in choro ecclesie conuentualis dicti prioratus vt pro loco capitulari xix° die mensis Januarij, anno Domini

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[1] Altered from *fratris*.
[2] *Sic*. It is probable that *su't* (*sunt*) was written by mistake for *su'a* (*suma*, i.e. *summa*).
[3] *eadem* cancelled.

[1] The gift of the church of St. Mary and St. Hardulph at Breedon to St. Oswald's priory at Nostell by Robert Ferrers, earl of Nottingham, and other charters relating to Breedon are printed in *Monasticon*, VI (1), pp. 97-9, from the chartulary of St. Oswald's. There is a chartulary of St. Oswald's in Cotton MS. Vesp. E. xix.

[2] A Breedon chartulary was in the possession of lord Ferrers in 1790, and may still exist at Staunton Harold. Extracts remain in Cotton MS. Claud. A. viii, f. 73, and Sloane MS. 4937 contains collections of documents relating to the priory and other Leicestershire houses.

[3] Byrtby or Brithby probably derived his name from Birkby in the old parish of Huddersfield, the parish church of which was appropriated to St. Oswald's priory.

[4] Horbury is obviously meant. Possibly his family may originally have come from Horyngham, *i.e.* Hoveringham, Notts., and this may therefore be his alternative surname.

[5] Bryan may have intended to wait at St. Oswald's, which was in the diocese of York,

priory, he says that they are in the keeping of the prior of St. Oswald's,[1] and therefore he cannot produce them. But he produces a register in the which he says that all these are contained.[2]

Brother James Byrtby,[3] the prior, says that the house is in debt by reason of brother William Horyngham,[4] late the prior ; but he does not know to what amount.

Also he says that the houses and buildings of the church and priory, both within doors and without, do suffer great dilapidation in default of the said brother William.

Also he says that the same brother William before the entry of this present prior did sell, as this present prior is informed, divers movable goods, which in value amounted, as this prior believes, to fifty marks, with the which [sum] the same brother William should have satisfied the creditors of the house ; and for that reason he did not demand a reckoning from him, and therefore he does not know how the house stands with respect to its creditors. The dilapidations are clearly to be seen ; the which came to pass in the time of the said brother William.

Also he says that brother William Bryan, canon, being of his brotherhood, who was put in that same place by the prior of St. Oswald's and stayed there only for a month, fled away privily after he had been summoned to undergo my lord's visitation and, as it is said, went back to St. Oswald's.[5]

Brother William Horbury,[6] canon, sometime prior of the same place and a dweller therein, says that in his time the house was in debt, and says that he did almost free the house of such debts.

Also he speaks of the dilapidations in the churches[7] and buildings. It is clear to see.

In the name of God, amen. We, John Depyng, canon of the church of Lincoln, commissary sufficiently depute of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, while in the act of visiting the priory of Breedon, of the order of St. Austin, of his diocese of Lincoln, both in the head and members of the same, to make inquiry and proceed in the same visitation, do pronounce brother William Bryan, canon, dwelling and having his conversation in the same priory under the obedience of the prior of the same, being lawfully summoned for and to this day and place to undergo the visitation of the said reverend father and to do and receive what things else are legal in that respect, being called several times by name, waited for some while, and in no wise making his appearance, to be contumacious, and for the penalty of such his contumacy do suspend in these writings the same brother William from entering church.

This sentence was read and delivered in the quire of the conventual church of the same priory in lieu of a chapter-house on the 19th day of

until the visitation at Breedon was over. In any case, if he returned to St. Oswald's, it is clear from the sequel that the prior sent him back. Twenty-three years later, he offended against discipline at St. Oswald's and went into apostasy, but sought pardon and was remitted to the prior by the archbishop (York Reg. W. Bothe, fo. 221).

[6] Prior in 1422. See *Visitations*, I, 162. Horbury was a chapelry in the old parish of Wakefield, only a few miles from St. Oswald's.

[7] The plural probably includes the chapels of Staunton Harold and Worthington, which were dependent upon Breedon. See *Rotuli Hug. Welles* (Cant. and York Soc.) I, 252.

mccccxl, presentibus magistro Thoma Londone, Johanne Bug et me Colstone. Subsequenter vero, videlicet xx die dictorum mensis et anno[1] in ecclesia conuentuali de Langley, dicte diocesis, coram Depyng comparuit dictus frater Willelmus Bryan et peciit humiliter se absolui a dicta sentencia. Vnde prestito per eum de parendo iuri et stando mandatis ecclesie iuramento corporali, et presertim de perficiendo penitenciam sibi iniungendam, que talis est, quod per xl dies[2] continuo sequentes non exibit septa dicti prioratus, et quod qualibet septimana per proximum mensem per duos dies quibus carnibus vescitur in eodem prioratu vno genere carnium tantum contentetur, et[3] deinde absolutus est, presente magistro Thoma Londone, notario et scriba.

MONICIO RESIGNANTI PRIORATUM AD CERTIFICANDUM DE NOMINIBUS ET COGNOMINIBUS CREDITORUM ET AD SATISFACIENDUM EISDEM CREDITORIBUS.

[Reg. XVIII, fo. 43.]

Willelmus, permissione diuina Lincolniensis episcopus, dilecto in Christo filio fratri Willelmo Horbury, nuper priori prioratus de Bredone, ordinis sancti Augustini, nostre diocesis, canonico nostro, salutem, graciam et benediccionem. In visitacione nostra ordinaria quam in dicto prioratu nuper exercuimus, comperimus nobis detectum et pro vero quod dictus prioratus tempore quo eidem preeres[4] onere eris alieni pluribus creditoribus in magnis et notabilibus summis extitit et est obligatus, quodque tempore cessionis vestre, vel saltem post prefeccionem prioris qui nunc est, conuenistis cum eorum[5] priore eidemque in verbo veritatis spopondis[6] quod ipsum prioratum de onere huiusmodi penitus exoneraretis. Cumque, vt tunc accepimus, nonnulli huiusmodi creditorum non solucione debitorum eris huius grauiter in dies infestant dictum nunc priorem, vobis in virtute obediencie et sub pena maioris excommunicacionis, quam in personam vestram, si non feceritis quod mandamus, intendimus fulminare, firmiter iniungimus et mandamus quatinus infra vnius mensis spacium a tempore presencium immediate sequentis prefato nunc priori dicti prioratus nomina et cognomina singulorum creditorum quibus ipse prioratus de vestro tempore obligatus existit, vna cum veris summis debitis eisdem spacifice[7] declaretis, ipsisque creditoribus de hiis que sibi debentur satisfacere studiatis[8] absque mora. Alioquin contra vos tanquam contra mandati huiusmodi contemptorem canonice procedemus. Et quid faceritis[1] in premissis nos citra festum Natalis Domini proxime futurum autentice certificetis. Data apud, etc.

MITIGACIO PENSIONIS FACTE INCONSULTO EPISCOPO.

[Ibid.]

Willelmus, dilecto in Christo filio priori prioratus de Bredone, ordinis sancti Augustini, nostre diocesis, salutem, etc. Visitantes jam pridem

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[1] *Sic.*
[2] Altered from *diebus*.
[3] *Et* is otiose.
[4] *Sic*: for *preeras*.
[5] *Sic*: for *eodem*. There is a careless change at *conuenistis* from the singular to the plural number.
[6] *Sic*: for *spopondistis*.
[7] *Sic*: for *specifice*.
[8] *Sic*. This type of spelling often occurs in Alnwick's register: cf. *exibias*, p. *28* above.

the month of January, in the year of our Lord 1440, there being present master Thomas Londone, John Bug and I Colstone. But afterwards, to wit on the 20th day of the said month and year in the conventual church of Langley[1], of the said diocese, the said brother William Bryan appeared before Depyng and humbly sought to be absolved from the said sentence. Wherefore after bodily oath had been proffered by him to obey the law and abide by the commands of the church, and especially to perform the penance to be enjoined upon him, which is on this wise, that for the forty days forthwith following he shall not go out of the bounds of the said priory, and that every week during the next month, for the two days on which flesh is eaten in the same priory, he shall be satisfied with one kind of flesh only, he was then absolved, master Thomas Londone, notary and scribe, being present.

WARNING TO ONE RESIGNING THE OFFICE OF PRIOR TO MAKE A CERTIFICATE OF THE NAMES AND SURNAMES OF HIS CREDITORS AND TO MAKE SATISFACTION TO THE SAME CREDITORS.[2]

William, by divine permission bishop of Lincoln, to our beloved son in Christ brother William Horbury, late the prior of the priory of Breedon, of the order of St. Austin, of our diocese, our canon, health, grace and blessing. In our visitation as ordinary which we held of late in the said priory, we discovered it to be disclosed to us and to be true that the said priory, at the time when you had rule of the same, was and is bound beneath the load of debt to several creditors in great and noteworthy sums, and that at the time of your resignation, or at any rate after the preferment of the prior who now is, you did agree with the same prior and promise the same on your word of honour that you would wholly discharge the same priory of such load. And since, as we then learned, some of such creditors, by reason of the non-payment of the debts of this sum, do grievously harass daily the said prior who now is, we strictly enjoin and command you in virtue of obedience and under pain of the greater excommunication, which we intend to pronounce against your person, if you do not that which we command, that within the space of one month immediately following after the time of these presents you do make specific declaration to the aforesaid prior of the said priory who is now of the names and surnames of the several creditors to whom the said priory ever since your time is bound, together with the actual sums that are due to the same, and that you be careful to make satisfaction to the same creditors of these sums that are due to them without delay. Otherwise we shall proceed canonically against you as against a despiser of such command. And you shall certify us with your own hand of what you do as regards the premises on this side the feast of the nativity of our Lord next to come. Given at, etc.

MODIFICATION OF A PENSION GRANTED WITHOUT ADVICE OF THE BISHOP.

William, to our beloved son in Christ the prior of the priory of Breedon, of the order of St. Austin, of our diocese, health, etc. In our

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[1] See the visitation of Langley priory in this volume.
[2] The two following documents, entered in Alnwick's register for their value as common forms, belong to the visitation of Breedon. Their dates, being of no importance for the purpose which they were intended to serve, are not given.

dictum prioratum comperimus euidenter ipsum de et cum quadam pensione annua quatuor librarum monete Anglie fratri Willelmo Horbury, nuper priori eiusdem prioratus, annuatim ad terminum vite sue soluenda fore, nescimus qua auctoritate, sed preter scienciam nostram, oneratum. Volentes igitur indempnitati ipsius prioratus, qui sub regimine dicti fratris Willelmi tempore quo[1] eidem preerat non solum in suis edificiis grauem et quasi irreparabilem, prout oculo patet, incurrit ruinam, verum eciam pondere eris alieni vltra vires diversis creditoribus obligatus existit, sic quod de verisimili nostris diebus non prosperabitur locus ille, consulcius prouideri, senio tamen ipsius fratris Willelmi paterna mansuetudine compaciendo, ordinamus, statuimus, assignamus et disponimus[2] nostra auctoritate ordinaria vt, preter cibaria que eidem fratri Willelmo in mensa vestra vel alibi provt videritis expediens ministretis, solum quatraginta solidos nomine pensionis annue sibi ad terminum vite annuatim persoluatis, residuos xl*s*. de dictis quatuor libris in reparacionem edificiorum prioratus eiusdem fideliter exponendo ; de quo volumus vt in fine cuiuslibet anni dictam visitacionem nostram subsequentis nobis racionem reddatis. Data sub sigillo nostro, etc.

X.

[Fo. 55.]

VISITACIO PRIORATUS DE ASSHEBY CANONICORUM, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI XIIJ DIE MENSIS JULII, ANNO DOMINI MCCCCXLIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM[3] DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XVJ ET TRANSLACIONIS SEXTO.

In primis, sedente iudicialiter pro tribunali dicto reuerendo patre in huiusmodi sue visitacionis negocio die et loco antedictis, comparuerunt coram eo prior et conuentus dicti loci, parati, vt apparuit, huiusmodi visitacionem subire ; et deinde primo et ante omnia propositum fuit verbum Dei in latina lingua iuxta actus futuri congruenciam per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Pacem habete et Deus pacis sit inter vos',[4] etc. Quo finito, prior certificatorium mandati sibi pro huiusmodi visitacione subeunda[5] directi dicto reuerendo patri exhibuit in hec verba, 'Reuerendo', etc. Quo perlecto, prior exhibuit dicto reuerendo patri confirmacionem eleccionis sue et installacionem ac fundacionem ; et deinde iurauit fidelitatem et obedienciam. Exhibuit eciam statum domus, videlicet *in* quo inuenit domum tempore ingressus sui et quo nunc est, de quo dominus dixit se velle deliberare. Et deinde dominus processit ad inquisicionem suam preparatoriam sub hac forma.

[1] *qu* or *qn* in original, possibly for *quando*.
[2] Written in the register as *disperimus* or *disporimus*.
[3] *Sic : Willelmum* omitted.
[4] A free version of 2 Cor. XIII, 11.
[5] *de* cancelled.

sometime visitation of the said priory we plainly discovered that the same, we know not by what authority, but without our knowledge, was burdened by and with a yearly pension of four pounds of English money, to be paid yearly for the term of his life to brother William Horbury, late the prior of the same priory. Wishing therefore that provision be made with greater deliberation for the immunity from damage of the same priory, which under the governance of the said brother William, what time he bore rule over the same, did not only suffer grievous and almost irreparable ruin, as is evident to the sight, in its buildings, but also remains bound to diverse creditors by a burden of debt beyond its strength, so that of likelihood the place will have no prosperity in our days; but having compassion with fatherly kindness upon the old age of the same brother William, we ordain, decree, appoint and dispose by our authority as ordinary that, beside the victuals which you shall minister to the same brother William at your board or elsewhere, as you shall see expedient, you do pay him yearly for the term of his life, under the name of a yearly pension, forty shillings only, faithfully laying out the forty shillings remaining out of the said four pounds upon the repair of the buildings of the same priory; and concerning this we will that you render us an account at the end of every year following our said visitation. Given under our seal, etc.

X.

THE VISITATION OF THE PRIORY OF CANONS ASHBY, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE ON THE 13TH DAY OF THE MONTH OF JULY, IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD [WILLIAM], BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 16TH YEAR OF HIS CONSECRATION AND THE SIXTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day and place aforesaid, there appeared before him the prior and convent of the said place, in readiness, as was apparent, to undergo such visitation; and then, first and before all else, the word of God was set forth in the Latin tongue, in accordance with the process about to take place, by the honourable master John Beverley, professor of holy writ,[1] after this text, 'Have peace, and may the God of peace be among you,' etc. And when this was done, the prior shewed to the said reverend father the certificate of the mandate which had been addressed to him for the undergoing of such visitation, in these words, 'To the reverend,' etc. The which having been read through, the prior shewed to the said reverend father the certificates of the confirmation of his election and his installation[1] and the foundation [of the house][2]; and then he sware fealty and obedience. He exhibited also the state of the house, wherein, to wit, he found the house at the time of his entry and that wherein it now is, and touching this my lord said that he would fain take counsel. And then my lord proceeded to his preparatory inquiry after this form.

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[1] No record of these remains: see *Visitations*, I, 35.

[2] For the chartulary among the Orlebar MSS. at Hinwick house, Beds., see *Historical MSS. Comm. Reports*, III, 274. See also *Monasticon*, VI (1), pp. 442-4.

(Euerdone.) Frater Johannes Nauntwyche, prior, dicit quod frater Thomas Euerdone dudum fuit rebellis sibi, sed modo mutauit mores. Petit igitur vt dominus faciat conuentui aliqualem iniunccionem de obediencia.

Item quod dominus refrenet impetuosam peticionem canonicorum iuuenum qui desiderant studere Oxoniis.

(Omnes.) Frater Willelmus Bukyngham, supprior, dicit quod cum sint xj in numero, non sequuntur chorum nisi quatuor tempore diuini seruicij, aliis ad opera exteriora intendentibus et ocio vacantibus.

(Prior.) Item in refectorio commedunt seculares inter canonici,[1] vbi patet secularibus qualiter canonici agunt penitencias sibi iniunctas in scandalum domus et ordinis.

(Omnes.) Item dicit quod post completorium canonici vacant potacionibus, vigiliis et aliis insolenciis.

(Prior.) Frater Ricardus Coleworthe, subcellerarius, dicit quod prior et conuentus vendiderunt Willelmo Baudewyne et vxori sue ad terminum vite vnum corrodium, pro quo receperunt l li.

(Prior.) Item dicit quod vendiderunt certum boscum ad valorem xx li. et amplius.

Frater Thomas Euerdone, coquinarius, dicit quod silencium non seruatur locis et[2] debitis. Item de secularibus commedentibus in refectorio vt supra.

(Prior.) Item dicit de corrodio vendito vt supra pro xl li., et de bosco vendito ad c marcas.

(Prior.) Item dicit quod prior dimisit ecclesiam de Lega ad firmam per quinquennium pro x li. annuis, et recepit totam firmam pre manibus.

(Prior.) Item dicit quod dimisit ecclesiam de Coleworthe ad firmam per triennium pro xiiij li. annuis, que dimissa erat vltimo anno pro xvij li., et totam firmam de istis tribus annis recepit pre manibus.

(Prior.) Item de nouo onerauit prioratum cum diuersis feodis ad summam cs., vel vltra, vbi prius non onerabatur vltra xxs. in anno.

(Prior.) Item sustentat patrem et matrem suos infra prioratum de eius communibus bonis absque consensu conuentus sub modo corrodij, pro quo nichil erat receptum.

(Prior.) Item comminabatur canonicis quod, si conquererentur de eo in hac visitacione, luerent amarius quam citra natiuitatem eorum luebat,[3] et eos[4] qui sibi fauent et ipse faueret. Iniunctum est priori in

[1] *Sic.*
[2] *horis* omitted.
[3] *Sic:* for *luebant.*
[4] *Sic:* for *eis.*

[1] The bracketed names, etc., as elsewhere in this volume, are marginal notes referring to the person or persons implicated in the several *detecta.*

[2] Nauntwyche was by his name a Cheshire man. The canons seem to have been drawn from various parts of England. Culworth and Everdon are local villages. Blownham evidently came from Blunham in Bedfordshire, while Buckingham and Coventry are at no long distance from Canons Ashby. Nauntwyche resigned in 1457 upon a yearly pension of £10 (Reg. xx, ff. 58*d.*, 59).

[3] The importunity in itself was excusable, but probably the finances of the priory were insufficient to meet the demand. The lack of instruction in the monastery was voiced by John Bartone, whose petition appears before the names of the two deacons and two exorcists. Probably Bartone was the senior of the younger canons and acted as their spokesman.

[4] *I.e.* outside the cloister.

[5] This is expressly forbidden in the *Consuetudines* of Saint-Victor at Paris, cap. XIX: 'In refectorio nostro nullus debet comedere, nisi de religione fuerit' (Martene, *De Antiquis*

(Everdone.)[1] Brother John Nauntwyche,[2] the prior, says that brother Thomas Everdone was sometime rebellious against him, but now has changed his ways. He prays therefore that my lord make some sort of injunction for the convent concerning obedience.

Also that my lord will bridle the heady importunity of the young canons who crave to study at Oxford.[3]

(All.) Brother William Bukyngham, the sub-prior, says that, albeit they are eleven in number, there are but four who attend quire in time of divine service, while the others are busy with work out of doors[4] and spend their time in idleness.

(The prior.) Also secular folk do eat in the frater among the canons,[5] where the secular folk see clearly in what wise the canons perform the penances enjoined upon them, to the offence of their house and order.

(All.) Also he says that after compline the canons pass their time in drinkings, watchings and other irregularities.

(The prior.) Brother Richard Coleworthe, the sub-cellarer, says that the prior and convent did sell to William Baudewyne and his wife for the term of their life a corrody, for which they received fifty pounds.

(The prior.) Also he says that they did sell a certain wood to the value of twenty pounds and upwards.

Brother Thomas Everdone, the kitchener, says that silence is not kept in the due places and [hours.] Also as above, touching the secular folk that do eat in the frater.

(The prior.) Also he says as above concerning the corrody, which was sold for forty pounds, and concerning the wood, which was sold for about a hundred marks.[6]

(The prior.) Also he says that the prior leased out the church of Thurleigh[7] to farm for five years for ten pounds a year, and received the whole of the farm there and then.

(The prior.) Also he says that he leased the church of Culworth[8] to farm for a period of three years at fourteen pounds a year, and in the last year it was leased for seventeen pounds ; and he received the whole farm of these three years there and then.

(The prior.) Also he has newly charged the priory with divers fees to the amount of a hundred shillings or more, whereas its former charges were no more than twenty shillings a year.

(The prior.) Also he maintains his father and mother within the priory out of its common goods without the consent of the convent, after the fashion of a corrody ; for the which nothing has been received.[9]

(The prior.) Also he did threaten the canons that, if they should complain of him in this visitation, they should pay for it more bitterly than they had paid [for anything] since their birth, and also that he would have favour on those who favour him. The prior was enjoined in

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Ritibus Ecclesiae, III, 260). Sir W. H. St. John Hope notes (*Archaeol. Journal*, LXVI, 307) that the abbot of a canons' house 'was allowed to entertain superior guests in the frater'.

[6] Everdone's account of the sums was at variance with Coleworthe's, his estimate of the corrody being ten pounds less and of the money obtained from the sale of timber some £40 to £50 more. Bishop Gray's injunction on these heads will be found in *Visitations*, I, 31.

[7] See *Visitations*, I, 33, note 1.

[8] See *ibid.*, I, 34, note 3.

[9] Nauntwyche's predecessor had caused some complaint by the free entertainment of his relations in the priory (*Visitations*, I, 31).

virtute obediencie et sub pena excommunicacionis quod non improperet verbo aut facto alicui de fratribus suis occasione detectorum in huiusmodi visitacione.

(Prior.) Item dicit quod penitencie iniuncte canonicis diuulgantur secularibus in villa, in tantum quod ipsi seculares derident ipsos penitentes. Petit igitur vt penitencie huiusmodi secrete agantur.

(Prior.) Item iste deponens direxit quasdam litteras notificando domino per eas statum domus collapsum per vendicionem corrodij, nemorum, et dimissionem ecclesiarum ad firmam et percipiendo pecunias pre manibus, vt reformaret statum huiusmodi ; et ideo habet prior ipsum odio capitali et fecit feudatorios domus exosos sibi et parentibus in partibus. Iniunctum est Euerdone vt obediat priori nutu, verbo et facto, et priori quod in correccionibus suis penes Euerdone non excedat, sed quod seruet se infra modum.

(Prior.) Item duobus annis preteritis dedit triginta togas diuersis hominibus in patria, vt ipsum manuteneant.

(Prior.) Item dicit quod prior nimis crebre equitat Couentriam, Northamptoniam et alia loca, et cum nec expediat nec proficit, et hoc ad magnos et excessos[1] sumptus domus.

(Prior.) Item cum iste deponens, stans in officio cellerarij, mutuatus sit a parentibus et amicis suis ad vtilitatem domus x li., prior non vult pecuniam illam resoluere.

[Fo. 55d.] Frater Willelmus Blownham dicit de corrodiis et nemoribus venditis vt supra.

(Prior.) Item dicit quod prior tempore installacionis sue expendidit xx marcas et vltra, et hoc inutiliter.

Frater Matheus Maideford, sacrista, dicit quod constat sibi domum indebitatam.

(Supprior.) Item dicit quod supprior non est discretus in corrigendo delinquentes, nam pro leui culpa graues et pro graui leues penitencias iniungit.

(Nota.) Frater Johannes Bartone petit vt habeatur vnus qui instruat canonicos in grammatica.

Frater Thomas Landesdale dicit omnia bona. Diaconus est.

Frater Johannes Bathe dicit omnia bene. Diaconus est.

Frater Johannes Londone, exorcista, professus.

Frater Johannes Couentre, exorcista, professus.

Item frater Thomas Euerdone, diffamatus super adulterio cum Isabella Brewes de Thorpe, obtulit se purgacioni, quam prior renuit admittere, sed tanquam conuictum, cum non sic foret, misit ad monasterium Leycestrie ibidem puniendum. Prior negat articulum prout articulatur, nam dixit se non reputasse ipsum super hoc reum, et misisse ipsum ad Leycestriam propter suas inobediencias.

Frater Robertus Peressone habet continue Isabellam Peressone manentem infra septa prioratus. Mater eius est et vetula.

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[1] *Sic* : for *excessivos*.

[1] Literally, nod : *i.e.* sign of acquiescence to command.
[2] Coventry is 28 to 29 miles from Canons Ashby : Northampton is about 13 miles distant. Bishop Gray had issued an injunction against the extravagance of the previous prior in his journeys from the house (*Visitations*, I, 32).
[3] A marginal *nota bene* for special reference in compiling the injunctions.
[4] Thorpe Mandeville, four to five miles S.W. of Canons Ashby, is probably meant.
[5] *I.e.* the abbey of St. Mary of the meadows.

virtue of obedience and under pain of excommunication to reproach none of his brethren in word or deed on account of their disclosures in such visitation.

(The prior.) Also he says that the penances enjoined upon the canons are made public to the secular folk in the town, insomuch that the same secular folk make a mock of the same penitents. He prays therefore that such penances be performed in secret.

(The prior.) Also this deponent did address certain letters to my lord, informing him by them that the state of the house had come to ruin by the sale of the corrody [and] of the copses, and by the letting of the churches to farm and by receipt of the amounts there and then, in order that he might reform such state ; and therefore the prior holds him in prime detestation and has stirred up the vassals of the house to hatred against him and his relations thereabout. Everdone was enjoined to obey the prior in sign,[1] word and deed, and the prior that he be not excessive in his corrections with Everdone, but that he keep himself within bounds.

(The prior.) Also in the past two years he has given thirty gowns to divers men in that country, that they may be his supporters.

(The prior.) Also he says that the prior rides too often to Coventry, Northampton and other places,[2] even when it is neither expedient nor profitable, and this at great and excessive cost to the house.

(The prior.) Also inasmuch as this deponent, when he occupied the office of cellarer, borrowed of his relations and friends ten pounds to the advantage of the house, the prior will not pay him back that money.

Brother William Blownham says as above touching the sale of corrodies and copses.

(The prior.) Also he says that the prior at the time of his installation did spend twenty marks and more, and that to no avail.

Brother Matthew Maideford, the sacrist, says that he is certain that the house is in debt.

(The sub-prior.) Also he says that the sub-prior is not well advised in correcting transgressors, for he enjoins grievous penances for a light fault, and for a grievous fault light ones.

(Note.)[3] Brother John Bartone prays that someone may be had to instruct the canons in grammar.

Brother Thomas Landesdale says that all things are good. He is a deacon.

Brother John Bathe says that all things are well. He is a deacon.

Brother John Londone, exorcist, is professed.

Brother John Coventre, exorcist, is professed.

Also brother Thomas Everdone, defamed of adultery with Isabel Brewes of Thorpe,[4] offered himself for purgation, which the prior refused to allow, but, as though he had been convicted, albeit it was not so, sent him to the monastery of Leicester[5] to be punished there. The prior denies the article in its actual form, for he said that he did not reckon him guilty of this, and sent him to Leicester because of his disobedient ways.

Brother Robert Peressone[6] keeps Isabel Peressone continually abiding within the bounds of the priory. She is his mother and an old woman.

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[6] Apparently a canon of another house. The eleven canons mentioned by the sub-prior had all given evidence, and Peressone is not among them.

Willelmus Bulkley, pistor, manet infra prioratum, habens secum vxorem suam iuuenem. Pericior est mulier viro in illa arte, et ideo sic moratur; et non morabuntur nisi vsque festum Michaelis proximum.

vj mulieres anno elapso morabantur et de nocte iacebant infra prioratum. Due sunt vetule: cetere fuerunt tempore autumpnali et non amplius.

Et deinde, reseruata potestate faciendi et iniungendi mandati[1] et iniuncciones secundum detecta, dominus dissoluit visitacionem.

XI.

[Fo. 94.]

Visitacio prioratus monialium de CATESBY, ordinis Cisterciensis, Lincolniensis diocesis, facta in domo capitulari ibidem xvij° die mensis Julij, anno Domini mccccxlij°, per reuerendum in Christo patrem et dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, suarum consecracionis anno xvj° et translacionis sexto.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in dicte visitacionis negocio die et loco antedictis, comparuerunt coram eo priorissa et conuentus predicti loci, parate, vt apparuit, ad subeundum huiusmodi visitacionem; et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri et auditorij congruenciam in lingua vulgari per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Egredimini, filie Syon, et videte regem Salomonem,'[2] etc. Quo finito, priorissa liberauit domino certificatorum mandati domini sibi pro huiusmodi visitacione inchoanda, 'Reuerendo in Christo patri' liberauit in hec verba, 'Reuerendo in Christo patri,' etc.[3] Quo perlecto, priorissa exhibuit titulum suum et quandam bullam confirmatoriam fundacionis, et iurauit obedienciam et fidelitate.[4] Et deinde idem reuerendus pater processit ad inquisicionem suam preparatoriam in modo sequenti.

Soror Margareta Wavere dicit quod soror A[gnes Allesl]ey habet vj vel vij vtr[ius]que sexus [iuuen]es iacentes in dormitorio.

[Item dicit] quod seculares habent frequentem accessum ad cameras monialium infra claustrum et ibi fiunt colloquia et solacia [priorissa] ignorante.

[Item di]cit quod ipsamet habet quatuor moniales in familia sua et sunt tres alie familie monialium infra claustrum.

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[1] *Sic*: for *mandata*.

[2] Cant. III, 11. The words *et videte* precede *filie Syon* in the original.

[3] *Sic*: the clerk carelessly began to write the opening of the certificate after *inchoanda*, and then, apparently to correct his error, but losing the thread of his sentence, turned it into part of the sentence instead of crossing it out.

[4] *Sic*: the contraction mark over the final *e* was omitted.

[1] *I.e.* they were harvesters hired temporarily. The resort of women to the priory was the subject of one of Gray's injunctions (*Visitations*, I, 31).

[2] Phrases of this type are of the highest value for the conclusive evidence which they afford with regard to the composition of injunctions. The injunctions are not mere forms: they are constructed upon the evidence of the *detecta*.

[3] See note 3, p. 34 above.

[4] The date of Margaret Wavere's accession as prioress is not known. See *Visitations*, I, 159.

William Bulkley, baker, dwells within the priory, having with him his young wife. The woman is more skilful in that art than the man, and therefore so abides; and they shall stay only until Michaelmas next.

Six women in the year gone by did stay and lie anight within the priory. Two are old women: the rest were [there] in the autumn season[1] and no longer.

And then, after reserving the power of making and enjoining mandates and injunctions in keeping with the disclosures,[2] my lord dissolved the visitation.

XI.

THE VISITATION OF THE PRIORY OF THE NUNS OF CATESBY, OF THE ORDER OF CÎTEAUX, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 17TH DAY OF THE MONTH OF JULY, IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 16TH YEAR OF HIS CONSECRATION AND THE SIXTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of the said visitation on and in the day and place aforesaid, there appeared before him the prioress and convent of the aforesaid place, in readiness, as was apparent, to undergo such visitation; and then, first and before all else, the word of God was set forth in accordance with the process that was to take place and the company that heard it, in the vulgar tongue by the honourable master John Beverley, professor of holy writ,[3] after this text, 'Go forth, ye daughters of Syon, and behold king Solomon,' etc. And when this was done, the prioress delivered to my lord the certificate of the mandate [which had been addressed] to her for the beginning of such visitation, after these words, 'To the reverend father in Christ,' etc. The which having been read through, the prioress shewed her title[4] and a bull confirmative of the foundation,[5] and swore obedience and fealty. And then the same reverend father proceeded to his preparatory inquiry in the following manner.

Sister Margaret Wavere says that sister A[gnes Allesl]ey has six or seven young folk of both sexes that do lie in the dorter.

[Also she says] that secular folk have often recourse to the nuns' chambers within the cloister, and talkings and junketings take place there without the knowledge of [the prioress].

[Also] she says that she herself has four nuns in her household, and there are three other households of nuns within the cloister.[6]

[5] The confirmatory bull of Gregory IX, dated 15 Nov., 1231, is printed in *Monasticon*, IV, 637-8. It confirmed to the priory the appropriated churches of Catesby and Hellidon, Northants., and Ashby magna, Leices., with the manors of Ashby magna, and of Basford in Nottinghamshire. These, with the church of Basford, formed the endowment given by the founder, Robert son of Philip, otherwise called Robert Esseby (*i.e.* of Ashby). Vicarages were ordained in all four churches: see *Rotuli Hug. Welles* (Cant. and York Soc.), I, 209, 242, and *Reg. Walter Gray* (Surt. Soc.), p. 11. No chartulary of Catesby appears to exist.

[6] For this division of a convent into separate households which kept independent tables, see *Visitations*, I, 66 (note 3), 68 (note 6), and 233, s.v. Familia.

[Item dic]it quod diuinum seruicium non dicitur horis debitis secundum regulam, et dicit quod silencium non obseruatur locis debitis.

[Item] moniales emittunt litteras et recipiunt missas inconsulta priorissa.

Item dicit quod secreta domus deteguntur in patria per huiusmodi seculares aduentantes.

Item moniales emittunt seruientes prioratus in negociis suis et recipiunt eciam personas pro quibus mittunt et cum quibus colloquia et communicaciones[1] de quibus priorissa ignorat.

Item dicit quod Isabella Benet notatur cum domino Willelmo[2] Smythe, dudum capellano ibidem, et concepit de eo et peperit, et quod non correxit eam quia non audebat.

Item dicta Isabella non est obediens priorisse. Sic[3] alie moniales quandoque obediunt, quandoque non; et moniales non habent vela ad superpellicia,[4] sed frontes habento[5] nudatas.

Soror Juliana Wolfę dicit quod forent due lampades ardentes in superiori ecclesia et choro tempore diuini seruicij.

Item dicit quod priorissa non ostendit compotum administracionis sue sororibus.

Item dicit quod priorissa impignorauit iocalia domus, videlicet vnam cupam pro corpore Christi, ad decennium, que adhuc remanet impignorata, et eciam alias pecias argenteas.

Item dicit quod priorissa comminabatur quod si quid moniales detegerint in visitacione luerent in carceribus.

Item dicit quod priorissa consueuit sola accedere ad villam de Catesby ad gardinas cum vno solo presbytero, nomine Willelmo Taylour.

Item Isabella Wavere, mater priorisse, regit quasi totam domum vna cum Johanna Coleworthe, cognata cuiusdam[6] presbyteri, et iste due portant claues omnium officiorum.

Item cum hospites veniunt ad domum, priorissa emittit iuuenes moniales ad sternendum eorum lectos, quod est scandalum domui et periculosum.

Item priorissa non satisfacit monialibus de vestitu et denariis pro victu; et dicit quod priorissa est indebitata monialibus de premissis per[7] tria quarteria anni.

Item edificia et tenementa tam in prioratu quam extra sunt ruinosa et multa ad terram collapsa propter defectum reparacionis.

[Fo. 94*d*.] Domina Isabella Benet dicit quod, quando priorissa est commota contra aliquales moniales, vocat eas meretrices et trahit eas per crines eciam in choro.

Item dicit quod priorissa erat diffamata cum domino Willelmo

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[1] *Sic: habent* omitted.
[2] *Bene* cancelled.
[3] *nec* cancelled.
[4] *Sic*: but *supercilia* is undoubtedly meant.
[5] *Sic*: the *o*, however, may be merely an exaggerated flourish after the *t*.
[6] Possibly *eiusdem* may have been meant, as Taylour, mentioned in the last *detectum*, is likely to be the person referred to.
[7] *tres* cancelled.

[1] See note on Infamia, *Visitations*, I, 234, where the technical identity of *notare* with *defamare* is pointed out.
[2] The original must be translated 'surplices', which would be nonsense.
[3] Cf. *detectum* 14 on p. 3 above, and the last sentence of injunction v, p. 8. The prioress

[Also] she says that divine service is not said at the due hours according to the rule, and she says that silence is not observed in the due places.

[Also] the nuns do send out letters and receive [letters] sent to them, without the advice of the prioress.

[Also] she says that the secrets of the house are disclosed in the neighbourhood by such seculars when they come there.

Also the nuns do send out the serving-folk of the priory on their businesses and do also receive the persons for whom they send and with whom they [hold] parleyings and conversations, whereof the prioress is ignorant.

Also she says that Isabel Benet is defamed[1] with sir William Smythe, sometime chaplain in that place, and did conceive of him and bare a child, and that she has not corrected her, because she dared not.

Also the said Isabel is not obedient to the prioress. Likewise the other nuns are sometimes obedient, sometimes not; and the nuns do not wear their veils down to their [eye-brows],[2] but do keep their foreheads bare.[3]

Sister Juliane Wolfe says that there should be two lights burning in the upper church[4] and quire in time of divine service.

Also she says that the prioress does not shew the account of her administration to the sisters.

Also she says that the prioress has pawned the jewels of the house, to wit, for a period of ten years a cup for the Body of Christ,[5] which still remains in pawn, and also other pieces of silver.

Also she says that the prioress did threaten that, if the nuns disclosed aught in the visitation, they should pay for it in prison.

Also she says that the prioress is wont to go by herself to the town of Catesby to the gardens with one man alone, a priest, by name William Taylour.

Also Isabel Wavere, the prioress's mother, rules almost the whole house together with Joan Coleworthe,[6] the kinswoman of a certain priest, and these two do carry the keys of all the offices.

Also when guests come to the house, the prioress sends out the young nuns to make their beds, the which is a scandal to the house and a perilous thing.

Also the prioress does not give the nuns satisfaction in the matter of raiment and money for victuals; and she says that touching the premises the prioress is in the nuns' debt for three quarters of a year.

Also the buildings and tenements both within and without the priory are dilapidated, and many have fallen to the ground because of default in repairs.

Dame Isabel Benet says that, when the prioress is enraged against any of the nuns, she calls them whores and pulls them by the hair, even in quire.

Also she says that the prioress was defamed with sir William

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in Chaucer, *Cant. Tales*, A, 154-5, wore her veil high :

But sikerly she hadde a faire forheed ;
It was almost a spanne brood, I trowe.

[4] See *Visitations*, I, 30 (note 4).

[5] See note 8 on p. 35 above.

[6] Culworth has already appeared as a surname in the Canons Ashby visitation : see note 2 on p. 44 above.

Taylour. Vir comparuit personaliter coram domino in ecclesia de Bramptone, et obiecto sibi articulo, negat crimen ab omni tempore. Vnde ad peticionem sui ipsius dominus assignauit sibi diem Sabbati proximum post festum Margarete ad purgandum se cum quinque capellanis honestis, noticiam conuersacionis sue habentibus, in ecclesia de Rothewelle, etc.

Moniales ignorant receptam et expensas, similiter et statum domus, quia priorissa nunquam reddidit compotum.

Istis x annis priorissa nullas fecit reparaciones preterquam in vna parcella claustri, et tunc vendidit arbores ad summam xx*s.*, et vnam aliam parcellam ecclesie, pro qua recepit ex legato vxoris Brewes de Dauentre xxvj*s.* viij*d.*

Priorissa tempore introitus sui habuit vnum saccum et dimidium lane et xij marcas de Johanne Catesby ad soluendum debita et faciendum reparaciones, et ad alia necessaria.

Item dicit quod seruicium diuinum tanta acceleracione decantatur quod nulle fiunt pausaciones.

Item priorissa est adeo rigorosa et impetuosa quod nullo modo potest placari.

Item mater priorisse bene nouit secreta capitularia et ea revelat in villa. Sic eciam priorissa reuelat.

Item in vltima visitacione facta per dominum Willelmum Graye priorissa dixit quod pro vno loculo et certa pecunia vnus clericus dicti episcopi reuelauit quid quelibet detegebat in visitacione illa.

Soror Agnes Allesley dicit quod priorissa seminat discordias inter sorores, dicens 'Sic et sic locuta est talis de te,' si illa cui dicit in aliquo deliqueret.[1]

Item dicit de scandalo priorisse et domini Willelmi Taylour vt supra, qui nunc manet apud Bughtone iuxta Northamptoniam ; et dicit quod nimia familiaritas inter eos erat causa scandali, quia de mane exiuit ad officinas sola excepto illo capellano ; et quando dictum erat priorisse de huiusmodi scandalo, ille capellanus post recessum suum venit trina vice infra mensem ad domum.

Prouentus domus xiij annis elapsis valuerunt lx*li.* annuatim et iam vix l*li.* ; et decrementum istud prouenit ex malo regimine priorisse et domini Willelmi Taylour et occasione non reparacionis tenementorum et *non* acquisicione tenencium, etc.

Item bercarie ouium due istis duobus annis steterunt non cooperte : ideo meremium putrescit et agnelli in eis innouati per humiditatem perierunt.

Item dicit quod tempore ingressus priorisse domus in modico vel in nullo indebitatur.[2] Item inuenit eodem tempore mappalia conueniencia pro seruiendo regi et vnam duodenam coclearium argenti ; et iam omnia euanuerunt, et coclearea[3] et alia vasa que in domo sunt sunt matris priorisse.

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[1] *Sic :* for *deliquerit.*
[2] *Sic* : for *indebitabatur.*
[3] *Sic.*

[1] The date appointed is 21 July, 1442. See introduction for the itinerary of Alnwick's visitations. Brampton church was doubtless assigned for Taylour's first appearance, as it is close to Boughton, where, as was disclosed below, Taylour was living at the time.

[2] The name Brewes has appeared before in connexion with Thorpe Mandeville. See p. 45 above.

Taylour. The man appeared in person before my lord in the church of Brampton, and, the article having been laid to his charge, denies the crime at any time. Wherefore at his own request my lord appointed him the Saturday next after the festival of [St] Margaret to clear himself with five chaplains of good report, who have knowledge of his behaviour, in the church of Rothwell, etc.[1]

The nuns are in ignorance of the receipt and expenses of the house, likewise also of the state of the house, because the prioress has never rendered an account.

These ten years the prioress has done no repairs except in one piece of the cloister, and then she sold trees to the amount of twenty shillings, and to another piece of the church, for which she received 26s. 8d. of the bequest of the wife of Brewes[2] of Daventry.

The prioress at the time of her entry had a sack and a half of wool and twelve marks of John Catesby to pay debts and do repairs, and for other needful purposes.

Also she says that divine service is chanted with so great speed that no pauses are made.[3]

Also the prioress is so harsh and headstrong that she may in no wise be appeased.

Also the prioress's mother knows well the secrets of the chapter and publishes them in the town. So also does the prioress publish them.

Also in the last visitation which was made by the lord William Graye,[4] the prioress said that for a purse and certain moneys a clerk of the said bishop made known what every nun disclosed in that visitation.

Sister Agnes Allesley says that the prioress sows discord among the sisters, saying 'Thus and thus spake such an one of you', if she to whom she speaks has transgressed in aught.

Also she says as above concerning the scandal of the prioress and sir William Taylour, who is now dwelling at Boughton by Northampton; and she says that the overmuch kindness between them was a cause of scandal, because she did go out of a morning to the offices[5] by herself but for that chaplain; and when the prioress had been told of that scandal, that chaplain after his departure did come to the house thrice within a month.

The revenues of the house, thirteen years gone by, were worth sixty pounds a year and now scarce fifty pounds; and this decrease has come to pass from the ill governance of the prioress and sir William Taylour, and because of neglect in repair of tenements and in obtaining tenants, etc.

Also two sheep-folds have stood roofless these two years: therefore the timber is beginning to rot and the lambs yeaned in them have died owing to the wet.

Also she says that at the time of the prioress's entry the house was but a little or nothing in debt. Also she found at the same time table-linen meet to serve the king, and a set of twelve silver spoons; and now all has disappeared, and the spoons and the other vessels which are in the house belong to the prioress's mother.

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[3] See *Visitations*, I, 106 (note 2), 243.

[4] No other record of this visitation survives, but it may be tentatively put down to the last days of Dec., 1432, or soon after 1 Jan., 1432-3. See *Visitations*, I, introd. p. xxiii, where, by an oversight, the date of Gray's visit to Chacombe is given as 1 Jan., 1431-2.

[5] The *officinae exteriores*. See note on Officina, *Visitations*, I, 241.

Item dicit quod chorus non obseruatur, eo quod priorissa euocat *iuuenes*[1] moniales ad opera sua.

Soror Alicia Kempe *dicit quod*, quia moniales in vltima visitacione detexerunt detegenda, priorissa verberauit quasdam earum ; et est priorissa nimis crudelis et seuera monialibus, nec eas diligit.

Item si contingat[2] moniales excedere, improperat et increpat eas coram secularibus et eciam tempore diuini officij, nec desistit.

Item priorissa detegit secreta religionis secularibus.

Soror Elizabetha Langley dicit.[3]

[Fo. 95.] Soror Agnes Halewey dicit quod priorissa in choro et extra extrahit vela de capitibus monialium, vocando eas mendicas et meretrices.

Item cum ista sit iuuinis[4] et vellet addiscere religionem et alia, priorissa ponit eam ad lectos sternendos, ad suendum et filandum et alia opera.

Item dicit quod ista reperit ipsam priorissam et dominum Willelmum Taylour in actu fornicacionis coeuntes, nam vidit eum superpinum iacere super eam resupinam.

Priorissa negat articulum crudelitatis[5] quo ad vocacionem meretricum et mendicarum : negat eciam inieccionem manuum violentam in moniales.

Quo ad compotum non redditum, fatetur, et ideo quia non habet clericum qui scribat.

Quo ad onus alienum, reportat se ad compotum iam reddendum.

Quo ad bercarias non reparatas, reportat se visui.

Quo ad cupam impignoratam, dicit idem factum de consensu conuentus ad decimas soluendas.

Quo ad succisionem arborum, dicit quod versum in vtilitatem domus, partim de sciencia et partim non sciencia conuentus.

Quo ad detecta in vltima visitacione et improperacionem detegencium et verberamen, negat articulum.

Quo ad comminacionem ne detegerent, negat articulum.

Quo ad reuelacionem secretorum religionis, negat articulum.

Quo ad matrem et Johannam Coleworthe, negat articulum.

Quo ad lectos[6] sternendos[7] et ad alia opera, negat articulum.

Quo ad subtraccionem victus et vestitus a monialibus, fatetur in parte.

Quo ad ruinam tenementorum extra, dicit quod partim sunt reparata et partim non.

Quo ad seminacionem discordiarum, dicit quod hoc fecisset : non est aduisata.

Quo ad hoc[8] dixisset se pro vno loculo et pecunia sciuisse omnia detecta in vltima visitacione, negat articulum plane.

Quo ad dominum Willelmum Taylour, negat crimen ab omni tempore.

Habet crastinum diem ad purgandum se cum quatuor sororibus suis de negatis et ad recipiendum penitenciam pro confessatis. Quo termino nullas produxit compurgatrices : ideo pronunciata est defecisse in purga-

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1 Interlined above *iuues* and *iuuens* cancelled.
2 *prio* cancelled.
3 Her *detecta* are not reported.
4 *Sic* : altered from *iuuines*.
5 *quod* cancelled.
6 Altered from *lectum*.
7 *ne* cancelled.
8 *Sic : quod* omitted.

Also she says that quire is not kept, inasmuch as the prioress calls out the young nuns to her tasks.

Sister Alice Kempe says that, because the nuns at the last visitation disclosed what should be disclosed, the prioress whipped some of them; and the prioress is too cruel and harsh with the nuns, and loves them not.

Also if haply the nuns transgress, she rebukes and reproaches them before secular folk, and even during the divine office, and stints not.

Also the prioress discloses the secrets of their religion to secular folk.

Sister Elizabeth Langley says.

Sister Agnes Halewey says that the prioress in quire and without pulls the veils from the nuns' heads, calling them beggars and whores.

Also, albeit she is young and would fain learn religious discipline and other things, the prioress sets her to make beds, to sewing and spinning and other tasks.

Also she says that * * * * *

The prioress[1] denies the article of cruelty as regards calling them whores and beggars; she denies also the violent laying of hands upon the nuns.

As to not having rendered an account, she confesses it, and for the reason that she has not a clerk who can write.

As to the burden of debt, she refers herself to the account now to be rendered.

As to the neglect in repairing the sheepfolds, she refers herself to the visible evidence.

As to pawning the cup, she says that the same was done with the consent of the convent for the payment of tithes.

As to felling trees, she says that it was turned to the profit of the house, partly with the knowledge and partly without the knowledge of the convent.

As to the disclosures in the last visitation and the reproaching of them that made them and the whipping, she denies the article.

As to threatening them lest they should make disclosures, she denies the article.

As to the publishing of the secrets of their religion, she denies the article.

As to her mother and Joan Coleworthe, she denies the article.

As to the bed-making and the other tasks, she denies the article.

As to withholding victuals and raiment from the nuns, she confesses it in part.

As to the dilapidation of the outer tenements, she says that they are partly in repair and partly not.

As to the sowing of discord, she says that she might have done this; she is not certain.

As to this, [that] she said that for a purse and money she knew all the disclosures at the last visitation, she flatly denies the article.

As to sir William Taylour, she denies the crime at any time.

She has the morrow for clearing herself, of [the articles] she has denied with four of her sisters, and to receive penance for those she has confessed. At the which term she brought forward no compurgators;

[1] At this point the prioress's answers to the detailed articles laid to her charge begin. These amounted to sixteen in all.

cione, et nullo proposito pronunciata est pro conuicta, et abiurauit dictum virum et omnem familiaritatem cum eodem inantea.

Isabella Benet fatetur crimen, *non tamen* cum domino Willelmo Smythe. Abiurauit *tamen* ipsum et omnem familiaritatem inantea, et habet crastinum ad recipiendum penitenciam. Postea purgauit se cum Juliana Wolfe, Elizabetha Langley, Alicia Holewelle et Alicia Kempe.

Quo ad lampades, priorissa dicit quod exhibebuntur.

Quo ad capellanos, priorissa dicit quod nullas[1] potest haberi: faciet diligenciam quod habeantur.

Et deinde continuauit visitacionem suam vsque in crastinum, presentibus Depyng, Thorpe et me Colstone.

Dominus ordinauit quod due sint receptrices que recipiant et resoluant sub tribus seruris; et quod omnes viuant in communi, omissis familiis separatis, et quod ista inchoent ad proximum festum sancti Michaelis. Et monite sunt omnes quod citra crastinum Assumpcionis amoueant omnes seculares a dormitorio. Et monite sunt omnes sub pena excommunicacionis quod nulla improperet alteri racione detectorum. Et monita est priorissa quod ostia ecclesie et claustri[2] et aperiat temporibus debitis, et quod conseruet claues secum de nocte in dormitorio. Et deinde continuauit visitacionem vsque diem Martis proximum post festum sancti Andree proxime futurum, presentibus Depyng, Thorpe et me Colstone.

[Fo. 93 sched.[3]]

Domine Isabella Benet et Agnes Halesley, moniales de Catesby, nolunt obedire nec parere[4] iniunccionibus domini episcopi, et presertim de dimittendo cameras, asserendo se non esse subditas eidem.

Item dicta domina Isabella[5] die Lune vltimo preterito pernoctauit apud fratres Augustinianos Northamptonie et ibidem cum ipsis saltauit et citherauit[6] vsque mediam noctem,[7] et nocte sequenti pernoctauit cum fratribus predicatoribus[8] Northamptonie consimiliter citherisando et saltando, etc.

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[1] *Sic*: for *nullus*.

[2] *Sic*: *claudat* omitted.

[3] A slip of parchment without a title, but obviously a supplement to the Catesby visitation. It has been interleaved in the MS. in the middle of the Fotheringhay visitation, which immediately precedes that of Catesby.

[4] The parchment is much rubbed, but this appears to be the reading.

[5] A *p* in the text here, probably the first letter of *pernoctavit*, remains uncancelled.

[6] *Sic*.

[7] *noctando* apparently cancelled.

[8] The abbreviation employed is that for *predicatorum*.

[1] This nun is not mentioned elsewhere. Perhaps Agnes Halewey or Agnes Allesley is meant.

[2] See injunction 10 below. For the appointment of two receivers from among the members of a religious house, see *Visitations*, I, 221, s.v. Bursarius. Examples from the same volumes are Elstow abbey (49), Eynsham abbey (59), Huntingdon priory (73), St. Frideswide's, Oxford (96, 98), and probably Newnham priory (90). Here, like the abbess at Elstow and the prior at Huntingdon, the prioress seems to have had the third key. At St. Frideswide's there were only two locks: also at Eynsham, where the abbot was one of the receivers. The appointment of such receivers, treasurers, bursars or *depositarij* is a prominent characteristic of archbishop Peckham's injunctions to monasteries, See *Reg. Epp. Jo. Peckham* (Rolls ser.): three treasurers were ordered at Rochester (II. 622) and Lesnes (II, 625), two or three at Dover (II, 612), two at Bardney (III, 824), Ewenny (III, 798), Haverfordwest (III, 782), Llanthony (III, 800), Mottisfont (II, 648), and other places, the chamberlain and sub-chamberlain with the abbot's chaplain at Reading (I, 223-4), the *cellerarius forinsecus* and sub-cellarer at Glastonbury (I, 262). Bishop Baldock of London enjoined the appointment of two receivers at St. Osyth's priory (*Reg. Rad. Baldock*, etc. [Cant. & York Soc.], 59, 60: cf. 63-4).

therefore she was declared to have made default in purgation, and, having advanced nothing, she was pronounced to be convicted, and forswore the said man and all familiar converse with the same henceforward.

Isabel Benet confesses her crime, but not with sir William Smythe. Notwithstanding she forswore him and all familiar converse [with him] henceforward, and has the morrow to receive her penance. Thereafter she cleared herself with Juliane Wolfe, Elizabeth Langley, Alice Holewelle[1] and Alice Kempe.

As to the lights, the prioress says that they shall be provided.

As to the chaplains, the prioress says that none can be had; she will do her diligence that they be had.

And then [my lord] adjourned his visitation to the morrow, there being present Depyng, Thorpe and I Colstone.

My lord ordained that there be two [nuns] receivers, to receive and to pay out [the money to be kept in a chest] under three locks[2]; and that all live in common, leaving off their separate households, and that these things do begin at Michaelmas next. And all were warned to remove all secular folk from the dorter on this side the morrow of the Assumption.[3] And all were warned under pain of excommunication that none do reproach another by reason of her disclosures. And the prioress was warned to [shut] and open the doors of the church and cloister at the due times, and to keep the keys with her by night in the dorter. And then he adjourned his visitation to Tuesday next after the feast of St. Andrew next to come, there being present Depyng, Thorpe and I Colstone.

Dames Isabel Benet and Agnes Halesley,[4] nuns of Catesby, will not obey or hearken to the injunctions of the lord bishop, and especially that concerning giving up their [private] chambers,[5] asserting that they are not subject to the same.

Also the said dame Isabel on Monday last past did pass the night with the Austin friars at Northampton and did dance and play the lute[6] with them in the same place until midnight, and on the night following she passed the night with the friars preachers at Northampton,[7] luting and dancing in like manner.

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[3] *I.e.* 16 August.

[4] *I.e.* Allesley. The village of Allesley is two miles N.W. of Coventry, on the Birmingham road.

[5] The reference is to injunction 8 below, and shews clearly that this evidence reached the bishop some time after the visitation had taken place. By injunction 10 Isabel and Agnes had been appointed receivers of the convent, and they may have claimed private chambers as checkers necessary for their office and therefore exempt from the class condemned in injunction 8. Their visits to Northampton are also explained by their office, as they would act as the cellarers of the house and do its external business and marketing.

[6] The actual instrument may have been the cittern (earlier called the citole), which had wire strings like a harp and was played with a *plectrum*. The lute had gut strings and was played with the fingers. But the small harp and the viol, the ancestor of the modern violin, might also come under the general term *cithara*. These instruments are described by the rev. F. W. Galpin in his *Old English Instruments of Music*, and examples of them are noted and abundantly illustrated by Miss E. K. Prideaux, *The Carvings of Mediaeval Musical Instruments in Exeter Cathedral Church* (*Archaeol. Journal*, LXXII, 1-36). The *cithara* of Apollo in Raffaelle's picture of Parnassus in the Stanza della Segnatura of the Vatican is a viol.

[7] For the religious houses mentioned here see R. M. Serjeantson, *A History of the six houses of friars in Northampton*. Northampton, 1911, reprinted from the transactions of the Northants. Nat. Hist. Soc. & Field Club and *Assoc. Archit. Soc. Reports*.

[INJUNCTIONS.]

CATESBY.

[Fo. 95d.]

Wyllyam by the[1] *sufferaunce of God* bysshop of Lincolne, to our wele belufede doghters in Godde the prioresse and the couent of the pryorye of Catesby, of thordere of Cistevs, of our diocise of Lincolne, helthe, grace and our blessyng. For as mykelle as we now late visityng by our ordynarye powere yowe and your saide pryory, have founde many and dyverse thynges among yowe agayn your prymary institucyone, rewle and obseruaunces regulere, as wele *as agayn* the commune lawe and constitucyones made by holy faders vpone your relygyone by yow[2] *vsced* and attempted, the which we may not wythe owte offense of God and our conscyence and sclaundere of the[3] people suffre to passe vncorrected and amended, sende yowe vndere our seale thise our iniunccyons, commaundementes and ordynaunces by articles suyng and vndere writen, whiche we charge yowe, prioresse and singulere persones of the saide covent, to observe and kepe in vertue of your obedyence and vndere peynes vnderwrytene.

1. Fyrst that alle ye of the saide couent kepe verrey and due obedyence in alle thynges that[4] *ar* lefulle and lawfulle vn to your pryoresse vndere payne of inprisonement, whilke payne we shalle do execute agayn alle thayme whiche may fynde[5] culpable in that party.[6]

2. Also we charge yow, pryoresse, vndere peyne of cursyng that moderly and benygnely ye treyte your susters, specyally *in*[7] correctyng[8] thaire defautes, so that in your correccyone ye be not[9] *crwelle* in worde ne in dede,[10] *and that ye make your*[11] correccyones[12] *oonly in the chaptre hous of suche defautz and excesse as be open* and in presence of[13] *your sustres.*[14]

3. Also we charge yow alle vndere the same payne of cursyng that your saide correccyones, your secretes and pryuytees of your chapitrees and religyone ye kepe pryvey, not tellyng ne publysshyng thaym by your selfe or meene persones to seculeres outwarde.[15]

4. Also we charge yow, prioresse, and yow alle singulere persones of the covent vndere the same peyne of cursyng *that from the feste of thassumpcione next commyng ye suffre nether man nere womman* seculere

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[1] *grace* cancelled.
[2] *vsurpede* cancelled.
[3] *warlde* cancelled.
[4] *be* cancelled.
[5] *Sic.*
[6] See the prioress's *detectum* regarding general disobedience.
[7] *and* cancelled.
[8] *of* cancelled.
[9] *rygorous* cancelled.
[10] *and excede non more* cancelled.
[11] An interlined letter cancelled.
[12] *and tenderly do thaym wythe wordes of rebuke* (*of* cancelled) *or repreve and that in the chapitre* cancelled.
[13] *seculeres* cancelled.
[14] Founded upon *detecta* furnished by all the sisters. The confinement of corrections to the chapter-house is the result of the habit of rebuking nuns before lay-folk mentioned by Alice Kempe.
[15] Founded on the *detecta* of the prioress as regards the nuns, and of Isabel Benet and Alice Kempe as regards the prioress.

of what estate, condicion or degre thei be to lye in your dortour be nyghtes tyme.[1]

5.[2] *Item that from hens forthe*[3] *vndir the said payn of cursyng we charge you and iche oon of you that ye receyue no seculere person nere persones of what condicione so euer thei be ouer thage of x yeere, if thei be men, wommene ouer thage of a xj yeere, excepte your necessarie seruauntes to dwelle or soiourne a mong you with in your priorye with oute our expresse assent or our successours.*[4]

6. Also we enioyne and monysshe yow, pryoresse, that in dwe tyme, specyally whan complyne is saide, ye *do* close and sperre alle the dorres of your *kyrke* and cloystere[5] *and dortour*, and kepe the keyes of thise[6] dorres to your selfe vnto dwe tyme on the next morne, so that in the meen tyme no man ne womman come yn ne go owte wythe owte your specyalle leve askede and had, and for a resonable cause.[7]

[7.][8] Also we enioyne yow,[9] pryoresse, and alle yow singulere persons of the couent vndere the same peyn of cursyng that dayly whan complyne is done ye absteyn yowe frome alle manere *vndue* watchynges, drynkinges and etyng and streght go to the dorter and to your beddes, and fro then not to come owte to ye go to matynes,[10] *and that ye kepe silence* in places requisite.[11]

Also[12] *we enioyne yow, prioresse here abofe wrytene, that ye gyfe no sustere of yowres leue to byde wythe thaire frendes whan thai visite thaym overe thre dayes in helthe, and if thai falle seke that ye do fecche thayme home wythe yn sex dayes, ne that ye suffre non sustre of yours to speke wythe no seculere persones save fader and modere and othere that by lawe are not suspecte, but if an othere sustere appreved* in religyon *whilk ye wylle assigne stande bye and here and see what thai say and do.*[13]

8. Also we enioyne yow, pryoresse, that ye dispose so for your

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[1] Founded on the prioress's *detectum* concerning Agnes Allesley. The italicised passage is added at the foot of the page: *fro the tyme of these our lettres notyfyede to yowe, ye suffre ne receyve any seculere persone man ne womman* of *what degre or astate to be to lyg in dortour be nyghtes tyme, ne suche to subiourne in your saide pryory men ouere x yere ne wommen overe elleven yere in age* cancelled.

[2] Added at the foot of the leaf, with reference to a marginal sign after no. 4.

[3] *y* cancelled.

[4] This and the previous long insertion in no. 4 are written in another hand, which has also corrected the text in places. The same correcting hand is visible in other injunctions. In this case the injunction was intended to cover the case of troublesome intruders such as the prioress's mother and Joan Coleworthe. See the *detecta* of Juliane Wolfe and Isabel Benet.

[5] *so* cancelled.

[6] *k* cancelled.

[7] No *detectum* bears directly on this point, but the need of such an injunction is obvious from the general character of the *detecta*. Its substance formed one of the bishop's verbal monitions at the end of the visitation.

[8] This injunction is left unnumbered in the original.

[9] *abbess* cancelled.

[10] The rest is added in the margin.

[11] *in kyrke, dortour, fraytour and cloystere, as ye are bounde by your rewle* cancelled. The part of the injunction dealing with late watchings and drinkings is founded on no special *detectum*, but Agnes Allesley's account of the early morning expeditions of the prioress made the regulations about leaving the dorter advisable. The prioress herself complained of the breach of the rule as to silence.

[12] This unnumbered injunction is added at the foot of the leaf. There is a reference in the margin above.

[13] See the *detecta* of the prioress concerning intercourse between the nuns and secular persons.

susters that the morne next aftere Myghelmesse day next commyng wythe owten any lengare delaye, ye and thai aftere your rewle lyfe in commune, etyng and drynkyng in oon house, slepyng in oon house, prayng an sarufyng[1] God in oon oratorye, levyng vtterly all pryuate hydles,[2] chaumbers and syngulere housholdes, by the whiche hafe comen and growen grete hurte and peryle of sowles and noyesfulle sklaundere of your pryorye, and that ye singulere persones obey to this our said iniunccyone vndere the peyne of enprisonement to suche tyme as ye wylle obeye.[3]

9. Also that in the tyme of your refeccyone atte mete oon of yowe at thassignacyone of the prioresse rede som seynts lyfe or an othere lessone of holy wrytte to thentent to eschewe and voyde idle[4] wordes and brekyng of your sylence.[5]

10. Also we ordeyn *that* at the same fest of Myghelmesse ye ordeyn that two nunnes receyve alle the[6] *reuenues and profites* of your saide pryorye,[7] whilk we ordeyns *to be*[8] dame Isabelle, *etc.*, *and dame Agnes*, *etc.*,[9]

Commissio ad audiendum compotum domus monialium de Catesby.

(Reg. xviii, fo. 59).

Willelmus, permissione diuina Lincolniensis episcopus, dilecto in Christo filio abbati monasterij sancti Jacobi iuxta Northamtoniam, ordinis sancti Augustini, nostre diocesis, salutem, etc. Visitantes iam dudum iure nostro ordinario prioratum de Catesby, ordinis Cisterciensis, dicte nostre diocesis, propter certas causas legitimas nos in ea parte mouentes priorissam loci illius ab omni administracione bonorum spiritualium et temporalium dicte[10] prioratus ad tempus de quo nobis videbitur suspendimus, ac administracionem huiusmodi sororibus Agneti Allesly et Agneti[11] Benet, monialibus dicti prioratus, commisimus. Ipse vero Agnes et Isabella compotum quemdam administracionis per eas facte isto die nobis exhibuerunt. Non habentes certitudinem de redditibus et prouentibus annuis dicti prioratus nec de oneribus ex necessario exeuntibus, vobis, de cuius circumspeccionis industria plurimum in Domino confidimus, committimus per presentes quatinus compotum huiusmodi, quem vobis vna cum presentibus sub sigillo nostro clausum transmittimus, viso per vos aliquo simili compoto administracionis bonorum eiusdem prioratus de antiquioribus temporibus reddito, audiatis et examinetis diligenter et, facta collacione de compotis huiusmodi, de eo quod inde inueneritis

[1] *I.e.* serving.

[2] Hiding-places, secret resorts: see Halliwell, s.v. Hidel, Hidlands. It corresponds to the Latin *latibulum*, cf. archbishop Winchelsey's injunctions to Holy Trinity priory, London, 1303: 'nec quisque . . . ad latibula vel ad confabulaciones cum secularibus vel aliis se divertat' (*London Epis. Reg. Baldock* [Cant. & York Soc.], 27).

[3] The prioress gave information regarding the *familie* in the house.

[4] *thoghtes and* cancelled.

[5] Founded on the prioress's complaint of breach of silence, already alluded to in no. [7].

[6] *prouentes* cancelled.

[7] *of* cancelled.

[8] Interlined above *that* cancelled.

[9] *be oon, that othere to be chosen by yow, prioresse, and the couent* cancelled.

[10] *Sic*: for *dicti*.

[11] *Sic*: for *Isabelle*.

the whilk Isabelle shall wryte alle the parcelles of receyt and expenses, so that the money be putte in a chiste vndere thre lokkes of diuerse makyng, where of ye, pryoresse, shalle haue oon key, dame Isable an othere and *dame Agnes, etc.*,[1] the thrydde key, and that alle receytes and delyueres be done, or there be tayles or indentures,[2] *so that thise two receyvours gyfe yerely betwix the festes of seynct Mighelle and seynt Martyne a fulle acount of thaire receytes and expenses be fore yow prioresse ad*[3] *couent.*[4]

11. Also we enioyne ylk one of yow of the couent vndere payne of imprisonement after our discrecyone that none of yowe receyve ne sende owte lettres ne gyftes, but if the prioresse se thaym or thai be receyvede[5] or sent, and that none of yow alle vpbrayde ne repreve othere for any thyng that is detecte to hus in this our visitacyone,[6] *and that ye were your vayles hangyng downe to your browes.*[7]

Wrytene and gyfene vndere our[8] seale ad causas, etc., at Yeluertofte, xviij day of July, the yere of our Lorde mccccxlij and our consecracion xvj and translacion vj.[9]

Commission to audit the account of the house of the nuns of Catesby.[10]

William, by divine permission bishop of Lincoln, to our beloved son in Christ the abbot of the monastery of St. James by Northampton,[11] of the order of St. Austin, of our diocese, health, etc. In our sometime visitation by our right as ordinary of the priory of Catesby, of the order of Cîteaux, of the said our diocese, on account of certain lawful reasons which impelled us in that behalf, we suspended the prioress of that place from all administration of the spiritual and temporal goods of the said priory until such time as shall seem good to us, and committed such administration to sisters Agnes Allesly and [Isabel] Benet, nuns of the said priory. Now the same Agnes and Isabel have this day shewn us an account of the administration performed by them. As we have no sure knowledge of the rents and yearly incomings of the said priory or of the charges that necessarily go out therefrom, we commit to you, of whose distinguished diligence we have exceeding confidence in the Lord, by these presents, that, after some like account of the administration of the goods of the same priory, rendered of elder times, has been seen by you, you do audit and examine diligently such account, which we despatch to you together with these presents enclosed under our seal, and, having

[1] Interlined above *the thrydde nunne* cancelled.
[2] The rest added at the foot of the page, at a mark corresponding with one in the text.
[3] *Sic*: for *and*. The mark of contraction is left out.
[4] See note 2 on p. 50 above.
[5] *of* cancelled.
[6] The rest in margin.
[7] *as your rule wyll* cancelled in margin. The first part of this injunction rests upon a *detectum* of the prioress. Juliane Wolfe and Alice Kempe supplied the *detecta* upon which the second part is founded; while the third part again depends upon the prioress's information.
[8] *sele* cancelled.
[9] The bishop did not leave Catesby till the 18th, so that the injunctions must have been composed at Yelvertoft the same night. Yelvertoft is about 14 miles N.E. of Catesby.
[10] This document, two years and a half later than the visitation, is taken from Alnwick's register.
[11] John Watford: see *Visitations*, I, 161, 162.

nos quam cicius commode poteritis reddatis plenarie cerciores litteris vestris patentibus habentibus hunc tenorem vestro sigillo sigillatis, compotos huiusmodi vestro sigillo clausos nobis remittendo. Data sub sigillo nostro in manerio nostro de Nettelham, xvij die Januarij, anno Domini mccccxliiij^to, nostrarumque consecracionis anno xix et translacionis nono.

XII.

[Fo. 54*d.*]

VISITACIO PRIORATUS DE CHAUCOMBE, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XIJ DIE MENSIS JULII, ANNO DOMINI MCCCCXLIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XVJ ET TRANSLACIONIS SEXTO.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi sue visitacionis negocio die et loco antedictis, primo et ante omnia propositum fuit verbum[1] in latino sermone iuxta actus futuri congruenciam per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Visita nos in salutari tuo,'[2] etc. Quo finito, congregatis primitus priore et conuentu dicti loci coram dicto reuerendo patre et ante proposicionem verbi Dei, paratisque, vt apparuit, ad subeundum visitacionem huiusmodi, prior certificatorium mandati domini sibi pro huiusmodi visitacione subeunda directi eidem reuerendo patri liberauit. Quo recepto et publice perlecto, preconizatisque singulis citatis et comparentibus, prior iurauit fidelitatem et obedienciam. Tenor vero certificatorii talis est, 'Reuerendo in Christo,' etc. Deinde exhibuit titulum incumbencie sue, videlicet confirmacionem eleccionis sue et installacionem; et deinde dominus ad inquisicionem processit sub hac forma.

Frater Ricardus Campedene, prior, inquisitus dicit quod domus potest expendere c li., et quod domus indebitatur in [3] et alii domui in [3]; et dicit quod reddit compotum fratribus suis omni anno. Postea exhibuit fundacionem et statum domus.

Frater Ricardus Bannebury, supprior, dicit omnia bene.
Frater Johannes Buckenhylle, coquinarius, dicit omnia bene.
Frater Willelmus Hikelyng, sacrista, dicit omnia bene.
Frater Thomas Howdene, sacerdos, dicit omnia bene.
Frater Petrus Chaucombe, diaconus, dicit omnia bene.
Frater Willelmus Wardone, diaconus, dicit omnia bene.
Frater Robertus Alcestre, diaconus, dicit omnia bene.

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[1] *Dei* omitted.
[2] Ps. cvj, 4.
[3] Blank in original.

[1] *I.e.* 17 Jan., 1444-5.
[2] See note 3 on p. 34 above.
[3] See *Visitations*, I, 163. No record of these appears to remain.
[4] Each of the eight brethren in the priory at this time appears under the name of the place from which he or his family originally came. Campedene is without doubt Chipping Campden in Gloucestershire, which is some 22 miles west of Chacombe. Peter Chaucombe and William Wardone are local names, Wardone being Chipping Warden; while Banbury is only four miles distant. Buckenhylle may be Bucknell, Oxon, near Bicester, or, which seems as likely, though the distance is nearly three times as far, Bickenhill in Warwickshire, between Coventry and Birmingham. Alcester, at any rate, is in Warwickshire, 31½ miles N.W. Hikelyng may be Hickling, Notts, in the vale of Belvoir, while Howdene seems to have

made comparison of such accounts, do give us full assurance, as soon as you conveniently may, of that which you have found therefrom by your letters patent having this purport [and] sealed with your seal, sending back to us such accounts enclosed under your seal. Given under our seal in our manor of Nettleham on the 17th day of January in the year of our Lord 1444,[1] and the 19th year of our consecration and the ninth of our translation.

XII.

THE VISITATION OF THE PRIORY OF CHACOMBE, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 12TH DAY OF THE MONTH OF JULY, IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 16TH YEAR OF HIS CONSECRATION AND THE SIXTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day and place aforesaid, first and before all else the word [of God] was set forth in the Latin language, in agreement with the process about to take place, by the honourable master John Beverley,[2] professor of holy writ, after this text, 'Visit us in Thy salvation', etc. And when this was done, the prior and convent of the said place having been gathered together previously in the presence of the said reverend father and before the setting forth of the word of God, and being in readiness, as was apparent, to undergo such visitation, the prior delivered to the same reverend father the certificate of my lord's mandate which had been addressed to him for the undergoing of such visitation. And when this had been received and publicly read through, and the several persons summoned had been called by name and appeared, the prior swore fealty and obedience. Now the purport of the certificate is on such wise, 'To the reverend [father] in Christ', etc. Then he shewed the title of his incumbency, to wit, the certificates of the confirmation of his election and his installation[3]; and then my lord proceeded to his inquiry in this form.

Brother Richard Campedene,[4] the prior, says on inquiry that the house is able to spend £100, and that the house is   in debt and to another house to the amount of   ; and he says that he renders an account to his brethren every year. Thereafter he shewed the foundation[5] and the state of the house.

Brother Richard Bannebury, the sub-prior, says that all things are well.
Brother John Buckenhylle, the kitchener, says that all things are well.
Brother William Hikelyng, the sacrist, says that all things are well.
Brother Thomas Howdene, priest, says that all things are well.
Brother Peter Chaucombe, deacon, says that all things are well.
Brother William Wardone, deacon, says that all things are well.
Brother Robert Alcestre, deacon, says that all things are well.

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come from as far away as Howden in Yorkshire. But it is possible that Hikelyng may have come to Chacombe from the priory of Austin canons at Hickling in Norfolk.

[5] Dugdale prints the confirmatory charter, reciting the foundation endowments, which were granted by Edward III. on 18 May, 1328 (*Monasticon* VI (1), 427-8). No chartulary of Chacombe survives.

XIII.

(Fo. 66d.)

VISITACIO MONASTERIJ CROYLANDIE, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI EIUSDEM XVIIJ° ET XIX° DIEBUS MENSIS JUNII, ANNO DOMINI MCCCCXL°, PER VENERABILEM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XIIIJ° ET TRANSLACIONIS QUARTO.

Quibus quidem xviij die Junii, anno et loco predictis, prefatus reuerendus pater in huiusmodi sue visitacionis negocio iudicialiter sedebat; et deinde comparuerunt coram eodem reuerendo patre abbas et conuentus illius monasterij, ad subeundum huiusmodi visitacionem, vt apparuit, congregati. Sed antequam ad vlteriora in huiusmodi negocio procederet reuerendus pater antedictus, primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam per religiosum virum fratrem Gilbertum Multone, ipsius monasterij monachum, in sacra theologia bacallarium, sequentem hoc thema, 'Hec est ciuitas visitacionis'.[1] Quo multum nobiliter et egregie finito, amotis eciam a dicta domo capitulari omnibus quos huiusmodi negocium non tangebat, abbas certificatorium mandati domini sibi pro huiusmodi visitacionis negocio directi conceptum dicto reuerendo patri liberauit et tradidit sub hac forma, 'Reuerendo', etc. Quo recepto et perlecto, idem dominus abbas iurauit dicto reuerendo patri canonicam obedienciam in forma consueta. Deinde exhibuit confirmacionem eleccionis sue, *sed*[2] litteram installacionis sue minime, quia non habuit eam in promptu. Postea exhibuit fundacionem monasterij primeuam et eciam reparacionem post eius desolacionem per Edgredum tunc regem. Et exhibuit eciam statum dicti monasterij et iniuncciones factas per dominum Willelmum Gray, nuper Lincolniensem episcopum, et eciam fundaciones trium cantariarum ad quarum exhibiciones monasterium obligatur. Quibus exhibitis, idem abbas, examinatus super contingentibus statum monasterij in spiritualibus et temporalibus, dicit ea que sequuntur.

Frater Johannes Litlyngton dicit quod omnes monachi sunt professi,

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[1] Jer. VI, 6.
[2] Interlined above *et eciam* cancelled.

[1] Multone was appointed abbot of Bardney by papal provision at the end of 1447, the temporalities being restored to him 22 Jan., 1447-8 (*Cal. Pat.* 1446-52, p. 118, and see note 1 on p. 10 above). He resigned the abbacy of Bardney in 1465-6 (*ibid.*, 1461-7, p. 524).

[2] The confirmation of John Litlyngton, abbot 1427-70, is not noted in the Lincoln episcopal registers. See *Visitations*, I, 39, note 2.

[3] See *Visitations*, I, 153. The charters referred to are printed in *Monasticon*, II, 111 sqq. from the text of the *Historia Croylandensis* of Ingulf in Sir Henry Savile's *Rerum Anglicarum Scriptores post Bedam*, 1596. Ethelbald's foundation-charter is also printed by Birch, *Cartularium Saxonicum* I, 199. The general view is that this chronicle was compiled early in the fifteenth century, some three centuries after the death of Ingulf, abbot 1086-1109. The charters and documents incorporated in it, nineteen in number, cover the period 716-1051. Dr. W. de Gray Birch, in his privately printed edition (Wisbech, 1883) of the chronicle from MS. Arundel 178 (B.M.), while assuming more historical value for the work than is usually allowed, concludes that these documents, 'although not copies . . are reconstructions of genuine documents, in terms differing, for the most part, widely from the language of the originals'.

[4] Printed in *Visitations*, I, 35-39.

XIII.

THE VISITATION OF THE MONASTERY OF CROYLAND, OF THE ORDER OF ST. BENET, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE OF THE SAME ON THE 18TH AND 19TH DAYS OF THE MONTH OF JUNE, IN THE YEAR OF OUR LORD 1440, BY THE WORSHIPFUL FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BISHOP OF LINCOLN, IN THE 14TH YEAR OF HIS CONSECRATION AND THE FOURTH OF HIS TRANSLATION.

Upon and in the which 18th day of June, year and place aforesaid, the aforesaid reverend father began to sit in his capacity of judge in the business of such his visitation; and then there appeared before the same reverend father the abbot and convent of that place, being gathered together, as was apparent, to undergo such visitation. But, before the reverend father aforesaid might proceed further in such business, first and before all else the word of God was set forth in agreement with the process about to take place by the man of religion brother Gilbert Multone,[1] monk of the same monastery, bachelor in sacred theology, after this text, 'This is the city of visitation'. And when this was finished in very noble and excellent wise, and also they whom such business did not concern had been sent away out of the said chapter-house, the abbot delivered and gave over to the said reverend father the certificate of my lord's mandate which had been addressed to him for the business of such visitation, composed under this form, 'To the reverend [father]', etc. The which having been received and read through, the same lord abbot swore canonical obedience to the said reverend father in the accustomed form. Then he shewed the certificate of the confirmation of his own election,[2] but not the letter of his installation, because he had it not in readiness. Thereafter he exhibited the primitive foundation-charter of the monastery and also its restoration by Eadred, then king, after it had been left solitary.[3] And he exhibited also the state of the said monastery and the injunctions made by the lord William Gray, late bishop of Lincoln,[4] and also the foundation-charters of three chantries to the maintenance whereof the monastery is bound.[5] And, having shewn these, the same abbot, being examined touching those things which affect the state of the monastery in matters spiritual and temporal, says those things which follow.

Brother John Litlyngton[6] says that all the monks, save three novices,

[5] The two chantries of St. Martin and St. Pega in the monastery precincts are mentioned in Gray's injunctions (*ibid.*, I, 36). Probably the chantry of Peylonde was the third. The identity of this with St. Pega's chantry, which was probably founded in her old cell to the east of the abbey, has been assumed by the present editor (*ibid.*, note 1), but it appears from the *detecta* in this visitation that it was founded in a chapel at some distance from the monastery.

[6] Litlyngton is the mediaeval form of place-names known under the modern forms of Litlington, Lidlington and Littleton. As none of these appear to have been connected with Croyland, it is uncertain from which of them the abbot of Croyland derived a name also borne by the famous abbot of Westminster, Nicholas Litlington (1362-86). Litlington in Cambridgeshire, near Royston, seems perhaps the most likely place. Among the thirty-one monks who appeared at this visitation, there appears one other Cambridgeshire name, Wisbech, from a part of the county much nearer Croyland. Thomas Waldene doubtless came from Saffron Walden in Essex, where Benedictine influence was strong, owing to the neighbourhood of Walden abbey, one of the houses associated with Croyland in the Bene-

tribus nouiciis exceptis ; et dicit quod duo commonachi sui scolares exhibentur in studio generali Cantebrigie continue.

Frater Ricardus Fressheney, prior, dicit quod omnia bene.

Frater Ricardus Croylande dicit quod omnia bene.

Frater Johannes Frestone senior dicit quod omnia bene.

Frater Johannes Botheby dicit quod expediens foret pro religione et commodo domus de Frestone quod prior illius loci ibidem continue super cura dicte domus ; nam pronunc expectat prior illius loci in monasterio, propter quod grauiter timetur de magna iactura illius domus ob absenciam dicti prioris tam in spiritualibus quam in temporalibus.

Item dicit *quod* elemosinarius duos competentes et magister operis monasterii alios duos competentes equos exhiberent monachis aliis alia officia extrinseca occupantibus, ad superuidendum tenementa et possessiones huiusmodi officia minora contingencia equitaturis ; et iam deficiunt huiusmodi equi, propter quod et defectum superuisionis huiusmodi[1] tenementa et possessiones huiusmodi ruine patent. Petit igitur vt remedium in hoc apponatur.

Item dicit quod in officio elemosinarie est quedam domus que vocatur ly systere house, vbi ex dudum consueta consuetudine recipiebantur et alebantur parentes monachorum et seruientes monasterii, cum ad senilem et decrepitam etatem *de*uenerint[2] vel impotenciam aut miseriam aliqualem infortunio occurrerint ; et iam domus illa ad alium

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dictine hostel at Cambridge. Of the other names, Brantingham, in the East riding of Yorkshire, was part of the patrimony of the cathedral priory of Durham, and Henry Meltone may probably have come from the village of Melton in the adjoining parish of Welton, also a possession of the same monastery. The church of Brantingham was appropriated to the Benedictine Durham college at Oxford, while that of Welton had belonged to Durham till 1439, when the Nevilles of Raby obtained its appropriation to their chantry in Lincoln minster. The name of Leycestre speaks for itself. Cotgrave is in Nottinghamshire, but had some connexion with Lincolnshire, owing to the fact that the Cistercian abbot and convent of Swineshead had the presentation to one of the medieties of the church. The remaining twenty-five monks, except Peylonde, who came from Peakirk, just across the border of Northamptonshire, bore Lincolnshire names, all from the southern and south-eastern parts of the county. Four were from Croyland itself, two from Frieston, four from Swineshead, two from Benington, three from Moulton, and one from Leverton, all in the parts of Holland. Boothby, either Boothby Graffoe or Boothby Pagnell, Ingoldsby, of which the advowson belonged to Croyland, Stamford and Washingborough, are in Kesteven. Coningsby, Huttoft and Burgh are in Lindsey, but in that part which is nearest to the parts of Holland.

[1] *huiusmodi* cancelled.

[2] Altered from *peruenerint.*

[1] The visitation of Bardney in 1437-8 (see p. 16 above) has illustrated the obligation of Benedictine monasteries with more than twenty members to maintain students at a university. At Oxford Benedictine students had been provided for at Gloucester and Durham colleges towards the close of the thirteenth century, archbishop Islip had founded Canterbury college in 1362, and recently, in 1437, archbishop Chichele had founded St. Bernard's college for Cistercians (see *Visitations*, I, 155, 159). At Cambridge there was no such regular provision until 1428. As a consequence of the monastic reforms of Benedict XII, the cathedral priory of Ely established a hostel at Cambridge in 1340 ; but this was acquired in 1347 by bishop Bateman of Norwich as part of the site of Trinity hall. Monks from Norwich, St. Benet's Hulme, and other Norfolk monasteries, appear to have been maintained from time to time at the Norfolk foundations of Gonville hall and Trinity hall ; but Benedictine students, including those from Croyland, were lodged as a rule with lay-folk in the town, their discipline being under charge of a censor known as the prior of the students. In 1423 and 1426 a remedy for this condition of things was requested at the Benedictine chapters held at Northampton, and on 7 July, 1428, on the petition of abbot Litlyngton and his convent, royal licence was granted to bishop Langley of Durham, bishop Alnwick, then of Norwich, and John Hore of Childerley, Cambs., to grant in mortmain to the abbot and convent of Croy

are professed ; and he says that two of his fellow monks are continually maintained at their studies in the university of Cambridge.[1]

Brother Richard Fressheney, the prior, says that all things are well.

Brother Richard Croylande says that all things are well.

Brother John Frestone the elder says that all things are well.

Brother John Botheby says that it would be to the advantage of religious discipline and the profit of the house of Frieston[2] that the prior of that place should continually wait there upon the charge of the said house ; for at present the prior of that place stays in the monastery, whereby there is grievous fear of serious risk to that house in things spiritual and temporal because of the absence of the said prior.

Also he says that the almoner should furnish two suitable horses and the master of the work of the monastery[3] other two suitable horses to the different monks who hold different offices outside the house, when they are about to ride forth to survey the tenements and possessions that concern such lesser offices ; and now such horses are wanting, by reason whereof and of the want of such supervision such tenements and possessions are in danger of dilapidation.[4] He prays therefore that a remedy be applied herein.

Also he says that in the office of the almonry there is a house which is called the ' syster house,'[5] where of long accustomed wont there used to be received and maintained the parents of the monks and the serving-folk of the monastery, whenever they came to old age and infirmity or by ill chance happened on loss of vigour or any sort of wretchedness ; and

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land two messuages in the parish of St. Giles, Cambridge, for the residence of Benedictine monks studying canon law and holy Scripture in the schools (*Cal. Pat.*, 1422-9, p. 475). In the settlement of this college or hostel, Croyland was joined by the monasteries of Ely, Walden and Ramsey. From the benefactions of Henry Stafford, second duke of Buckingham (d. 1483), the college took its name of Buckingham college. It was refounded in 1542, after the suppression of the monasteries, by Thomas, lord Audley of Walden, as Magdalene college. The buildings of the first court of Magdalene, though much rebuilt and altered, are still in part those of the old monastic college. The roof of the chapel is that of the chapel built by the second duke of Buckingham c. 1475, while the hall is substantially that built in 1519 at the cost of his son Edward, third duke.

[2] For Frieston priory see *Visitations* I, 154. At Gray's visitation (*ibid.* I, 38) the prior of Frieston seems to have been resident there, but the other monks were only six in number, as now, so that Gray's injunction to supply monks *juxta numerum fundacionis* was evidently disregarded. Seven monks gave evidence about Frieston at this visitation : it is probable that some of these were monks of the cell, but others would be exempted from attending the visitation at Croyland, as the services of the priory would have to be maintained. In 1437-8, prior Wessyngton of Durham, in his certificate of a visitation mandate addressed to him by the archbishop of York's commissary, provided against the entire desertion of cells by monks attending the visitation, stipulating 'quod in singulis cellis tot remaneant monachi pro diuinis officiis peragendis ac aliis necessitatibus et oneribus supportandis quot fuerint necessarij et sufficere poterint' (York Reg. Kempe, fo. 491).

[3] For the *magister operis* or *operum* of a monastery see *Visitations*, I, 237. *Opus* in such a case implies the fabric, as in many instances : cf. the *novum opus*, the Newarke or new work, on the south side of the castle at Leicester.

[4] In this case Gray's injunction (*ibid.*, I, 37, 38) had also been disregarded. The sacrist, almoner, chamberlain and cellarer at Ramsey were bound to a similar custom (*ibid.*, I, 105, 106).

[5] In connexion with this curious title it may be noted that in *Rites of Durham* (Surt. Soc.), p. 92, it is said : ' Ther weare four aged women who lyved in the farmery without the south gaitis of the abbey of Durham euery one having ther seuerall chamber to ly in, being founde and fedd onely with the releefe that came from the priors owne meys ', etc. This building, whose inmates were supplied with the prior's alms, was close to the gatehouse and almonry, and the description *in officio elemosinarie*, i.e. in that part of the monastery where the almoner's duties lay, might be applied to it as well as to the 'sister-house' at Croyland.

et non consuetum vsum[1] versa est. Petit igitur vt istud in pristinum vsum reducatur.

Frater Willelmus Conyngesby dicit quod omnia bene.

Frater Johannes Ingoldsby dicit quod omnia bene.

Frater Johannes Stamforde dicit omnia bene.

Frater Henricus Meltone dicit quod omnia bene.

Frater Thomas Swyneshede dicit de absencia prioris de Frestone a loco illo nimium nociua. Petit igitur vt hoc reformetur, quia cura non agitur in absencia huiusmodi in religione et aliis ad prosperitatem.

Frater Thomas Waldene,[2] elemosinarius, dicit quod ex antiqua consuetudine monasterii monachus in religione quadragenarius circa temporalia ad extra vel infra non preficeretur ; et tamen huius contrarium actum est in persona sua, qui est prouecte etatis.

Frater Willelmus Brantyngham dicit quod omnia bene.

Frater Johannes Swyneshede petit vt prior de Frestone antequam exoneretur ab officio illo reparet mansos rectoriarum ecclesiarum eis approprietarum et alia tenementa pertinencia illi celle tam apud Burtone, Claxby, Wylugby quam alibi, que magnam paciuntur ruinam.

Item dicit quod idem prior est indebitatus pluribus personis monasterii in pluribus summis[3] ex diuersis causis, et interpellatus de soluendo dicit quod soluet, sed tamen nichil soluit.

Item dicit quod frater Thomas Benyngtone, dudum hostilarius ex parte conuentus, alienauit ab illo officio tria coclearia argentea et vsibus suis applicauit, et requisitus de restituendo non restituit.

[Fo. 67.] Frater Thomas Benyngtone dicit quod omnia bene.

Frater Johannes Croylande junior dicit quod omnia bene.

Frater Willelmus Croylande dicit quod omnia bene.

Frater Johannes Havtofte dicit quod omnia bene.

Frater Willelmus Swyneshede dicit quod omnia bene.

Frater Johannes Leuertone dicit quod omnia bona.

Frater Gilbertus Multone, senescallus, dicit quod omnia bene.

Frater Ricardus Multone dicit de equis exhibendis per elemosinarium et magistrum operum monachis visitantibus parentes et amicos suos et aliis occupantibus officia minora pro visendo possessiones pertinentes ad illa officia, et non exhibentur, vt supra.

Frater Ricardus Benyngtone dicit quod omnia bene.

Frater Johannes Croylande dicit de absencia prioris de Frestone ab illinc vt supra, et dicit quod ex consuetudine forent ibi continue ix

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[1] *oc* cancelled.
[2] *es* cancelled.
[3] *in* cancelled.

[1] The neuter *istud* implies 'this custom' rather than 'this house'.

[2] This custom, very general in the larger monasteries, was said by 'Ingulf' to have been instituted by Turketyl. Monks of the third grade, the *seniores* who had reached the fortieth year of their profession, were excused from fulfilling any charge in quire, cloister or frater, except singing mass in their course. In their forty-second year they were absolved from holding any office involving external business, *i.e.* those of provisor, proctor, cellarer, almoner, master of the works, and pittancer, 'tanquam milites emeriti qui portaverunt pondus diei et estus in servitio Dei, et pro statu monasterii sui carnem et sanguinem suum expenderunt'. In their fiftieth year, as *sempectae*, they retired to a privileged life in the infirmary (Ingulf, ed. Birch, pp. 83, 84). The terms in which these privileges are described are those which would be understood in the later fourteenth and fifteenth centuries, and belong to developments later than the time of the historical Ingulf.

[3] The churches given to Frieston priory by its founders were those of Frieston, Butter-

now that house is turned to a different and unaccustomed use. He prays therefore that this thing[1] may be restored to the olden use.

Brother William Conyngesby says that all things are well.

Brother John Ingoldesby says that all things are well.

Brother John Stamforde says that all things are well.

Brother Henry Meltone says that all things are well.

Brother Thomas Swyneshede says concerning the absence of the prior of Frieston from that place that it is excessively harmful. He prays therefore that this matter be reformed, because during such absence its cure is not kept to its prosperity in religious discipline and other respects.

Brother Thomas Waldene, the almoner, says that of ancient custom of the monastery a monk who has been forty years in religion should not be set in office as regards temporal matters without doors or within; and yet the opposite to this is the case in his own person, who is well stricken in years.[2]

Brother William Brantyngham says that all things are well.

Brother John Swyneshede prays that the prior of Frieston, before he be discharged of that office, do repair the rectory houses of the churches appropriated to them and the other tenements belonging to that cell at Burton, Claxby, Willoughby and elsewhere, which suffer sore dilapidation.[3]

Also he says that the same prior is in debt to several persons in divers amounts for sundry reasons, and when he is importuned for payment, he says that he will pay, and notwithstanding has paid nothing.

Also he says that brother Thomas Benyngtone, sometime hostiler on behalf of the convent,[4] did alienate from that office three silver spoons and apply them to his own uses, and, being asked to restore them, did not restore them.

Brother Thomas Benyngtone says that all things are well.

Brother John Croylande the younger says that all things are well.

Brother John Hautofte says that all things are well.

Brother William Swyneshede says that all things are well.

Brother John Levertone says that all things are good.

Brother Gilbert Multone, the steward,[5] says that all things are well.

Brother Richard Multone says as above concerning the horses which should be supplied by the almoner and the master of the works to the monks when they visit their relations and friends, and to others who hold the lesser offices for visiting the possessions that belong to those offices, and [that] they are not supplied.

Brother Richard Benyngtone says that all things are well.

Brother John Croylande says as above concerning the absence of the prior of Frieston from that place, and says that of custom there should be there continually nine monks, of whom eight should always be in

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wick, Fishtoft and Burton Pedwardine, Lincs., Stonesby, Leices., and South Warnborough, Hants. (*Monasticon*, IV, 125-6). Of these Frieston, Butterwick, Burton and Stonesby, with Claxby in Calcewaith deanery, were appropriated to the priory and vicarages ordained (*Rotuli Hug. Welles*, I, 272; III, 69, 70). Fishtoft and South Warnborough were not appropriated, but the priory had a yearly pension of twelve marks from Fishtoft (*ibid.*, III, 94, 167).

[4] *I.e.* as distinguished from the guest-master *ex parte abbatis*. See *Visitations*, I, 101, note 1.

[5] See note 1 on p. 54 above. The office of steward (*senescallus*) of a monastery was in most cases held by a layman.

monachi, quorum viij semper sequerentur chorum; et iam non sunt nisi vj hoc onus portantes preter cellerarium, qui propter occupaciones exteras non potest intendere choro.

Frater Johannes Burghe dicit quod omnia bene.

Frater Johannes Frestone junior dicit quod omnia bene.

Frater Thomas Whassyngburghe dicit[1] de priore de Frestone absente ab illinc, et de incommodis prouenientibus loco illi ob eius absenciam vt supra.

Frater Johannes Peylonde, subdiaconus, dicit quod omnia bene.

Frater Thomas Cotgraue dicit quod omnia bene.

Frater Willelmus Multone senior dicit quod omnia bene.

Frater Johannes Wysebeche dicit de Frestone vt supra, et dicit quod est quedam cantaria que vocatur Peylonde et omittitur, propter quod timet ipsos in procinctu maiorem incurrere iacturam.

Frater Johannes Leycestre dicit de Frestone vt supra.

Frater Stephanus Swyneshede dicit de Frestone et pertinenciis eiusdem vt supra.

CROYLANDE.

[Fo. 67.]

Anno Domini mcclxx quarto prouisum fuit et concessum per dominum Radulphum abbatem et conuentum quod elemosinarius duos equos habeat in stabulo ad opus monachorum in viam proficiscencium, videlicet vnum palefridum et vnum equum ad sumnam[2] portandam cum toto apparatu. Et illud idem statutum fuit de pitanciario. Item prouisum fuit quod magister operis vnum equum ad minus haberet in stabulo cum apparatu[3]. Insuper decretum fuit quod camerarius sex capas honestas semper haberet ad opus monachorum et sotula[4] de vacca decentes et duas sellas honestas ad duos palefridos et vnum ad somerum et vnum barhyd ad vtilitatem monachorum in viam proficiscencium.

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[1] *quod* cancelled.

[2] *Sic*: for *summam*, i.e. *sagma* (both neut. and fem.), a load, pack.

[3] *Is* cancelled.

[4] *Sic*: *sotulares* was evidently meant.

[1] No other William Multone is mentioned.

[2] He succeeded Litlyngton as abbot, 1470-6. T. D. Atkinson, *Cambridge described and illustrated*, 1897, p. 427, notes that he built additional chambers for the students at Buckingham college.

[3] This chantry was obviously served in a chapel at or near Peakirk, just across the Northamptonshire border. 'Pegalandia' is one of the names given by 'Ingulf' to the old monastery of Peakirk. It also appears in the account of Croyland given by Ordericus Vitalis, II, xvii. The tradition recorded in the chronicle (ed. Birch, pp. 70, 71) was that in 978, when almost all the priests of Peakirk had left their monastery for Croyland, Turketyl, the abbot who re-founded Croyland, at the petition of a few clerks who were left there, founded a chantry to be served by a priest at Peakirk, appointing one Reinfred, 'vir multe literature, ac incredibilis honestatis', as the first chaplain. The monastery of Peakirk is said to have been revived in the time of Canute, but met with much local opposition, and c. 1048, the abbot Wulfgar or Wulfgaet, having been deprived of the old site of his house, is said to have laid the foundations of a new monastery by the banks of the Welland 'in suo manerio magis vicino de Northamburgt' (*i.e.* Northborough, Northants). This was unsuccessful, and the monks of Peakirk, deprived by various claimants of their possessions in Peakirk, Northborough, Maxey, Bainton, Barnack and Helpston, wandered homeless until, on the death of Brithmer, abbot of Croyland, Edward the confessor preferred Wulfgaet to the abbacy, which he held 1048-52. The chapel of 'Peylonde' was quite distinct from the parish church of Peakirk, the advowson of which belonged to the abbot and convent of Peterborough. It was rebuilt by abbot Wisbech (1470-6: see note 5 on p. 54 above): the

quire regularly ; and now there are but six who support this charge in addition to the cellarer, who because of his business without the cloister cannot attend quire.

Brother John Burghe says that all things are well.

Brother John Frestone the younger says that all things are well.

Brother Thomas Whassyngburghe says as above concerning the absence of the prior of Frieston from that place, and concerning the inconveniences that accrue to that place by reason of his absence.

Brother John Peylonde, subdeacon, says that all things are well.

Brother Thomas Cotgrave says that all things are well.

Brother William Multone the elder[1] says that all things are well.

Brother John Wysebeche[2] says as above concerning Frieston. And he says that there is a chantry which is called Peylonde and is left unserved, by reason whereof he fears that they who dwell thereabout do run extreme risk.[3]

Brother John Leycestre says as above concerning Frieston.

Brother Stephen Swyneshede says as above concerning Frieston and the belongings of the same.

CROYLAND.[4]

In the year of our Lord 1274 it was provided and granted by dan Ralph[5] the abbot and the convent that the almoner should keep two horses in the stable for the need of the monks when they set out on a journey, to wit, a palfrey and a horse to carry a pack with all their equipment. And this same appointment was made concerning the pittancer.[6] Also it was provided that the master of the work should keep at least one horse in the stable with its equipment. Moreover it was decreed that the chamberlain should always keep six comely [travelling-]cloaks for the need of the monks and seemly shoes of cow-hide and two comely saddles for the two palfreys and one for the pack-horse, and a bare-hide[7] for the advantage of the monks when they go a journey.

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building, now restored, is a short distance east of Peakirk church, and is known as the Hermitage. It appears to have served the spiritual needs of the tenants of Croyland at Peakirk, where the church of St. Guthlac is recorded in Domesday as holding three virgates of land.

[4] This and the succeeding document are memoranda from the *evidentiae* or muniments of the monastery, copied to aid the clerk in composing the injunctions, which are written beneath them on the same leaf.

[5] Ralph Mersh, abbot 1254-81. It was probably during his abbacy that the sculpture of the beautiful west front of the abbey church was completed. The upper portion with its statuary, as we now see it, was entirely reconstructed towards the close of the fourteenth century.

[6] See *Visitations*, I, 243, note on Pietanciarius.

[7] The 'bare-hide' was a hide covering for the pack carried by the sumpter mule, 'to serve as tarpaulins now do' (Fowler, *Durh. Acct. Rolls* [Surt. Soc.] III, 893). Numerous entries relating to bare-hides occur in the Durham rolls, e.g. I, 90 : 'Et sol . . . pro tannacione et domacione 6 coriorum bovin. pro j Barehide, una cum 2*s*. 6*d*. solut. pro factura et suicione ejusdem, 18*s*.'. The bare-hide of the prior on a journey to and from Warkworth is mentioned *ibid*. III, 177, probably meaning his pack of luggage under the convoy of a servant, William Fon. Cf. *ibid*., II, 536 : 'In factura unius novi Clathseck cum Barehud pro domino Priore cum braces ad idem, 5*s*.', where the bare-hide obviously was the outer covering of the cloth sack and the braces were the straps used to fasten it to the saddle. Larger bare-hides were used to cover carts, e.g. *ibid*., II, 566, 582. Possibly bear-skins were originally used for this purpose, but the name seems to imply more obviously a stripped hide.

CROYLANDE.

Anno Domini mcclix° statutum est et prouisum, domino Radulpho abbate presidente et conficiente cum vnanimi consensu et assensu tocius conuentus Croylandie, quod magister operis qui pro tempore fuerit vnum equum haberet in stabulo cum apparatu ad opus monachorum, et ipse idem omnem bladorum decimam integre percipiet, scilicet de Nomannislond et de Bretherhouse et Cotes et de la More et sic infra Moreyates.

CROYLANDE.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis abbati et conuentui monasterii Croylandie,[1] ordinis sancti Benedicti, nostre diocesis, presentibus et futuris salutem, graciam et benediccionem. Cum plantatam sacram religionem omni modo fouere debeamus, nusquam hoc melius exequimur quam si nutrire ea que recta sunt et corrigere ea que profectum virtutis impediunt conamine toto curemus. Descendentes igitur ad vos, vt videremus, prout nobis cure est, si cuncta apud vos prospera forent et visitacionis nostre ordinarie officium inibi excercentes, quedam reperimus licet pauca, reformacione tamen aliquali digna. Idcirco infrascripta iniuncciones et mandata nostra[2] vobis transmittimus sub penis infrascriptis inuiolabiliter obseruanda.

In primis cum in visitacione nostra huiusmodi comperimus nobis esse delatum quod vnus et idem, videlicet frater Ricardus Frysshеney, et officium prioratus celle vestre de Frestone, sub cuius presidencia inibi continue residerent *nouem*[3] fratres choro die et nocte deseruientes, et eciam prioratus claustralis officium in monasterio vestro *gerat*,[4] et multum bene foret si vtrique officio singulares persone preficerentur, cum vtrobique grandis cura immineat ; ipseque frater Ricardus, cure dicte celle presidens, plura per tempora commoda eiusdem receperit, ac *mansos rectoriarum et* cancellos ecclesiarum appropriatarum *in*[5] vsus commorancium in cella ipsa assignatarum dimiserit ruine patencius subiacere, ac pluribus personis[6] in notabilibus summis racione officij prioratus predicti[7] indebitatus *existat*, nullumque saltem plenum compotum de administracione sua per ipsum in bonis dicte celle *facte*,[8] de quo constat, *reddiderit*[9] ; nos igitur, aduertentes quod cum quis curam sue anime de difficili agat, multo difficilius plurium sibi *animarum*[10] cum administracione bonorum in diuersis locis a se distantibus commissarum *posset*[11] peragere,[12] vobis abbati

[1] *present* cancelled.
[2] *vobis mandata* cancelled.
[3] Interlined above *octo* cancelled.
[4] *gereret* cancelled.
[5] Interlined above *et* cancelled.
[6] *eiusdem monasterij* cancelled.
[7] *fore* cancelled.
[8] *Sic :* for *facta.*
[9] *reddidisse* cancelled.
[10] *presertim in religione* cancelled.
[11] In margin.
[12] Altered from *perageret.*

[1] Nomansland hurn was the south-west corner of the isle of Croyland, near the junction of the old South eau with the 'aqua de Nene', and close to the boundary cross of the abbey lands, now called St. Vincent's cross, which still exists on the left hand of the road from Thorney to Croyland. Brotherhouse was at the northernmost point of the isle, where the 'common sewer' of the Asen dike joined the Welland. Here was another boundary cross, known as St. Guthlac's cross and still remaining. The position of Cotes is not clear: the only local name which seems to bear any resemblance to it is Cate's cove corner, the north-eastern angle of the isle, near Aswick grange on the old Sheep eau. The moor, *i.e.* marsh,

CROYLAND.

In the year of our Lord 1259 it was appointed and provided, under the presidency of dan Ralph the abbot, who ordained it with the unanimous agreement and assent of the whole convent of Croyland, that the master of the work for the time being should keep a horse in the stable with its equipment for the need of the monks, and that the same shall himself receive in its entirety all the tithe of wheat, that is to say from Nomansland and from Bretherhouse and Cotes and from the moor and so within the moor-gates.[1]

CROYLAND.[2]

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the abbot and convent of the monastery of Croyland, of the order of St. Benet, of our diocese, that now are and shall be, health, grace and blessing. Inasmuch as we ought by all means to cherish holy religion where it is planted, in no case do we fulfil this better than in taking order with all our might to nourish those things which are right and to correct those which hinder the advancement of virtue. When therefore we came down to you, that we might see, as our charge is, if all things were well with you,[3] and performed in that place the office of our visitation as ordinary, we found certain things, albeit few, yet meet for some reform. Therefore we despatch to you the underwritten our injunctions and commands, to be observed without breach under the penalties written beneath.

In the first place, since in such our visitation we have discovered[4] that it was reported to us that one and the same man, to wit, brother Richard Fryssheney, does hold both the office of the priorship of your cell of Frieston, under whose presidency there should be continually resident therein nine brethren doing service in quire day and night, and also the office of the claustral priorship[5] in your monastery, and [that] it would be a very good thing if separate persons were set over both offices, seeing that in both places there is a serious charge involved; and the same brother Richard, presiding over the cure of the said cell, has for a long time received the profits thereof, and has left the rectory houses and the chancels of the appropriated churches that are appropriated to the uses of those abiding in the same cell to lie in a visible state of dilapidation, and by reason of his office of the priory aforesaid is in debt to several persons for considerable amounts, and has rendered no account, at any rate in full, of which there is certainty, of his administration done by him in respect of the goods of the said cell; we therefore, considering that, inasmuch as any man fulfils the cure of his own soul with difficulty, much more hardly must he be able to accomplish that of several souls entrusted to him with the administration of goods in divers

as defined in the early charter, lay to the west of the 'aqua de Nene' and north and south of the Welland, the northern marsh being known as Goggislaund, and the southern as Alderlound.

[2] The injunctions begin here.

[3] An allusion to Gen. XXXVII, 14. Cf. p. *40* above.

[4] These carefully composed injunctions belong to the class in which the *comperta* are given in detail in every case. The *detecta* on which they are founded can be easily identified without special reference.

[5] The *prior claustralis* is the prior in an abbey, to be distinguished from the head of a priory, whose disciplinary duties in cloister were delegated to the sub-prior. See *Visitations*, I, 244, 245, note on Prior.

committimus et mandamus quatinus, audito per vos[1] compoto administracionis ipsius fratris facte in bonis dicte celle,[2] et viso per vos *vt* reparaciones huiusmodi mansorum et cancellorum debite fiant ac vnicuique cui ex debito tenetur per eum satisfacto, vel *solum* in officio prioratus dicti celle *vt ibidem personaliter resideat*[3] deputare, vel ipso ab illo officio amoto alium sibi, qui curam eiusdem celle felicius peragat, substituere curetis sine mora, ne cure ipsorum monasterij et celle per vnum qui vtrobique *commode*[4] presidere non possit quomodolibet necgligentur.

Item cum in eadem cella, vt premissum *est*, *nouem*[5] monachi preter priorem soliti sint continue residere, qui omnes preter cellerarium chorum continue sequi deberent, *nuncque solum sex inibi persistant*, iniungimus vobis abbati vt tot monachos ibidem ex vestra disposicione[6] *substituatis et deputetis*, quot ex ipsius celle bonis, aliis deductis oneribus, valeant commode, *honeste et congrue* sustentari.

Item cum nobis detectum existat in certis que euidenciis dicti monasterii comperimus contineri quod elemosinarius duos equos cum congruis apparatibus et pietanciarius duos similes equos et magister operis vnum equum similem cum apparatibus sumptibus officiorum suorum sustentatos *prouidere*, ac camerarius sex capas honestas semper *paratas* habere[7] *teneantur* pro monachis in viam proficiscentibus, dictique elemosinarius, pietanciarius, magister operum et camerarius huiusmodi onera iam subire recusent, iniungimus vobis abbati in virtute obediencie et sub pena contemptus vt dictos elemosinarium, pietanciarium, magistrum operum et camerarium ad predicta onera subeunda nostra auctoritate, quam vobis in hac parte committimus, arcius compellatis.

Item cum in officio elemosinarie, prout detectum est, sit vna domus que[8] ly susterehouse vocatur, in qua parentes monachorum et seruientes monasterij ad senilem vel decrepitam etatem vel alias ad impotenciam vel miseriam ex mundi infortunio deducti ex consuetudine laudabili monasterij ali consueuerunt ex elemosinis monasterij et sustentari, iam domus illa ex quadam[9] cupidine versa est in abvsum[10]; iniungimus vobis abbati in virtute obediencie et sub pena contemptus vt domum illam in vsum pristinum reducatis absque mora, attendentes[11] quod pietatis officium super quo edificamini est miseris in suis miseriis compati et subuenire.

(Item cum ex consuetudine laudabili dicti monasterij monachus in religione quadragenarius ad temporalia gubernanda deputari non consueuit, iniungimus igitur vobis abbati vt, si talis sit consuetudo et tante etatis aliqui ad talia surrogentur, eos vt quiecius diuinis vacent exoneretis, [nisi] commodum monasterij per tales iuxta vestram discrecionem possit vtilius procurari, quod vtique vestri consciencie duximus relinquendum).[12]

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[1] *vestra auctoritate* cancelled.
[2] *per ipsum facte* cancelled.
[3] Interlined above *solum* cancelled.
[4] Interlined above *cum eadem instancia* cancelled.
[5] Interlined above *octo* cancelled.
[6] *persistant* cancelled.
[7] *vt* cancelled.
[8] *sit* cancelled.
[9] *causa* cancelled.
[10] *Alium* seems to have been begun, and *al* to have been altered into *ab*. The *b*, however, clashes with the *v* of *vsum*, so that the word looks like *avsum*.
[11] *quod* cancelled.
[12] This injunction is cancelled.

places at a distance from one another, give commission to you the abbot and command you that, after the account of the administration of the same brother done in respect of the goods of the said cell has been audited by you, and when it has been seen by you that the repairs of such houses and chancels be duly done, and satisfaction has been made by him to everyone to whom he is bound by debt, you take order without delay either to charge him with the office of the priorship of the said cell only, so that he may reside therein in person, or, having removed him from that office, to put another in his place, who shall perform the cure of the same cell more happily, lest the cures of the same monastery and cell be neglected in any way whatsoever by one who may not be able to preside in both places with profit.

Also seeing that, as has been premised, nine monks beside the prior have been wont to reside continually in the same cell, who all, except the cellarer, ought continually to attend quire, and now only six abide constantly therein, we enjoin upon you the abbot that you do put in their place and appoint as you are disposed as many monks in the same as may be profitably, seemly and fitly maintained out of the goods of the same cell, when its other charges are subtracted.

Also since it has been disclosed to us, as regards certain matters which we have discovered to be contained in the archives[1] of the said monastery, that the almoner is bound to provide two horses with fitting equipments, and the pittancer two like horses, and the master of the work one like horse with their equipments, maintained at the costs of their offices, and the chamberlain to keep six comely cloaks always in readiness for the monks when they go a journey, and the said almoner, pittancer, master of the works and chamberlain do now refuse to meet such charges, we enjoin upon you the abbot, in virtue of obedience and under pain of contempt, that by our authority, the which we commit to you in this behalf, you do straitly compel the said almoner, pittancer, master of the works and chamberlain to meet the aforesaid charges.

Also albeit, even as it has been disclosed, there is in the office of the almonry a house which is called 'the susterehouse', wherein the parents of the monks and the serving-folk of the monastery who have been reduced to old age or infirmity or to loss of vigour or wretchedness in other respects by worldly misfortune, have been wont, of the laudable custom of the monastery, to be provided for and maintained out of the alms of the monastery, that house is now turned to a wrong use because of a certain greediness, we enjoin upon you the abbot, in virtue of obedience and under pain of contempt, that you do restore that house to its erstwhile use without delay, considering that the duty of piety whereupon you are founded is to pity and help the wretched in their afflictions.

(Also since, of the laudable custom of the said monastery, a monk who has been in religion for forty years is not wont to be appointed to the direction of temporal affairs, we therefore enjoin upon you the abbot that, if such be the custom and any of so great an age be deputed to such [duties], you do discharge them so that they may spend their time in divine matters with less disturbance, [unless] in your judgment the advantage of the monastery may be more profitably seen to by such, the which at any rate we have thought fit to leave to your conscience).[2]

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[1] See the two extracts given above.

[2] This injunction was afterwards cancelled, probably because its main provision was entirely neutralised by the qualification.

Item iniungimus vobis abbati in virtute obediencie vt cantarie[1] cuidam que dicitur Peylonde, ad cuius exhibicionem monasterium obligatur, faciatis iuxta ipsius cantarie ordinacionem debite deseruiri, ne animе fundatorum eiusdem cantarie suffragiis indebite defraudentur.

XIV.

[Fo. 88*d.*]

DAUENTRE.

VISITACIO PRIORATUS DE DAUENTRE, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XV° DIE MENSIS JULIJ, ANNO DOMINI MCCCCXLIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XVJ^mo ET TRANSLACIONIS SEXTO.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi visitacionis sue negocio, die, anno et loco predictis, comparuerunt coram eo prior et conuentus dicti loci, parati vt apparuit visitacionem dicti reuerendi patris subire ; et deinde primo et ante[2] propositum fuit verbum Dei lingua latina iuxta actus futuri congruenciam per honorabilem virum magistrum Thomam Twyere, in artibus magistrum, sequentem hoc thema, 'Vocauit seruos suos',[3] etc. Quo finito, prior certificatorium mandati sibi pro hac visitacione directi ipsi domino liberauit sub hac forma, 'Reuerendo', etc. Quo perlecto, prior exhibuit confirmacionem eleccionis et installacionem suam, et deinde iurauit fidelitatem et obediênciam in forma consueta. Deinde exhibuit fundacionem domus registratam in quodam registro domus. Non exhibuit statum domus, quia omnia computauit de vltimo anno.

Frater Robertus Man, prior, dicit quod stetit prior xiij annis, et dicit quod domus indebitabatur in ingressu suo in dc marcis, de quibus soluit, vt dicit, d. marcas ; et dicit quod isto die indebitatur et oneratur in cxx marcis et *modicum*[4] vltra. Et dicit quod maneria loci seu grangie non sunt bene reparate, et sunt in domo xj monachi.

Item conqueritur de mulieribus per claustrum ad hauriendum aquam

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[1] *q* cancelled.

[2] *Sic : omnia* omitted.

[3] Apparently adapted from St. Luke XIX, 13. The words *vcauit* (*sic*) *seruus suos* (*sic*) are also written minutely in the margin at the beginning of the paragraph, probably as a reminder of the text made before the report was filled in upon the blank sheet.

[4] *Sic.*

[1] The injunctions end abruptly here. As, however, they appear to have covered all the *comperta*, it is probable that only the concluding admonitory clause and date are wanting.

[2] Master Thomas Twyer, M.A., was at this time rector of Glatton, Hunts (Reg. XVIII, ff. 31, 32d.). He probably res. Glatton on his inst. to Bringhurst, Leices., 9 Nov., 1443 (*ibid.*, f. 157). He had coll. of St. Martin's preb. in Lincoln, 21 May, 1454 (Reg. XX, Inst., f. 203), and of Liddington preb., 18 Jan., 1454-5 (*ibid.*). Mr. William Brown notes that the family of Twyer was long settled at Ganstead in the parish of Swine, Yorks., E.R., and that in 1304 there was a messuage called 'la Twyere' in Preston-in-Holderness. In the *Nomina Villarum* (1316) 'Willelmus de la Twyere' is noted as one of the lords of Wyton in Swine parish (Surt. Soc., XLIX, 314).

[3] There is no record of these : see *Visitations*, I, 44. It appears from the prior's evidence at this visitation that he had been prior since 1428. According to the list of priors

Also we enjoin upon you the abbot, in virtue of obedience, that you do cause a chantry which is called Peylonde, to the supply whereof the monastery is bound, to be duly served according to the ordination of the same chantry, that the souls of the founders of the same chantry may not be unduly defrauded of the help of intercession.[1]

XIV.

DAVENTRY.

THE VISITATION OF THE PRIORY OF DAVENTRY, OF THE ORDER OF ST. BENET, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 15TH DAY OF THE MONTH OF JULY, IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 16TH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him the prior and convent of the said place, in readiness, as was apparent, to undergo the visitation of the said reverend father; and then first and before [all else] the word of God was set forth in the Latin tongue, in agreement with the process about to take place, by the honourable master Thomas Twyere,[2] master in arts, after this text, 'He called his servants,' etc. And when this was done, the prior delivered the certificate of the mandate which had been addressed to him for this visitation to the same my lord, under this form, 'To the reverend [father],' etc. And when this had been read through, the prior shewed the certificates of the confirmation of his election and his installation,[3] and then swore fealty and obedience in the accustomed form. Then he exhibited the foundation of the house as registered in a register of the house.[4] He did not present the state of the house, because he has made a complete reckoning for the last year.

Brother Robert Man,[5] the prior, says that he has been prior for fourteen years, and says that the house at his entry was 600 marks in debt, of which he has paid, as he says, 500 marks; and he says that to-day its debts and charges amount to 120 marks and a little more. And he says that the manors or granges of the place are not in good repair, and there are eleven monks in the house.

Also he complains of the women who come through the cloister to

given by Bridges, *Hist. Northants*, I, 47, from the Daventry chartulary, he resigned in 1444 and was succeeded by Thomas Knyght, consecrated bishop of St. Asaph in 1451, but retaining the priory with his bishopric by apostolic dispensation in 1459, when bishop Chedworth made his visitation (Reg. XX, Mem., f. 49).

[4] There is a chartulary of Daventry in MSS. Cotton, Claud. D. xii. The charters printed in *Monasticon*, v, 178 sqq. were copied from a chartulary in the possession of John Rushworth of Lincoln's Inn in 1651. See also P.R.O. Duchy of Lancaster, div. xi, no. 9.

[5] Out of nine monks, three bore the name of Daventry, and one came from Watford, in the neighbourhood. The two Burghes probably were from Peterborough, like the prior. Irtlyngburghe (Irthlingborough) was also from Northamptonshire. Suttone's origin is doubtful.

de aqueductu accedentibus. Petit vt cohibeatur accessus huiusmodi.

(Contra priorem.) Item seculares habent communem accessus[1] per magnas portas prioratus et per claustrum in ecclesiam parochialem, presertim diebus dominicis et festiuis.

(Contra priorem.) Item dicit quod quasi omni die dominica seu festiuo laici seculares, mares et femine, sedent in refectorio et infirmaria vacantes comesaciones[1] et potacionibus ad magnum domus dispendium et grandes expensas.

(Contra priorem.) Frater Willelmus Watforde, supprior, dicit quod prior non est circumspectus in temporalibus: ideo omnia tendunt ad non esse, licet aliqualem habeat experienciam in artificio cementario et carpentario.

(Contra priorem.) Item dicit,[2] videlicet tempore vltime vacacionis, Henricus Brewies, Fysshere, Thomas Hald', clericus, Newenham, iam auditor cum comite Huntingdonie, Nicholaus Weste de Dauentre et alii plures de Dauentre, *amici prioris moderni*, obligarunt se Willelmo Tresham et Ricardo Knyghtley in notabilibus pecuniarum summis[3] ad soluendum debita domus, que protunc ere alieno multipliciter grauabatur, eo pacto quod iam prior modernus, qui tunc fuit monachus monasterii de Burgo sancti Petri, eligeretur in priorem, cuius prouisionem et eleccionem Thomas Newenham solicitabat: et dicta obligacio fuit liberata conuentui per ipsos obligatos ante ipsam eleccionem de ipso nunc priore celebratam. Iuratus de veritate dicenda, negat noticiam ante eleccionem: fatetur tamen se audisse talia post confirmacionem, et credit ea vera; et hoc commonachi sui sibi retulerunt. Fatetur eciam liberacionem factam per consensum suum de obligacione illa hiis qui obligabantur.

([Contra] priorem.) Item prior non reddidit compotum administracionis sue per totum tempus presidencie sue nisi semel.

([Contra p]riorem.) Item idem nunc prior, antequam consenciit eleccioni huiusmodi de se facte, prestitit iuramentum apud Burgum, vbi

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[1] *Sic.*

[2] *quod amici prioris nunc ante eleccionem sui obligarunt se* cancelled.

[3] *eo* cancelled.

[1] The buildings of the priory have disappeared, and the position of the conduit cannot therefore be stated. It may have been east of the cloister, near the infirmary buildings, as at Christchurch, Canterbury. The great cistern at Fountains appears to have been close to the infirmary.

[2] The persons involved in each *detectum* are noted in the margin, as in several other cases. This and the next *detectum*, as in other similar cases, were obviously obtained by questioning the prior, and are confessions as distinct from his complaints.

[3] The view of the remains of the priory in Bridges' *Hist. Northants*, I, 48, shews that the cloister was on the north of the church, which, like the churches at Canons Ashby and Brackley hospital, had a north-west tower. This was joined by the western range of cloister buildings, on the first floor of which were the prior's lodging and guest-hall, entered by a stair set against the west wall of the range. The ground-floor was apparently occupied by cellars, with a passage into the cloister near the middle of the range, south of the prior's stair. The arrangement closely resembles that at the Premonstratentian abbey of Torre, Devon. The church had a western doorway, covered by a porch, apparently of timber, and a broad south aisle, which, as at Blyth, Notts, may have been used as the parish church. The only means of access to the church appears to have been through the outer court, and the parishioners obviously had been allowed to use the cloister doorways instead of the western entrance. The present church of Daventry is a classical building of 1752, and the last remains of the priory buildings disappeared in 1824.

[4] The word *secularis* of course covers priests as well as laity, which accounts for the qualification made here.

draw water from the conduit.[1] He prays that such access may be restrained.

(Against the prior.)[2] Also secular folk have general access through the great gates of the priory and through the cloister into the parish church, especially on Sundays and feast-days.[3]

(Against the prior.) Also he says that almost every Sunday or feast-day secular folk, laity,[4] male and female, do sit in the frater and infirmary, spending their time in eating and drinking, to the large disbursement and serious cost of the house.

(Against the prior.) Brother William Watforde, the sub-prior, says that the prior is of no account in matters temporal : therefore all things are like to go to naught, albeit he has some degree of experience in the craft of the stone-mason and carpenter.

(Against the prior.) Also he says [that], during the last voidance [of the priory], to wit, Henry Brewies,[5] Fysshere, Thomas Hald',[6] clerk, Newenham, who is now with the earl of Huntingdon as auditor,[7] Nicholas Weste of Daventry and several others of Daventry, friends of the prior that now is, bound themselves to William Tresham and Richard Knyghtley[8] in considerable sums of money to pay the debts of the house, which was at that time oppressed with debt in manifold wise, on the mutual condition that the present prior, who was then a monk of the monastery of Peterborough,[9] should be elected as prior, for the provision and election of whom Thomas Newenham was importunate ; and the said bond was delivered to the convent by the same who were bound before the holding of the same election of the same who is now prior. Being sworn to tell the truth, he denies the knowledge thereof before his election : he confesses, however, that he heard such reports after his confirmation, and believes them to be true ; and this his fellow-monks related to him. He confesses also that delivery of that bond was made with his consent to those who were bound.[10]

(Against the prior.) Also throughout the whole time of his presidency the prior has only once rendered an account of his administration.

(Against the prior.) Also the same who is now prior, before he agreed to such election made of himself, took an oath at Peterborough,

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[5] See p. 48 above and cf. *ibid.*, note 2.

[6] Possibly Haldenby (Holmby).

[7] The earl of Huntingdon was John Holand, second son of John Holand, duke of Exeter and earl of Huntingdon, the half-brother of Richard II. He was born in 1395, and, after his distinguished conduct at Agincourt, was restored to his father's earldom in 1416. He achieved much distinction in France, was made governor of Aquitaine in 1440, and restored to the dukedom of Exeter in 1443, the year succeeding this visitation. He died in 1447. The advowson of Daventry priory belonged to him as appendant to the honour of Huntingdon.

[8] William Tresham of Rushton, knight of the shire for Northamptonshire 1423-50, and speaker of the House of Commons, was the founder of the celebrated Northamptonshire family of that name. He was murdered in 1450. Richard Knightley of Gnosall, Staffs., lord of the manors of Burgh hall and Cowley, purchased the manor of Fawsley, near Daventry, in 1416. He was knight of the shire for Northamptonshire and died in 1443. See *The Ancestor*, no. II, June 1902, pp. 5, 6.

[9] Daventry, though a Cluniac foundation, had become merged in the English Benedictine order, like other Cluniac priories, after the suppression of alien priories in England. As this passage shews, its prior came from a great Benedictine house.

[10] The point involved was, of course, the guilt of simony on the part of the prior. From the sequel it appears that he incurred the sentence of deprivation, but that the bishop took a lenient view of his conduct and merely released him from the control of the temporalities of the priory.

tunc fuit monachus, quod solueret omnia debita que tunc debebat ipsi monasterio in diuersis officiis que prius occupauit. Fatetur se prestitisse tale iuramentum vt articulatur, et quod post iuramentum prefatum et installacionem suam soluit abbati de Burgo sancti Petri iam mortuo xl s., et hoc de peculio et camera suis.

([C]ontra priorem.) Frater Johannes Dauentre dicit quod religio in domo destruitur quasi.

([Contra] suppriorem.) Item quod obseruancie regulares non obseruantur, et iuuenes monachi pro libito discurrunt quo voluerint infra et extra prioratum, nulla licencia petita ; nec reddunt seruicia *sine libro*[1] vt tenentur secundum regulam.

([Contra] omnes.) Item quilibet monachus habet per se canes, per quos elemosina consumitur domus, vt in fragmentis mensarum.

([Contra p]riorem vt supra.) Item quo ad ingressum prioris concordat inquisitus cum suppriore, et dicit vlterius quod obligacio fuit in custodia fratris Ricardi Stokes, tunc supprioris, nunc prioris de Toteneys in comitatu Deuonie, qui liberauit illam obligacionem obligatis conuentu irrequisito.

([Contra] Dauentre.) Item dicit quod frater Willelmus Dauentre, *nunc* camerarius et duobus annis preteritis sacrista, alienauit duas phiolas argenti pertinentes altari beate Marie et vnam aliam similem phiolam pertinentem sacristie. Fatetur deperdicionem fiolarum. Monitus est sub pena excommunicacionis quod restituat altari beate Marie citra festum Natalis Domini, et quod restituat illam sacristie illi officio citra festum Natalis Domini sub pena excommunicacionis.

Item monachi exercent tabernas publicas vini et ceruisie in villa in scandalum et depauperacionem domus.

[Fo. 89.] (Contra priorem.) Item dicit quod mulieres in magno numero omni die veniunt ad lauatoria in claustro in magnum scandalum domus.

(Contra priorem.) Frater Willelmus Dauentre, sacrista, dicit quod iconomia propter inerciam prioris tendit quasi ad decasum.

(Contra priorem.) Item dicit quod conuentus ignorat statum domus, eo quod prior nunquam reddidit compotum, licet ad hoc fuerit sepius requisitus. Fatetur se non reddidisse compotum conuentui. Interrogatus si quid habeat proponendum quare non deberet suspendi ab administracione.[2]

(Contra priorem.) Item dicit quod prior consuetudinaliter solus vagatur in grangiis absque capellano vel aliquo sequente, super quo homines male suspicantur, procitantes ipsum incontinenter viuere. Similiter in ortis et gardinis fatetur soliuagacionem.

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[1] Interlined above *ex libra* cancelled.
[2] *Sic.*

[1] John Depyng, abbot of Peterborough 1409-10—1437. He resigned in 1437. See *Visitations*, I, 101.
[2] See note 1 on p. 36 above.
[3] The sub-prior was the chief disciplinary officer in the cloister of a priory, like the *prior claustralis* in an abbey.
[4] Cf. *Visitations*, I, 50, where the duties of the master of the novices at Eynsham include hearing them repeat their *historiae* ; and see *ibid.*, I, 236, note on Lectio.
[5] Totnes priory, originally a cell of the Benedictine abbey of Saint-Serge at Angers, continued its existence as a denizen house after the resumption of the property of alien houses by the Crown. Richard Stoke or Stokes was prior of Totnes 1439-58 (*Monasticon*,

where he was then a monk, that he would pay all the debts which he owed the same monastery in the various offices which he held aforetime. He confesses that he took such an oath as in the article, and that after the oath aforesaid and his installation he paid forty shillings to the abbot of Peterborough[1] who is now dead, and this out of his own allowance and private fund.[2]

(Against the prior.) Brother John Daventre says that religion is almost brought to ruin in the house.

([Against] the sub-prior.[3]) Also that the regular observances are not kept, and the young monks run about at their will whither they like within and without the priory, asking no leave; nor do they repeat their services without book, as they are bound by the rule.[4]

([Against] all.) Also every monk keeps dogs on his own account, by the which the alms of the house, as in the broken meat of the table, are wasted.

([Against] the prior as above.) Also as regards the entry of the prior this deponent on inquiry agrees with the sub-prior, and says further that the bond was in the keeping of brother Richard Stokes, then sub-prior, now prior of Totnes in the county of Devon,[5] who delivered that bond to those who were bound without asking the convent.

([Against] Daventre.) Also he says that brother William Daventre, now the chamberlain and two years gone by the sacrist, did alienate two silver cruets[6] belonging to the altar of blessed Mary and another like cruet, belonging to the sacristy. He confesses making away with the cruets. He was warned under pain of excommunication to restore them to the altar of blessed Mary on this side the feast of our Lord's Nativity, and to restore that of the sacristy to that office on this side the feast of our Lord's Nativity under pain of excommunication.

Also the monks do haunt the public wine and beer-taverns in the town to the scandal and impoverishment of the house.

(Against the prior.) Also he says that women do come every day in great number to the washing-places in the cloister, to the great scandal of the house.

(Against the prior.) Brother William Daventre, the sacrist, says that by reason of the prior's inactivity the temporal administration is on the way almost to decay.

(Against the prior.) Also he says that the convent is ignorant of the state of the house, in that the prior has never rendered an account, although he has often been asked to do so. He confesses that he has not rendered an account to the convent. Being interrogated if he has anything to advance wherefore he should not be suspended from his administration.[7]

(Against the prior.) Also he says that of custom the prior roams by himself in the granges and gardens without his chaplain or any attendant, concerning which men have evil suspicions, alleging that he lives incontinently. He likewise confesses roaming by himself in the orchards and gardens.

IV, 629). One of the figures on the south side of the fine tower of the parish church has been supposed to represent this prior, who in 1449 contributed £10 'operi novi campanilis fiendi in occidentali parte ecclesie parochialis Tottonie' (*Archaeol. Journal*, LXX, 551).

[6] Commonly called 'flakets' or 'flackets': see *Durh. Acct. Rolls*, III, 918.

[7] The entry ceases here. He apparently had nothing to answer.

(Contra priorem.) Item Thomas Bayly[1] de Dauentre, nuper subcollector decime deputatus per priorem collectorem, detinet in manibus suis de ipsa decima xvj li., pro quarum exaccione prior non prosequitur, licet requisitus sit per conuentum ; pro quo onere dictus Thomas habuit v marcas. Prior fatetur xvj li. remanere in manibus dicti Thome.

(Contra priorem.) Item dicit quod prior concessit sub sigillo[2] suo cuidam Johanni *West*[3] de Dauentre vnum censum annuum xx s. et vnam togam de liberata domus absque consensu conuentus, cum in nullo sciat aut possit prodesse prioratui. Negat concessionem.

(Contra priorem.) Item prior concessit Johanni Horne de Dauentre vnum annuum censum v marcarum vt staret pro monasterio in agendo, et tamen pocius contra prioratum quam cum domo. Fatetur pactum cum eodem Johanne : tamen non est sibi solutum.

(Contra priorem.) Item prior, postquam habuit decimam vltimo cum fuit eius[4] collector, per minus discretam custodiam amisit xx marcas, de quibus domus satisfecit. Negat solucionem per domum, sed de peculio suo.

(Contra priorem.) Item vicarius de Dauentre habet vnum equum stantem ad sumptus in domo ad eius sumptus,[5] et domicellus prioris habet alium et prior duos ; et cum aliquis habeat necesse equitare in negociis domus, non potest habere equum nisi ex conductu. Prior monitus est quod equus vicarii amoueatur totaliter a domo et ab expensis domus.

(Non habentur clerici.) Frater Henricus Irtlyngburghe dicit quod non habent clericos in ecclesia qui adiuuarent monachos in celebrando missas, nisi vnum solum qui adeo occupatur in scolis quod non potest ad hec intendere ; et dicit de equo vicarij vt supra.

Frater Thomas Burghe dicit omnia bene.

(Contra priorem.) Frater Willelmus Suttone dicit quod rectoria de Draytone est multum ruinosa, sicque sunt plura edificia pertinencia prioratui et quasi ad terram collapsa.

Frater Ricardus Dauentre dicit omnia bene.

Frater Willelmus Burghe dicit quod omnia bene.

Mulieres habent communem accessum ad coquinam et ad lauatoria in claustro, vbi ascendunt merginem vt impleant ollas suas in lauatoriis ; sicque pedibus ipsam merginem coinquinant.

Deinde monitus est prior quod obstruantur omnes aditus secularium

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[1] *habet in* cancelled.

[2] *communi* cancelled.

[3] Interlined above *Wryght* cancelled.

[4] *cl* cancelled.

[5] *Sic.*

[1] An interesting example of clothes granted by way of livery occurs in the imperfect will of master William Doune, archdeacon of Leicester, who died c. 1360, preserved in a miscellaneous book of precedents now in the diocesan registry of Peterborough. Among his numerous clothes, he left a *roba* or suit of the livery of his friend Reynold Brian, bishop of Worcester 1352-61, whose official he had been, and pieces of uncut cloth for similar suits of the livery of the abbots of Oseney and Torre, two of the monasteries which he had evidently helped with his considerable legal knowledge.

[2] The sense seems to be that Horne had aided the prior against the rest of the convent.

[3] Henry Hervey was inst. vicar of Daventry, 30 May, 1435 (Bridges, *Hist. Northants*, I, 48). It does not appear when he quitted the benefice. A new ordination of the vicarage of Daventry was made by bishop Gray on 20 Jan., 1432-3 (Reg. XVII, fo. 110 and d.). The old ordination occurs in *Rotuli Hug. Welles* (Cant. & York Soc.) I, 204.

[4] The word *domicellus* in this context may be defined as a gentleman member of the prior's household. Thus the two youths at Bardney (p. 22 above) were *domicelli abbatis*, brought up in the abbot's household and educated at his table. William Doune (note 1

(Against the prior.) Also Thomas Bayly of Daventry, lately deputed as sub-collector of the tenth by the prior as collector, keeps sixteen pounds of the same tenth in his own hands, for the recovery of the which the prior does not prosecute, albeit he has been asked to do so by the convent ; and for this charge the said Thomas had five marks. The prior confesses that the sixteen pounds remain in the hands of the said Thomas.

(Against the prior.) Also he says that the prior did grant under his seal to one John West of Daventry a yearly pension of twenty shillings and a gown of the livery of the house[1] without the consent of the convent, albeit he has knowledge or can avail the priory in naught. He denies the grant.

(Against the prior.) Also the prior did grant to John Horne of Daventry a yearly pension of five marks that he might stand by the monastery at law, and yet rather against the priory than on the side of the house.[2] He confesses the bargain with the same John, but he has not been paid.

(Against the prior.) Also, after he had the tenth when last he was collector thereof, the prior by careless keeping lost twenty marks, whereof the house did make satisfaction. He denies the payment by the house, but [says that it was paid] out of his own allowance.

(Against the prior.) Also the vicar of Daventry[3] keeps a horse which abides in the house at its charges, and the prior's donzel[4] has another and the prior two ; and when anyone must needs go a-riding on the business of the house, he may not have a horse but for hire. The prior was warned that the vicar's horse shall be wholly removed from the house and from the costs of the house.

(Clerks are not kept.) Brother Henry Irtlyngburghe says that they have not clerks in the church who should assist the monks in celebrating mass, save one only, who is so busy with his studies[5] that he cannot attend to this ; and he says as above concerning the vicar's horse.

Brother Thomas Burghe says all things are well.

(Against the prior.) Brother William Suttone says that the rectory house at Drayton[6] is very ruinous, and so are several buildings belonging to the priory that are almost fallen to the ground.

Brother Richard Daventre says all things are well.

Brother William Burghe says that all things are well.

Women have general resort to the kitchen and to the washing-places in the cloister, where they get up on the edge to fill their pots at the washing-places ; and so they befoul the same edge with their feet.[7]

Then the prior was warned that all means of access for secular folk through the cloister be blocked up, and that all do refrain from going

above), the son of a country gentleman in Devon, was brought up in the service of bishop Grandisson or Graunson of Exeter, and is described by him as *domicellus noster* (*Exeter Reg. Grandisson*, ed. Hingeston Randolph, II, 1015).

[5] This may mean that he was at a university, but from the context it is more likely to mean that he was a student in the local grammar-school.

[6] Drayton adjoins Daventry on the west. There was no church or parish of Drayton, and the house referred to must have been a grange. Possibly Drayton may be an error for Norton-by-Daventry, the church of which was appropriated to the prior and convent. Other appropriated churches were Daventry with its chapel of Welton, Fawsley, Preston Capes, Staverton and West Haddon in Northamptonshire, and Foxton in Leicestershire. They also had part of the tithes of Lubenham in Leicestershire.

[7] The *mergo* (*margo*) is apparently the plinth of the cloister lavatory.

per claustrum, et quod omnes abstineant ab egressu in villam.

Dominus proposuit eis tres vias per quarum vnam domus posset melius prosperari; videlicet vt aut prior[1] cedat, vel solum, dimissa omni diligencia quo ad se, intendat in toto[2] religioni, et conducatur vnus discretus qui gubernet yconomiam, dummodo sit clericus, aut vt omni[3] ponantur ad firmam et viuant in communi. Vt super hiis aduisentur vsque crastinum quam viam velint capere pro meliori regimine domus sumere,[4] vt ipsum informent de via sumpta. Et sic continuauit visitacionem suam dominus vsque diem crastinum de mane, presentibus Depyng, Thorpe, Bug et me Colstone. Quo termino coram dicto reuerendo patre iudicialiter sedente comparuerunt coram eo[4] prior et omnes monachi; et deinde dominus suspendidit[4] priorem ab omni administracione temporalium et eam commisit fratri Ricardo[5] Watforde, cum hoc quod assumat sibi fidelem confratrem qui intendat diligenter coquine et cellario, vt panis, ceruisia et cetera victualia fideliter conseruentur et expendantur, pro quo velit respondere. Et deinde iniunxit priori in virtute obediencie et sub pena contemptus vt intendat choro et religioni,[6] et quod citra proximum festum sancti Michaelis[7] aliquo die citra de quo fuerit premunitus, ostendat domino clarum compotum administracionis de toto tempore suo. Et deinde dominus obiecit priori crimen adulterij cum Agnete Masone, vxore Roberti Masone de Dauentre; quod quidem crimen idem prior negauit. Vnde dominus assignauit eidem priori terciam horam post meridiem eodem loco ad purgandum se cum vj de senioribus et fidedignioribus confratribus suis, etc. Quo in tempore et loco prior comparuit coram domino et nullos produxit compurgatores, sed submisit se gracie domini et sic fatetur se defecisse in purgacione. Et nichil per *eum* proposito pronunciatus est sic defecisse et pro conuicto; et deinde abiurauit dictam mulierem et omnimodam familiaritatem cum eadem inantea, et penitencia sibi ea occasione iniungenda ponitur in suspenso vsque reditum domini ad locum istum. [Fo. 89d.] Et deinde idem reuerendus pater visitacionem suam huiusmodi vsque in diem tunc crastinum continuauit, presentibus Depyng, Thorpe, Bug et me Colstone. In quo termino, xvij videlicet die dicti mensis Julii in dicta domo capitulari coram eodem reuerendo patre iudicialiter sedente comparuerunt dicti prior et conuentus; et deinde de omnium[8] nominacione, peticione et consensu deputauit fratrem Willelmum Watforde, suppriorem, administratorem omnium bonorum temporalium prioratus stante suspensione predicta, et commisit eidem administracionem omnium bonorum huiusmodi, prestito iuramento de fideliter administrando et computando. Et deinde, liberatis sibi litteris commissionis huiusmodi sub sigillo domini et eciam sub sigillo communi dicti loci, de consensu, etc., dominus continuauit visitacionem suam huiusmodi vsque ad diem Lune proximum post festum sancti Andree proxime futurum, presentibus Depyng et me Colstone.

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[1] *cess* cancelled.
[2] *religiosi* cancelled.
[3] *Sic*: for *omnia*.
[4] *Sic*.
[5] *Sic*: for *Willelmo*.
[6] Altered from *religionem*.
[7] *vel* cancelled.
[8] *petem* cancelled.

out into the town.

My lord set forth to them three ways, by one of which the house might flourish better ; to wit, either that the prior do resign, or that, setting aside all diligence on his own account, he do wholly mind religion alone, and a wary person, provided that he be a clerk, be hired to direct the temporal administration, or that all things be put to farm and that they do live in common. [They have] till the morrow to take counsel touching these things, which way they will take for the better governance of the house, that they may inform him of the way when they have chosen it. And so my lord adjourned his visitation till the morrow at noon, Depyng, Thorpe, Bug and I Colstone being present. At the which term, as the said reverend father was sitting in his capacity of judge, there appeared before him the prior and all the monks ; and then my lord suspended the prior from all administration of temporal affairs and entrusted it to brother Richard[1] Watforde, on condition that he do take to himself a trusty one of his brethren to give diligent attention to the kitchen and cellar, that the bread, beer and other provisions be faithfully kept and served out, for whom he may be willing to answer. And then he enjoined upon the prior in virtue of obedience and under pain of contempt that he do mind quire and religion, and that on this side Michaelmas next, on some day this side whereof he shall have had notice, he do shew my lord a clear account of his administration for his whole time. And then my lord charged the prior with the crime of adultery with Agnes Masone, the wife of Robert Masone of Daventry ; the which crime the same prior denied. Wherefore my lord appointed for the same prior the third hour after noon in the same place to clear himself with six of the elder and more trustworthy of his brethren, etc. And at this time and place the prior appeared before my lord and brought forward no compurgators, but submitted himself to my lord's grace and so confesses that he has made default in his purgation. And, when nothing was advanced by him, he was declared so to have made default and to be a convicted person ; and then he forswore the said woman and all manner of familiar converse with the same henceforth, and the penance to be enjoined upon him on that account is left in suspense until my lord's return to this place. And then the same reverend father adjourned such his visitation until the morrow of that day, Depyng, Thorpe, Bug and I Colstone being present. At the which term, to wit, on the 17th day of the said month of July in the said chapter-house before the same reverend father sitting in his capacity of judge, there appeared the said prior and convent ; and at and with the nomination, petition and consent of all he deputed brother William Watforde, the sub-prior, to be administrator of all the temporal goods of the priory while the suspension aforesaid lasted, and committed to him the administration of all such goods, when he had taken an oath to administer and give account faithfully. And then, after the letters of such commission had been delivered to him under my lord's seal and also under the common seal of the said place, with the consent, etc., my lord adjourned such his visitation until Monday next after the feast of St. Andrew next to come,[2] Depyng and I Colstone being present.

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[1] An error for William.
[2] *I.e.* 3 Dec., 1442.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis priori et *suppriori ac* conuentui prioratus de Dauentre, ordinis sancti Benedicti, nostre diocesis, presentibus et futuris salutem, graciam et benediccionem. In progressu visitacionis nostre ordinarie quam in archidiaconatu nostro Northamptonie ecclesiisque tam regularibus quam secularibus ac clero et populo earundem de presenti exercemus,[1] ad vos et locum vestrum sicuti et ad ceteros personaliter descendentes ac super statu prioratus vestri huiusmodi et vestro solicite inquirentes, nichil quasi boni inter vos reperimus: quinymo tota religio inter vos periit et temporalia vestra, sine quibus presens vita duci non potest, tendunt ad non esse. Et volentes propterea religionem *inter* vos reflorere et temporalia vestra ad vtilitatem et commodum vestra decetero[2] vberius gubernari, vos priorem nunc *propter senium et impotenciam vestram corpoream*, *et*[3] eo quod religio*nem* et temporalia dicti vestri loci oculata fide videmus sub regimine vestro tendere ad non esse, ab omni administracione quorumcunque temporalium dicti prioratus, et eciam eo quod de toto tempore vestro compotum de administracione bonorum dicti prioratus non reddidistis, regulam vestram sequendo, penitus suspendimus in hiis scriptis, vobis in virtute obediencie et sub pena contemptus ac excommunicacionis pena, quam in vestram personam si non feceritis quod mandamus intendimus fulminare, *iniungentes vt* ab huiusmodi temporalium omni et omnimoda administracione decetero penitus abstineatis, ac *vos et tu*, *dilecte fili supprior*, obseruanciis regularibus et *ad* diuinum officium in choro et alibi de die et de nocte decantandum, et vt silencium debitis *horis* et locis secundum regulam vestram debite obserue*tur*[4] nocte dieque personaliter intendatis; quodque nec in ortis, siluis, nemoribus, gardinis exterioribus aut campis *vos*, *prior*, absque maturo et discreto commonacho et vno honesto seculari *vobis associatis* vagetis, vt[5] conuersacionis vestre testes habeatis, que propter vestram soliuagacionem *hucusque grauiter*[6] denigratur.

Insuper iniungimus et mandamus vobis vniuersis et singulis presentibus et futuris sub pena excommunicacionis antedicte vt quolibet die, statim completorio decantato, ab omnibus et omnimodis potacioni*bus* et commesacionibus penitus abstinentes, dormitorium et lectos *vniformiter* petatis, exinde nullatinus exituri vsque dum sequenti die ad primam pulsetur, nisi tantum ad matutinas media nocte decantandas.

Item iniungimus et[7] mandamus vobis vniuersis et singulis, modo et forma et sub penis supradictis, vt horas[8] contemplacionis et studii in claustro omni die secundum regulam vestram penitus obseruetis, ne antiquus ille hostis qui querit quem deuoret[9] inueniat vos ociosos.

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[1] Altered from *exercentes*.
[2] *di* cancelled.
[3] Inserted in margin.
[4] Altered from *obseruentur*.
[5] *eos habeatis* cancelled.
[6] *turpiter* cancelled.
[7] *vobis* apparently cancelled.
[8] Altered from *hore*.
[9] 1 Pet. v, 8.

[1] The injunctions begin here.
[2] The sub-prior is specially mentioned on account of the commission of the temporalities of the house to him.
[3] The sub-prior is addressed in the second person singular.

William,[1] by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and sub-prior[2] and convent of the priory of Daventry, of the order of St. Benet, of our diocese, that now are and shall be, health, grace and blessing. In the progress of our visitation as ordinary which we are at present holding in our archdeaconry of Northampton and in its churches both regular and secular and the clergy and people of the same, we, coming down in person to you and your place, even as also to the others, and making anxious inquiry touching the state of your priory and of yourselves, found almost no good among you : nay, verily, religion among you is altogether dead and your temporalities, without which this present life cannot be carried on, are on the way to lose their being. And desiring therefore the revival of religion among you and the more fruitful governance of your temporalities henceforward for your advantage and profit, we do altogether in these writings suspend you the prior from all administration of any temporalities of the said priory whatsoever on account of your old age and bodily incapacity, and because we see with the assurance of our eyes that the religious discipline and temporal matters of your said place are on the way to come to naught, and also inasmuch as during your whole time you have rendered no account of the administration of the goods of the said priory in accordance with your rule, enjoining you in virtue of obedience and under pain of contempt and the pain of excommunication, which, if you do not that which we command, we intend to proclaim against your person, that henceforward you do refrain altogether from all and all manner of administration of such matters temporal, and that you and you,[3] our beloved son the sub-prior, do give your attention in person by night and day to the regular observances and to the chanting of the divine office by day and by night in quire and elsewhere, and to the due observance of silence at the due hours and places according to your rule ; and that you, prior, do roam neither in the orchards, woods, copses, outer gardens[4] or fields without taking in your company a fellow monk of ripe age and discretion and a secular person of good fame,[5] that you may have witnesses of your behaviour, the fame whereof is grievously blackened until now by reason of your roamings by yourself.[6]

Moreover we enjoin and command you all and several that now are and shall be, under pain of the excommunication aforesaid, that every day, as soon as compline has been sung, wholly refraining from all manner of drinking and eating, you do go all together to the dorter and your beds, to go out from thence in no wise until the bell be rung for prime on the following day, save only to chant matins at midnight.[7]

Also we enjoin and command you all and several, in manner and form and under the penalties abovesaid, that you do altogether observe the hours for meditation and study in cloister every day according to your rule, lest that old enemy, who seeketh whom he may devour, find you idle.

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[4] *I.e.* as distinct from any gardens in the precincts, *e.g.*, in the cloister-court or near the infirmary.

[5] The company of a secular would guard the prior from the suspicion which might arise if he had only a monk in his company.

[6] See the *detecta* furnished by William Daventre.

[7] This injunction and the next two are founded on *detecta* of a general nature : see the first two presented by John Daventre.

Item vt regula vestra et constituciones vestre benedictine inter vos caucius conseruentur, iniungimus vobis priori et suppriori qui nunc estis et qui vobis succedent,[1] sub pena excommunicacionis antedicte, vt omni die post preciosa in capitulo dicta vnum capitulum de regula vestra siue constitucionibus predictis[2] illo modo recitari et legi faciatis vt ab omnibus intelligantur *et obseruentur*, *confratres et commonachos vestros [in] premissorum ali[q]uo delinquen[t]es taliter secundum [re]gulam corri[g]entes vt ce [teri] per hoc a similibus [a]rceantur.*[3]

Item iniungimus vobis vniuersis et singulis qui nunc estis, vosque monemus primo, secundo et tercio peremptorie ne quis vestrum in villam de Dauentre *accedatis*, *nec in illa* aut aliis villis seu locis ad vnum milliarium circumpositis, sed neque extra septa claustralia cum secularibus aut inter eos comedere aut bibere presumatis . . . . *dum [negoc]iis do[mus] . . . con . . [dum] taxat [exceptis] hoc [prouiso] quod pota[cioni]bus et come[sa]cionibus locis [il]lis nulla[t]inus intendat*[4] ; *quodque mulieres aliquas quantumcunque honestas infra dictum prioratum introducatis*[5] *nec ab aliis introductas ad familiaritatem aliquam admittatis, matre et sorore et aliis de quibus nichil mali iura possunt suspicari dumtaxat exceptis*,[6] sub pena excommunicacionis maioris quam in personas vestras singulares, si hiis nostris iniunccioni et monicioni effectualiter non parueritis, vestris dolo, culpa et[7] offensa, nostraque trina canonica monicione premissa precedentibus et id merito exigentibus, exnunc prout extunc et extunc prout exnunc ferimus in hiis scriptis.

Futuros insuper eiusdem prioratus commonachos et confratres ne et ipsi extra loca claustralia eiusdem prioratus bibant aut commedant, sub pena excommunicacionis in eos, si contrarium fecerint, fulminande simili modo monemus et iniungimus eisdem.

Item iniungimus vobis priori et sacriste qui pro tempore fueritis, sub pena excommunicacionis maioris supradicte, vt magnas portas dicti prioratus interiores ac ostia ecclesie vestre conuentualis tali cautela et custodia seruari *clausa* faciatis, ne alique mulieres aut seculares alii ad hauriendas aquas de lauatoriis vel aqueductu infra dictum prioratum ingrediantur, vel transitum[8] per claustrum vestrum diebus quibusuis habeant ad ecclesiam parochialem ; sed neque seculares quoscunque[9] quantumcumque honestos ad refeccionem aliquam infra septa vestra claustralia, *presertim in refectorio vel infirmaria diebus dominicis et festiuis*[10] quouismodo admittatis seu recipiatis ; quodque ostia claustri debito tempore claudatis et aperiatis iuxta exigenciam regule vestre.

Item iniungimus vobis priori qui nunc estis et qui vobis succedent in

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[1] Apparently altered from *succedunt*, but the alteration was clumsily made.

[2] *sic quod ad vestram salutem* intelligantur et legi (sic) *obseruentur* cancelled.

[3] All from *fratres* in margin.

[4] This passage added in the margin and much torn. From a mark in the text, it appears to have been added at the end of the injunction, but this seems to be its logical position.

[5] *Sic* : for *nec introducatis*.

[6] All from *quodque* added at foot of page.

[7] *offess* cancelled.

[8] *vel* cancelled.

[9] *qualitercunque* cancelled.

[10] *tempore diuinorum* also interlined and cancelled.

[1] See *Visitations*, I, 244.

Also, in order that your rule and your Benedictine constitutions may be more carefully preserved among you, we enjoin upon you the prior and sub-prior who now are and those who shall succeed you, under pain of the excommunication aforesaid, that every day, after you have said *Preciosa*[1] in chapter, you do cause a chapter of your rule or of the constitutions aforesaid to be recited and read in such wise that they may be understanded and observed by all, correcting your brethren and fellow-monks who offend in any of the premises according to the rule in such fashion that hereby the rest may be restrained from the like.

Also we enjoin upon you all and several that now are, and do warn you a first, second and third time peremptorily, that no one of you do go into the town of Daventry or take on yourselves to eat or drink therein or in the other towns or places that are situated thereabout to the distance of a mile, and not even without the bounds of the cloister,[2] with secular folk or among them, [save] only [such of you as may be occupied in the business of the house . . .], with this condition that he do in no wise take part in eating and drinking in those places ; and that you bring no women howsoever honest within the said priory nor receive them, when they are brought in by others, to any familiar converse, save only a mother and a sister and others concerning whom the law can have no ill suspicion, under pain of the greater excommunication which in these writings we lay upon your several persons, if you obey not these our injunction and warning with effect, from now as from then and from then as from now, in consequence and as the due requirement of your fraud, fault and transgression and of our threefold canonical warning aforeset.[3]

Moreover we likewise warn them that shall be monks and brethren together of the same priory and do enjoin upon the same that they also do drink not nor eat outside the cloister precinct of the same priory, under pain of excommunication to be declared against them, if they do the contrary.

Also we enjoin upon you the prior and sacrist for the time being that shall be, under pain of the greater excommunication abovesaid, that you do cause the great inner gates of the said priory[4] and the doors of your conventual church to be kept shut with such wariness and vigilance, that no women or other secular folk may go in to draw water from the washing-places or conduit within the said priory, or have passage through your cloister to the parish church on any days whatsoever ; nor even shall you in any wise admit or receive any secular folk whatsoever, however honest, to any refreshment within the bounds of your cloister, especially in the frater or infirmary on Sundays and festivals ; and that you do shut and open the doors of the cloister at the due time according to the requirements of your rule.[5]

Also we enjoin upon you the prior who now are, and upon them

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[2] *I.e.* in the outer court.

[3] For this and the next injunction see the prior's *detecta* and admissions, the 6th and 7th *detecta* of John Daventre, and the charge laid against the prior in the account of the procedure following the preparatory inquiry.

[4] The phrase seems to imply that at Daventry the gatehouse was approached by a small outer court with its own gatehouse, such as was usual in Cistercian monasteries, *e.g.* at Beaulieu. This is again implied in the closing injunction.

[5] See the prior's second *detectum* and the 7th of John Daventre. The note at the conclusion of the *detecta* formulates the *compertum*.

futurum, sub pena amocionis et finalis priuacionis vestri et sui ab officio, statu et dignitate huiusmodi, ne aliqua feoda, corrodia, liberatas, pensiones aut annuales redditus quibuscunque personis ad certum tempus, terminum *vite* vel imperpetuum concedatis, vendatis vel donetis ; nec nemora vel grossas arbores quouismodo vendatis aut prosternatis, nisi solum ad focalia necessaria et reparaciones necessarias faciendas, absque nostri vel successorum nostrorum, episcoporum *Lincolniensium*, licencia[1] petita et obtenta, et eciam de consensu maioris et sanioris partis conuentus predicti.

Ceterum vt temporalia vestra ad vestri commodum vtilius dirigantur,[2] de circumspeccione et industria *tui*,[3] fratris Ricardi Watforde supprioris, nobis ad hoc per conuentum nominati, confidentes, *tibi*[4] omnem et totalem administracionem temporalium eorundem committimus per presentes[4] *[et totam] adminis[tracionem] bonorum [huiusmodi] durante [s]uspensione [pre] dicta de consensu [et] nominacione prefatis [c]onfidimus et cre[di]mus tibi*,[6] *iniungentes* et ordinantes vt vnum fidelem et discretum de commonachis[7] dicti prioratus, pro quo respondere volueris, tibi accipias in adiutorem, qui expensis coquine et cellarij presit et eas superuideat et tibi omni septimana de expensis huiusmodi fideliter sub iuramento suo coram priore et conuentu per eum prestando computet. Tuque, prouentus prioratus in pecunia recipiens, eos duobus bursariis per priorem et conuentum ad hoc eligendis per tallia vel indenturas liberes [Fo. 90] in vna cista sub tribus seruris claues[8] diuersarum formarum habentibus, quarum clauium vnam habeat prior, aliam tu, supprior, et terciam vnus confrater per conuentum electus, reponendos et per eosdem bursarios per similia tallia vel indenturas reliberandos, dummodo sub iuramento tuo in hac parte prefato plenum et planum compotum de administracione tua, quociens fueris congrue requisitus, nobis vel cui mandabimus reddere tenearis.

Item iniungimus et mandamus sub penis excommunicacionis antedicte vobis vniuersis et singulis presentibus et futuris vt canes venaticos vtpote leporarios siue odorincecos,[9] *aut alienorum equos* in dicto prioratu *sumptibus domus* nullatinus teneatis aut foueatis, sed [et eos] qui in presenti sunt ibidem penitus expellatis ; quodque fragmenta mensarum vestrarum integre colligi[10] et inter pauperes absque personarum accepcione extra portas interiores dicti prioratus fideliter distribui faciatis.

Absolucionem vero omnium et singulorum qui pref[atam] sentenciam excommunicacionis incurrerint quoquo modo nobis et successoribus nostris, episcopis Lincolniensibus preterquam in mortis articulo specialiter reseruamus. Data, etc., sub sigillo nostro ad causas in dicto prioratu de Dauentre xvij die mensis Julij anno Domini mccccxlij et [nostrarum] *consecracionis*[11] anno xvj° et translacionis sexto.

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1 *ex causa* cancelled.
2 *de* cancelled.
3 Interlined above *vestri* cancelled.
4 Interlined above *vobis* cancelled.
6 Added in margin, much torn.
7 *vobis assumatis* cancelled.
8 Altered from *claueues*.
9 *Sic* : for *odorisecos*, i.e. *odorisequos*.
10 *faciatis* cancelled.
11 Interlined above *translac*[ionis] cancelled.

1 For corrodies, see William Daventre's second and third *detecta*. The injunction

who shall succeed you in future, under pain of your and their removal and final deprivation from such office, estate and dignity, that you do grant, sell or give no fees, corrodies, liveries, pensions or annual rents to any persons whatsoever for a fixed time, for the term of their life or in perpetuity ; and that you sell not nor cut down in any wise copses or thick trees, except only for necessary fuel and for doing needful repairs, without leave asked and had of us or our successors, bishops of Lincoln, and also with[out] the consent of the more and sounder part of the convent aforesaid.[1]

Furthermore, in order that your temporal affairs may be directed with more advantage to your profit, we, having confidence in the distinguished character and diligence of you, brother Richard[2] Watforde the sub-prior, who have been nominated to us for this purpose by the convent, do commit to you by these presents the whole and entire administration of the same matters temporal, [and] with the consent and nomination aforesaid do confide and entrust to you [the whole] administration of [such] goods during the suspension [afore]said, enjoining and ordaining that you take to your helper one of your fellow monks of the said priory, trusty and wary, for whom you shall be willing to answer, who shall be over the expenses of the kitchen and cellar and survey them and account to you faithfully every week for such expenses under his oath to be taken by him in presence of the prior and convent. And you, receiving the incomings of the priory in money, shall deliver them by tallies or indentures to two bursars who shall be chosen to this end by the prior and convent[3], to be laid up in a chest under three locks having keys of different shapes, of the which keys the prior shall have one, you the sub-prior another, and one of the brethren chosen by the convent the third, and to be repaid by the same bursars by like tallies or indentures, provided that, under your oath in this behalf aforesaid, you be bound to render to us or to him whom we shall empower, a full and clear account of your administration, as often as you shall be agreeably called upon.

Also we enjoin and command you all and several that now are and shall be, under the pains of the excommunication aforesaid, that you do in no wise keep or nourish hounds for hunting, such as harriers or hounds that follow scent, or the horses of persons not of your convent in the said priory at the costs of the house, but that you also do altogether drive out those which are at present in the same ; and that you do cause the broken meat of your tables to be gathered together in its entirety and to be faithfully distributed among the poor, without respect of persons, outside the inner gates of the said priory.[4]

The absolution moreover of all and several who shall incur in any way the aforesaid sentence of excommunication we specially reserve, save in the article of death, to us and our successors, bishops of Lincoln. Given, etc., under our seal *ad causas* in the said priory of Daventry on the 17th day of the month of July in the year of our Lord 1442, and the sixteenth year of our consecration and the sixth of our translation.

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against felling timber, etc., although resting on no direct evidence in this case, is a common addition to injunctions bearing on corrodies, and is intended to preclude other customary means for obtaining ready money to the ultimate disadvantage of the house.

[2] The name should be William.

[3] For the appointment of bursars, see note 2 on p. 50 above.

[4] See John Daventre's third, and William Daventre's eighth *detectum*.

XV.

[Fo. 111.]

Visitacio monasterij de DORCACESTRIA, ordinis sancti Augustini, Lincolniensis diocesis, facta in domo capitulari ibidem xxvij° die mensis Marcij, anno Domini mccccxlj° per reuerendum in Christo patrem et dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, suarum consecracionis anno xv et translacionis quinto.

In primis, sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis sue negocio inchoando die, anno et loco predictis, abbas primo et ante omnia liberauit dicto reuerendo patri certificatorium mandati domini sibi pro huiusmodi visitacionis negocio directi in hec verba, 'Reuerendissimo', etc. Quo perlecto, idem abbas exhibuit domino titulum confirmacionis eleccionis sue et dimisit copias tam confirmacionis quam installacionis penes registrarium; et deinde abbas iurauit domino canonicam obedienciam et fidelitatem in forma consueta. Exhibuit eciam idem abbas fundacionem monasterij et similiter dimisit copias penes registrarium. Et deinde dominus assignauit eidem abbati terminum ad terciam horam post nonas eiusdem diei in eodem *loco* coram eo aut commissario suo ad exhibendum plenum statum domus et ad cetera facienda et recipienda que iuris sunt. Et deinde abbas examinatus dicit ea que sequuntur.

Frater Johannes Clyftone, abbas, dicit quod quantum ad regimen temporalium domus, dum erat in mabus[1] certorum canonicorum ex deputacione sua, domus indebitabatur in magnis et grauibus summis; et ideo de consensu conuentus quidam Marmyone habet gubernacionem temporalium huiusmodi.

Item dicit quod vt credit domus hac die indebitatur in lx li. et modicum amplius.

Frater Johannes Hakeburne, prior, dicit quod *abbas non* exhibet statum domus, nec computat de administracione sua in communi nec vnquam computauit.

Item dicit quod seculares tam mares quam femine habent frequentem transitum per loca claustralia ad ecclesiam, et hoc quasi ex consuetudine.

Frater Johannes Henrethe dicit quod non obseruatur certa hora surgendi ad matutinas, et hoc quia cum prior occupet officium sacristie non curat de ly clokke quod iste prouidit, et ideo non signat horas de die

[1] *Sic*; for *manibus*.

[1] It seems probable that this was a special visitation, due to the grave scandals which had arisen in the house. This may account for the omission of the usual sermon. There is no indication of any other Oxfordshire visitations at this time.

[2] There is no record of these in the episcopal registers: see *Visitations* I, 161.

[3] *I.e.*, 3 p.m. See *Visitations* I, 83, note 2.

[4] Clyftone probably came from Clifton Hampden, the church of which was in the jurisdiction of the abbot and convent. One of the canons bore the name of Dorchester. John Hakeburne and the two Henrethes bore Berkshire names: East and West Hagbourne are in Moreton hundred, near Didcot, and East and West Hendred lie a little further west in Wantage hundred. Four other canons had names taken from well-known places at a distance, and Ralph Calethra (Cawthra) appears from his name to have come from the north-west of England.

XV.

DORCHESTER.

THE VISITATION OF THE MONASTERY OF DORCHESTER, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 27TH DAY OF THE MONTH OF MARCH, IN THE YEAR OF OUR LORD 1441, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE 15TH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge in the beginning of the business of such his visitation, on and in the day, year and place aforesaid, the abbot before all else[1] delivered to the said reverend father the certificate of my lord's mandate which had been addressed to him for the business of such visitation, after these words, 'To the most reverend,' etc. And when this had been read through, the same abbot shewed my lord the title of the confirmation of his election and left copies with the registrar, of the certificates both of his confirmation and installation[2]; and then the abbot sware to my lord canonical obedience and fealty in the accustomed form. The same abbot also shewed the foundation charter of the monastery and likewise left copies [thereof] with the registrar. And then my lord appointed to the same abbot the term, at the third hour after nones of the same day[3] in the same place in the presence of him or his commissary, for exhibiting the full state of the house and for doing and receiving what else is lawful. And then the abbot, being examined, says these things which follow.

Brother John Clyftone, the abbot,[4] says that, as far as regards the governance of the temporal affairs of the house, while it was in the hands of certain canons of his appointment, the house was in debt in large and heavy sums ; and therefore one Marmyone has the direction of such temporal affairs with the consent of the convent.

Also he says that, as he believes, the house to-day is £60 in debt and something more.

Brother John Hakeburne, the prior, says that the abbot does not shew the state of the house, and makes no reckoning in common of his administration, nor has ever made reckoning.

Also he says that secular folk, both male and female, have often passage through the cloister precincts to the church,[5] and this almost of custom.

Brother John Henrethe says that no fixed hour is observed for rising to matins, and this because the prior, albeit he fills the office of the sacristship, takes no care of the clock which this deponent did

[5] The conventual buildings at Dorchester have disappeared, with the exception of the foundations of some of the outer buildings and a 17th century school-house, which probably stands on the site and incorporates some of the masonry of a guest-house. They were on the north side of the nave of the church, which, with the south aisle added c. 1320, was used by the parishioners. There is no trace in the north wall of the nave of the usual western processional doorway, and the only direct entrance from the cloister at this time was the doorway in the west wall of the north transept, which opened into the church close to the *pulpitum*. See plan in *Archæol. Journal* LXVII, 333. The proper entrance for parishioners was in the west bay of the south aisle : this was covered by a porch in the 15th century, illustrated in F. Bond's *English Church Architecture* I, 258.

et de nocte : ideo non surgunt certa[1] hora sed ad nutum prioris, et cordas eidem pertinentes prior posuit ad campanas ecclesie.

Item canonici habent frequentes excursus ad publicas tabernas in villa, et ibidem exercent potaciones et comesaciones cum secularibus.

Item dicit quod cum ipsemet sit grandeuus et propterea quasi impotens ad labores exteros, et tamen deputauerunt ipsum in officium coquinarij. Dampnosum tamen sibi foret dimittere officium ante proximum festum Michaelis propter prouisiones quas fecit in eodem officio.

Frater Thomas Tewkesbury dicit omnia bene.

Frater Thomas Henrethe dicit quod fama fuit quod frater Johannes Shrewesbury canonicus cognouit carnaliter quandam mulierem in campanili ecclesie, cuius nomen ignorat. Comparuit vir et obiecto sibi articulo negat omne crimen cum huiusmodi muliere a tempore correccionis facte per abbatem, que fuit carceralis custodia et obseruacio claustri et ieiunium in pane et aqua. Vnde iniunctum[2] est sibi purgacio cum iij confratribus suis ; et deinde purgauit se cum ij confratribus suis de gracia domini et dimissus est.

Idem dicit quod abbas non exhibuit compotum in communi coram conuentu in integro ex quo fuit electus abbas.

Frater Nicholaus Plymmouthe dicit de compoto non reddito per abbatem vt supra.

Item dicit quod tenementa monasterij in villa de Dorcacestria non sunt bene reparata.

[Fo. 111d.] Frater Walterus Dorchestre dicit quod omnia bene.

Frater Johannes Shrewesbury dicit quod omnia bene.

Frater Radulphus Calethra dicit quod frater Johannes Wynchestre, nuper abbas, percipit de domo in esculentis et poculentis quantum percipiunt duo canonici et vij li.

Item dicit quod Marmyone *habet*[3] ibidem qualibet septimana[4] xvj canes currentes, pro quibus percipit in septimana duos modios ordei preter furfur, et quinque equos pastos sumptibus domus continue.

Idem Marmyone habet vnam cameram infra claustrum, et cum inibi sint ostia claustri dimittuntur aperte quasi per totam noctem, sic quod seculares habent incursus et excursus in claustrum toto illo tempore ; et omnia ista intitulatur habere sub sigillo communi.

[5]Frater Henricus Yorke dicit quod omnia bene.

Frater Johannes Wynchestre, dudum abbas, dicit *de* canonicis bibentibus et comedentibus in publicis tabernis in villa cum secularibus : desiderat igitur iniunccionem fieri facientibus sub pena incarceracionis, nam hoc exigunt constituciones ordinis.

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[1] *si* cancelled.
[2] *Sic.*
[3] Interlined above *residet* cancelled.
[4] *quinque eq* cancelled.
[5] The word *Henricus* followed apparently by *s* is cancelled just above this entry.

[1] The present bell-tower, at the west end of the nave, was apparently entirely rebuilt in the 17th century ; but professor Freeman (*Archæol. Journal* IX, 279-80) was of opinion that it is a reconstruction of an older one, of which portions remain in it. Although there may have been originally a tower of some sort above the transept crossing, this had disappeared long before the date of this visitation. See Sir W. H. St. John Hope's account of the church in *Archæol. Journal* LXVII, 335.

provide, and therefore it does not strike the hours by day and by night: accordingly they do not rise at a fixed hour, but at the beck of the prior, and the prior has applied the cords which belong to the same [clock] to the church bells.[1]

Also the canons do often go out of the house to the public taverns in the town and do use to drink and eat with secular folk in the same.

Also he says that, although he himself is stricken in years and is therefore almost incapable of tasks out of cloister, nevertheless they have appointed him to the office of kitchener. Notwithstanding it would be disastrous for him to lay down the office before Michaelmas next, by reason of the provisions which he has made in the same office.

Brother Thomas Tewkesbury says all things are well.

Brother Thomas Henrethe says that report was that brother John Shrewesbury, a canon, had carnal knowledge of a certain woman, whose name he knows not, in the bell-tower of the church. The man appeared and, on the article being charged against him, denies all crime with such woman since the time of the correction appointed by the abbot, the which was his imprisonment in ward and confinement to cloister and fasting on bread and water. Wherefore he was enjoined to clear himself with three of his brethren; and then of my lord's grace he cleared himself with two of his brethren and was acquitted.

The same says that the abbot has shewn no entire account before the convent in common since he was elected abbot.

Brother Nicholas Plymmouthe says as above concerning the neglect of the abbot to render an account.

Also he says that the tenements of the monastery in the town of Dorchester are not in good repair.

Brother Walter Dorchestre says that all things are well.

Brother John Shrewesbury says that all things are well.

Brother Ralph Calethra says that brother John Wynchestre, late the abbot,[2] receives from the house in meat and drink as much as two canons receive, and seven pounds.

Also he says that Marmyone keeps in the same every week sixteen dogs for coursing, for the which he receives two pecks of barley a week besides bran, and five horses that are fed continually at the costs of the house.

The same Marmyone has a chamber within the cloister, and, since the doors of the cloister are in that place,[3] they are left open almost the whole night through, so that secular folk do use to run in and out of the cloister all that time; and all these things he is entitled to have under the common seal.

Brother Henry Yorke says that all things are well.

Brother John Wynchestre, sometime abbot, says of the canons that they eat and drink in the public taverns in the town with lay-folk: he craves therefore that an injunction be made under pain of imprisonment to them that do [so], for this the constitutions of the order require.

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[2] There is no record of the date of Wynchestre's election or resignation. See *Visitations* I, 39-42, for details of an allowance made to the head of a house on his resignation.

[3] This indicates that Marmyone's chamber was upon the ground-floor of the western range, and may have been either the outer parlour of the cloister converted into a private room, or entered from the parlour. Examples remain of such rooms, e.g. at Torre abbey, where the cellar is on the left-hand side of the parlour and there is another vaulted apartment on the right.

Item dicit quod claustrum non seruatur debitis horis contemplacionum et leccionum.

Item dicit de compotis non redditis per abbatem vt supra.

Item dicit quod Marmyone est multum onerosus domui vt in seruientibus suis et sibi aduentantibus, et dicit quod, vt sibi videtur, non est multum expediens vt habeat ipse tantum regimen in temporalibus domus.

Item dicit quod vbi secundum regulam eorum canonici non exirent neque pedestres neque equestris[1] nisi tantum in capis clausis, iam etenim[2] incedunt in capis apertis que dicuntur qwere copes.

Item petit vt ordinetur quod canonici qui stabunt in minucionibus simul exeant ad solacia et simul reuertantur, et non soli vagentur vt solito, ex quo generatur domui magnum scandalum.

Item dicit quod de consuetudine monasterij assignarentur curatores iuuenibus canonicis, qui eorum peculium ad eorum commodum disponerent vsque dum ad sacerdocium promoti fuerint, iam enim huius contrarium obseruatur : petit igitur vt in hoc fiat iniunccio, cum ex hoc plura mala subsequuntur.

Idem habet c. s. pro se et *duobus* familiaribus et esculenta et poculenta vt duo canonici, et hoc habet sub sigillo communi vacante monasterio.

Iniunctum est abbati in virtute obediencie et sub penis excommunicacionis et priuacionis quod non concedat cuiquam corrodium *aliquod*, annutatem[1], pensionem siue liberatam imperpetuum, ad terminum vite vel ad certum tempus nisi de consilio,[3] consensu et licencia diocesani et patroni petita et obtenta.

Frater Walterus Dorchestre cum Johanna Barbour coniugata. Comparuit et negat ab omni tempore. Indicta est sibi purgacio cum iij confratribus suis, et deinde purgauit[4] iuxta formam indictam. Item cum vxore Thome Deye seruientis in monasterio : deinde purgauit se cum iij confratribus suis. Fatetur impignoracionem vnius calicis deaurati *Mermyone pro iiij nobilibus* et alienacionem v coclearium argenteorum pertinencium infirmarie : coclearia furtiue ablata sunt. Iniunctum est abbati quod faciat ista restitui de peculio ipsius canonici. Fatetur possessionem accipitrum[5] : cohibita est sibi possessio huiusmodi auum. Fatetur se iacuisse in infirmaria diuersis vicibus : iniunctum est sibi quod decetero sic non faciat nisi infirmitate causante et de licencia abbatis ; et abiurauit comitiuam mulieris.

Nicholaus Plymmothe captus fuit nudus cum vxore tannatoris nuda, et in huiusmodi rei argumentum captores habent eorum camisias ostendendas. Negat crimen ab omni tempore. Indicta est sibi purgacio cum iij confratribus ; sed quia deficit in purgacione pronunciatus est conuictus. Iniunctum[1] est sibi custodia claustralis et silencium per vnam septimanam assignandam per per[1] priorem infra proximas tres septimanas, et quod

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[1] *Sic.*
[2] *Sic :* for *tamen.*
[3] *consilio* cancelled.
[4] *se* omitted.
[5] *monitus* cancelled.

[1] This type of garment may still be seen in the black copes worn by the four choristers on the foundation in Lincoln minster.
[2] Calethra had already mentioned this sum as seven pounds.
[3] The bishop of Lincoln was patron of the house as well as diocesan.

Also he says that cloister is not kept at the due hours for meditation and reading.

Also he says as above of the accounts that they are not rendered by the abbot.

Also he says that Marmyone is very burdensome to the house as regards his serving-folk and them that come to visit him, and says that, as it seems to him, it is not very expedient that the same [Marmyone] should have so great governance with respect to the temporal affairs of the house.

Also he says that while according to the rule their canons ought not to go out either on foot or on horseback, save in closed cloaks only, now [however] they walk about in the open cloaks which are called quire copes.[1]

Also he prays that ordinance be made that the canons who shall be abiding in their seynies do go out together for their recreation and return together, and not roam about by themselves, as is their wont, wherefrom there springs exceeding scandal to the house.

Also he says that by the custom of the monastery there should be appointed care-takers for the young canons, to lay out their private allowance to their advantage until they be advanced to the priesthood, for now the opposite of this is observed : he prays therefore that an injunction be made in this regard, since hereof follow divers evils.

The same has a hundred shillings[2] for himself and two of his household, and meat and drink even as two canons, and this he has under the common seal [by grant made] during the voidance of the monastery.

The abbot was enjoined in virtue of obedience and under the pains of excommunication and deprivation to grant no corrody, annuity, pension or livery to anyone in perpetuity, for term of life or for a certain time, save with the counsel, consent and licence of the diocesan and patron[3] asked and had.

Brother Walter Dorchestre [is defamed] with Joan Barbour, a married woman. He appeared and denies [his guilt] at any time. He was ordered to clear himself with three of his brethren, and then cleared himself according to the form bidden him. Also with the wife of Thomas Deye, a serving-man in the monastery : then he cleared himself with three of his brethren. He confesses to the impawning of a gilded chalice to Marmyone for four nobles[4] and the alienation of five silver spoons belonging to the infirmary : the spoons were taken away by stealth. The abbot was enjoined to cause these things to be restored out of the same canon's allowance. He confesses the possession of hawks : the possession of such birds was forbidden him. He confesses that he has lain divers times in the infirmary : he was enjoined not to do this henceforward, unless by reason of bodily weakness and with the abbot's leave ; and he abjured the fellowship of the woman.

Nicholas Plymmouthe was taken . . . . with the tanner's wife . . . . , and in proof of such matter they that took them have their shifts to shew. He denies his guilt at any time. He was ordered to clear himself with three of his brethren ; but, because he is a defaulter in his purgation, he was declared convicted. He was enjoined to be kept in cloister and [to keep] silence for a week to be appointed by the prior within the next three weeks, and to lay aside his shift on all eves

[4] A noble was equivalent to half a mark (6*s.* 8*d.*).

dimittat camisiam omnibus vigiliis beate Marie vsque festum Michaelis; et abiurauit peccatum et comitiuam mulieris.

[Fo. 112] Abbas fatetur se impignorasse vnum coopertorium de puro auro pro cipho et plura alia iocalia domus, conuentu ignorante et irrequisito.

Dominus continuauit hanc visitacionem vsque in crastinum festi sancti Luce euangeliste proxime futurum et ad quemlibet diem citra quo dominus vacauerit intendere vlteriori[1] processui in eadem visitacione; et assignauit abbati terminum huiusmodi ad exhibendum plenum statum, etc., presentibus Depyng, Thorpe et me, Colstone.

Idem abbas adulteratur cum (*1*a.) Johanna Baroun, cum qua erat captus suspecte in camera senescalli; (*2*) vxore Johannis Forde; (*3*) vxore Johannis Roche; (*4*) vxore Johannis Prest; (*5*) vxore Thome piscatoris; quas omnes sustentat communibus bonis domus, sicque et impignorando, quin verius vt timetur vendendo iocalia domus dilapidat et consumit omnia bona domus. Non intendit choro die aut nocte ad horas canonicas, nec venit ad capitulum ad excessus corrigendos; et per ipsius improuidum regimen domus indebitatur plus quam in cc li.

Canonici non seruant claustrum post prandium aliquo die, sed quidam intendunt aucupacionibus, quidam venacionibus, quidam publicis tabernis, ibidem bibendo et comedendo cum suspectis personis, eciam mulieribus miseris, in magnum domus scandalum.

Primo die mensis Junij anno Domini mccccxlj, termino vtique iuxta formam continuacionis visitacionis huiusmodi ad procedendum ad vlteriora in eadem visitacione et negocio eiusdem secundum formam retroactorum in eodem negocio habitorum per dominum captato et per litteras suas citatorias domino abbati et conuentui limitato et prefixo, in domo capitulari dicti monasterij coram domino in eodem negocio iudicialiter sedente comparuerunt personaliter fratres Johannes Clyftone abbas, Johannes Hakeburne prior, Johannes Henrethe, Thomas Tewkesbury, Walterus Dorcacestre, Johannes Shroesbury, Radulphus Calathra et Henricus Yorke, canonici dicti domus, ad procedendum et procedi videndum in dicto negocio citati, fratre Johanne Wynchestre nuper abbate decrepito, ac fratribus Thoma Henrethe et Waltero[2] Plymmouthe, qui duo a domo citra inchoacionem visitacionis huiusmodi in apostasia recesserant, absentibus. Et deinde dominus recitauit abbati qualiter iniunxit *ipsi* abbati, dum idem dominus vltimo visitacionem suam inibi inchoando iuxta inquisicionem suam preparatoriam quam tunc fecit procedens,[3] vt in termino ad quem visitacionem suam huiusmodi continuauit plenum statum domus in quo tunc fuit et in quo ipsum tempore installacionis sue inuenit sibi exhiberet; quodque citra iniunccionem huiusmodi idem abbas misit domino sub sigillo suo quendam rotulum continentem valores maneriorum et ecclesiarum appropriatorum monasterio. Sed eo quod non continebat plenum et verum statum monasterij[4] nec eciam in quo statu reperiebat monasterium in inicio ingressus sui, peciit ab ipso

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[1] *execu* cancelled.
[2] *Sic.*
[3] *Sic: procedebat* is needed.
[4] *peciit* cancelled.

[1] This included three such occasions, viz., the eves of the Visitation (1 July), the Assumption (14 Aug.) and the Nativity of our Lady (7 Sept.).
[2] 19 Oct., 1441. The bishop returned, as will be seen, on 1 June.
[3] *I.e.* Marmyone's room, the position of which has been discussed already.

of the blessed Mary until Michaelmas[1]; and he abjured his sin and the fellowship of the woman.

The abbot confesses that he did put in pawn a cover of pure gold for a cup and divers other jewels of the house, without the knowledge and without asking leave of the convent.

My lord adjourned this visitation until the morrow of the feast of St. Luke the evangelist next to come,[2] and to any day this side thereof whereon my lord is at leisure to take order for further process in the same visitation; and he appointed the abbot such term for shewing the full state [of the house], etc., Depyng, Thorpe and I Colstone being present.

The same abbot commits adultery with (1) Joan Baroun, with whom he was taken in manner suspect in the steward's chamber[3]; (2) the wife of John Forde; (3) the wife of John Roche; (4) the wife of John Prest; (5) the wife of Thomas Fisher; and all these he maintains upon the common goods of the house, and so by pawning, nay more truly, as it is feared, by selling the jewels of the house he dilapidates and wastes all the goods of the house. He comes not to quire for the canonical hours by day or night, nor comes he to chapter to correct transgressions; and by his improvident governance the house is more than £200 in debt.

The canons do not keep cloister any day after breakfast, but some do spend their time in hawking, some in hunting, some in the public taverns, drinking and eating in the same with suspect persons, even with low women, to the great scandal of the house.

On the first day of the month of June in the year of our Lord 1441, at the term, to wit, opportunely taken by my lord, according to the form of the adjournment of such visitation, for proceeding to further action in the same visitation and the business of the same in agreement with the form of the past process held in the same business, and defined and pre-appointed by his letters of summons to the lord abbot and the convent, there appeared in the chapter-house of the said monastery before my lord, as he was sitting in his capacity of judge in the same business, brothers John Clyftone the abbot, John Hakeburne the prior, John Henrethe, Thomas Tewkesbury, Walter Dorcacestre, John Shroesbury, Ralph Calathra, and Henry Yorke, canons of the said house, summoned to proceed and watch the process in the said business, brother John Wynchestre, late the abbot, who is feeble in body, and brothers Thomas Henrethe and Walter[4] Plymmouthe, the which two had departed in apostasy since the beginning of such visitation, being absent. And then my lord rehearsed to the abbot after what manner he enjoined upon the same abbot, while the same my lord, when last he began his visitation in that place, was proceeding in accordance with his preparatory inquiry which he then made, that he should shew to him at the term to which he adjourned such his visitation the full state of the house in the which it then was and in the which he found the same at the time of his installation; and how since such injunction the same abbot sent my lord under his seal a roll containing the values of the manors and churches appropriated to the monastery.[5] But in that it did not contain the full and true state of the monastery, nor the state also wherein he found the monastery at his first entry, [my lord] asked of the same abbot whether

[4] The name should be Nicholas.
[5] A note on these will be given in connexion with the next visitation (no. XVI).

abbate an vellet aliter exhibere de statu nunc. Dicit quod non. Interrogatus si quid velit exhibere de statu in quo reperiit in ingressu suo, dicit penitus quod in hoc nichil[1] scit dicere vel exhibere. Interrogatus insuper si quid sciat dicere quare non debeat suspendi ab administracione bonorum monasterij tanquam suspectus de dilapidacione, etc., nichil proposuit. Tandem idem reuerendus pater dixit hec vel similia: 'Quia per confessata vestra coram nobis alias *et nunc* emissa ruinamque domorum et edificiorum monasterij tam interius quam exterius que ad oculum patet, et eciam in exhibicione status domus deficientem,[2] vos super dilapidacione bonorum monasterij habemus suspectum: idcirco vos ab administracione huiusmodi bonorum suspendimus'; presentibus Wylly, Beuues et me Colstone. Tandem de consensu et assensu ac peticione expressis abbatis et canonicorum predictorum presencium dominus deputauit Willelmum Marmyone administratorem temporalium dicti monasterij, prestito iuramento per eundem Willelmum coram domino et ipsis abbate et canonicis in capitulo iuramento[3] corporali de fideliter administrando et fideliter computando, cum per dominum exactus fuerit. Et subsequenter ordinauit quod omnes simul in vna domo infra septa monasterij, nisi infirmitas vel alia legitima causa impedierit, in communi comedant; quod dictus administrat[3] soluat *abbati* annuatim xxd. in septimana pro communiis et xls. in anno ad vestitum, et cuilibet canonico singulis septimanis xiiijd. et xxs. in anno pro communiis et vestitu suis; et quod sint in monasterio quinque honesti seculares seruientes et non plures, videlicet vnus cocus cum garcione suo, vnus clericus ecclesie, vnus qui custodiat cellariam suam et sit prouisor victualium suorum et seruiat eis in mensa, et alia honesta persona que obsequiis abbatis intendat: qui omnes stipendia de dicto administrare[3] percipiant, cocus vero et garcio et prouisor victualium victum de mensa canonicorum percipiant, clericus ecclesie viijd. et seruiens abbatis viijd. pro communiis suis de dicto administrare[3] percipiant. Sint eciam ibi vnus lotor et vnus barbitonsor qui canonicis deseruiant et stipendia de dicto administratore percipiant. Et hiis sic actis, ordinatis et concordatis, dominus, reseruata potestate corrigendi, puniendi et reformandi detecta et comperta in visitacione huiusmodi et faciendi iniuncciones prout viderit faciendum, huiusmodi visitacionem suam dissoluit.

[Fo. 112, sched. 1] Thomas Tewkesbury habet quandam cameram vsui suo proprio appropriatam, ad quam fit concursus mulierum, precipue cuiusdam nomine Margarete Heny, quam predictus Thomas tenuit et in presenti fouet et sustentat. Ad eandem cameram fit concursus[4] canonicorum post prandium, post complettorium,[3] et ibidem mittunt post bonam seruiciam et ludunt ad scaccos et cetera alia agunt que sunt inhonesta et per sanctorum patrum decreta penitus interdicta.

[1] *pe* cancelled.
[2] Altered from *defecientem*.
[3] *Sic*.
[4] *mulierum* cancelled.

[1] The allowance, as regards clothing, is double that of a canon; as regards commons, only three-tenths more.
[2] The written *detecta* which follow are in a large hand upon a separate sheet. It is not

he would make exhibition in any other way of the present state. He says no. Interrogated whether he will exhibit aught concerning the state wherein he found it at his entry, he says flatly that herein he can say or shew nothing. Being further interrogated whether he can say aught wherefore he should not be suspended from the administration of the goods of the monastery, as being suspect of dilapidation, etc., he advanced nothing. At length the same reverend father spake these or like words : ' Because by your confessions uttered before us at another time and now, and by the ruinous state, which is visibly evident, of the houses and buildings of the monastery both inside and out, and also as you are in default as regards the presentation of the state of the house, we hold you suspect of dilapidation of the goods of the monastery : therefore we do suspend you from the administration of such goods' ; Wylly, Bewes and I Colstone being present. At length, with the express agreement and assent and at the prayer of the abbot and the canons aforesaid who were present, my lord appointed William Marmyone to be administrator of the temporal affairs of the said monastery, after bodily oath had been taken by the same William before my lord and the same abbot and canons in chapter to make faithful administration and faithful account, when he shall be required by my lord. And afterwards he ordained that all should eat together in common in one building within the bounds of the monastery, unless ill-health or other lawful cause do hinder ; that the said administrator should pay the abbot twenty pence a week year by year for his commons and forty shillings a year for his raiment,[1] and every canon fourteen pence each week and twenty shillings a year for his commons and raiment ; and that there should be in the monastery five honest secular serving-men and no more, to wit a cook with his man, a clerk of the church, one to keep their cellar and be provider of their victuals and serve them at table, and another honest person to stand in the service of the abbot : and all these to receive their pay from the said administrator, the cook namely and his man and the provider of victuals to receive their means of life from the canons' table, the clerk of the church to receive eightpence and the abbot's serving-man eightpence for their commons from the said administrator. There should be also there a washerman and a barber to do service to the canons and receive their pay from the said administrator. And when these things had been so done, ordained and agreed upon, my lord, having reserved the power of correcting, punishing and reforming the disclosures and discoveries in such visitation, and of making injunctions even as it shall seem him good to do, dissolved such his visitation.

Thomas Tewkesbury[2] has a chamber appropriated to his own use, whereunto resort is made by women, particularly by one named Margaret Heny,[3] whom the aforesaid Thomas did keep and at present does cherish and maintain. To the same chamber is resort made by the canons after breakfast [and] after compline, and there they send for good ale and play at chess and do all else which is of ill repute and utterly forbidden by the decrees of the holy fathers.

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stated whose they are, nor do they exactly tally with any of the canons' evidence as reported in the text of the visitation.

[3] The name probably = Hanney in Berkshire, between Wantage and Abingdon.

Walterus Dorchestre tenuit quandam mulierem nomine Johannam Barboure et eam impregnauit in tantum quod maritus eiusdem voluit eum interficere, et sic tandem concordia ductus habuit ab eo pensionem vt nichil amplius contra eum ageret. Tenuit eciam vxorem Thome Dey seruientis nostri et eam impregnauit, vt vox et fama omnium laborat. Inpignorauit eciam calicem argenteam et vnam deauratam infirmarie tempore quo erat custos eiusdem officij : quinque coclearia eiusdem officij perdidit aut vendidit. Habuit eciam quandam auem anglice goshowke, quam diu tenuit et cuius instinctu fecit domum perdere quinquaginta solidos. Dormiuit eciam per mensem in infirmaria absque speciali licencia abbatis de nocte in noctem, et habuit secum mulieres et societatem inhonestam, vnde domus erat inhonori penitus dedita.

Nicholaus Plymmothe erat captus per tenentes vestros cum vxore tannarij nostri nudus cum nuda, et in testimonium criminis ceperunt deprehensores camisiam suam et camisiam mulieris et ad huc habent et seruant vsque in aduentum vestrum.

Johannes Scherousbery pessime fame est quia erat deprehensus cum quadam muliere in campanili, quam metu et timore ductus posuit in quandam cistam domus.

Abbas immundissimus est. Chorum non diligit nec die nec nocte : correcciones non facit super transgressiones canonicorum. Tenet plures mulieres quarum nomina ignoro[1], set istas noui : Johannam Baroune, cum qua erat captus in camera senescalli ; tenet vxorem Johannis Forde ; tenet vxorem Johannis Roche ; tenet vxorem Johannis Prest ; tenet vxorem Thome Piscatoris ; quas omnes exhibet per bona[2] domus et circa quas dissipat bona domus, nichil boni faciendo nisi vastando. Omnia iocalia sua sunt inpignorata aut penitus vendita, set iste Willelmus Mermyone senescallus suus tantum sibi mutuo concessit vt ea habere potuit erga aduentum vestrum, set non omnia, prout refert liquide scriptura inde confecta. Domus debet liquide ex claro compotu, prout vox sonat inter nos, plusquam ducentas libras ; et si posset hanc vestram visitacionem euadere, non dubium domus infra terminum esset insufficiens ad sustentacionem quatuor canonicorum. Quo circa senciamus iam vestram paternalem largifluam benignitatem precipue circa domum. Nullus canonicus seruat claustrum post prandium, set quidam aucupacionibus, quidam venacionibus, quidam piscacionibus et ceteris dissolucionibus se exhibent, vnde enorme est singula considerare.

Hec vera sunt sicut Deus me adiuuet et quatuor Dei euangeliste.

[Fo. 112 sched. 2.] Predictis die et loco Johannes Brewere, seruus familiaris in[3] monasterio de Dorcacestria, conquestus est domino ex parte conuentus eiusdem monasterij quod quidam Johannes Frankeleyne, custos warenne monasterij ibidem sub Willelmo Marmyone, firmario eiusdem warrene sub sigillo communi domus ad terminum vite, facit quamplures insultus in canonicos dicti monasterij et in eos imponit

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[1] Altered from *ignors*.
[2] Interlined above *doma* cancelled.
[3] *prioratu* cancelled.

[1] *I.e.* the tenants of the bishop, who was lord of the manor of Dorchester.

Walter Dorchestre did keep a woman, by name Joan Barbour, and gat her with child, insomuch that her husband would have slain him, and so at last [the husband], being brought to an agreement, had a pension from him that he might do nothing more against him. He did keep also the wife of Thomas Dey our serving-man and gat her with child, as is commonly voiced and reported of all. He did also pawn a silver and a silver-gilt chalice of the infirmary, what time he was warden of the office of the same : he did lose or sell five spoons belonging to the same office. He had also a bird, in English a goshawk, which he did keep long time and on account of which he did cause the house to lose fifty shillings. He slept also for a month in the infirmary without special leave of the abbot night after night, and did have women and unhonest company with him, wherefore the house was utterly given over to ill fame.

Nicholas Plymmothe was taken by your tenants[1] with the wife of our tanner [*etc.*].

John Scherousbery is of very evil report, because he was caught in the bell-tower with a woman, whom, being led thereto by fear and fright, he put into a chest of the house.

The abbot is of most unclean life. He is not diligent in quire either by day or night : he makes no corrections of the transgressions of the canons. He keeps several women whose names I know not, but these I do know : Joan Baroun, with whom he was taken in the steward's chamber ; he keeps John Forde's wife ; he keeps John Roche's wife ; he keeps John Prest's wife ; he keeps Thomas Fisher's wife ; and all these he pays by means of the goods of the house and squanders the goods of the house upon them, doing no good and naught but waste[2]. All its jewels are in pawn or utterly sold, but this William Marmyone, his steward, did grant him so much on loan that he was able to have them against your coming, but not all, even as the writing made thereof clearly declares. The house plainly owes on a clear reckoning more than two hundred pounds, as is noised among us ; and, had it been able to escape this your visitation, doubtless it would ere long be without enough for the maintenance of four canons. Wherefore let us now feel your fatherly kindness in all its bounty, especially with respect to the house. None of the canons keep cloister after breakfast, but some lend themselves to hawking, some to hunting, some to fishing and to other lawless courses, whereof it is out of measure to take each case into reckoning.

These things are true, so help me God and the four evangelists of God !

On and in the aforesaid day and place John Brewere, household servant in the monastery of Dorchester, did complain to my lord on behalf of the convent of the same monastery that one John Frankeleyne, keeper of the warren of the monastery in the same place under William Marmyone, the farmer of the same warren under the common seal of the house for the term of his life, does make many sundry assaults upon the canons of the said monastery and lays violent hands upon them, to

[2] The original is very condensed, literally 'doing no good save wasting.'

manus violentas, videlicet in fratrem Johannem[1] Shrovesbury, quem cum quodam[2] baculo vocato vno bylle impungebat in pectore ; et alia vice postea volens eundem fratrem Johannem repercussisse cum quodam cultello magno, ipso fugiente quemdam fratrem Radulphum, canonicum eiusdem loci, qui tunc se posuit intermedium, sepius percussit cum[3] eodem cultello et arcum proprium ipsius Johannis Frankeleyne, quem idem Radulphus arripuit et opposuit ad sui corpus defensionem, conscidit in partes, ac ipsum Radulphum grauiter citra sanguinis effusionem verberauit. Idem eciam Johannes Frankeleyne iniecit manus violentas in fratrem Nicholaum, canonicum dicti loci, et ipsum pugno percussit ; et licet abbas dicti loci de istis offensis certam habeat noticiam, nichil tamen facit ad ipsius Johannis Frankeleyne correccionem vel amocionem: vnde canonici grauiter ferunt et petunt *eis* per dominum de remedio prouideri.

[Fo. 112*d*.] DORCACESTRIE INIUNCCIONES.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis abbati et conuentui monasterij nostri Dorcacestrie, ordinis sancti Augustini, nostrorum patronatus et diocesis, salutem, graciam et benediccionem. Cum sacram religionem plantatam modis omnibus fouere debeamus, nusquam hoc melius exequimur quam si nutrire ea que recta sunt et corrigere que profectum virtutis impediunt commissa nobis auctoritate curemus. Horum igitur consideracione, etc., vt in monasterio de pratis Leycestrie.

In primis, quia reperimus nobis detectum quod in dicto monasterio non obseruatur aliqua certa hora surgendi ad matutinas de nocte, et hoc quia horologium quod omnes horas de die et de nocte signaret non seruatur in bono statu, preter hoc quod vos sacrista nunc cordas *siue funes* eidem pertinentes in alienos vsus vestra temeritate conuertistis, propter quod canonici de horis insuetis quidam segniter, quidam tarde et quidam nullatenus ad horas canonicas accedunt ; sicque hore canonice nec de die nec de nocte *debito tempore*[4] decantantur vt deberent ; iniungimus igitur vobis abbati et *sacriste*[5] qui nunc estis et qui erunt in futuro, *vobisque canonicis presentibus et futuris*, sub penis contemptus et inobediencie,[6] vt vos abbas et sacrista dictum horologium competenter et cum omni festinacione possibili reparari et in statum pristinum, ita vt horas de die et de nocte congrue signare valeat, reduci faciatis, vt sic certe hore obseruari valeant ad diuina decantanda ; quodque omnes in dormitorio vniformiter de nocte quiescatis et ad matutinas,[7] excussa omni sompnolencia et pigricia, saltem sani et potentes surgatis et intersitis eisdem.[8]

Item sub eisdem penis iniungimus vobis vniuersis et singulis presentibus et futuris vt omni die post vesperas *decantatas* tempore

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[1] *J* cancelled.

[2] *q* cancelled.

[3] *parte* cancelled.

[4] Interlined above *debite* cancelled.

[5] Interlined above *cellerario* cancelled.

[6] *ac excommunicacionis maioris, quam in singulares personas vestras fulminare* cancelled.

[7] *absque causa* cancelled.

[8] *hiis exceptis qui officiis exterioribus preficiuntur et iudicio abbatis et prioris ab huiusmodi surreccione ex necessario debeant* [absque omni interposicione] *exonerari, super quod dictorum abbatis et conuentus prioris consciencias districcius oneramus* cancelled.

wit upon brother John Shrovesbury, whom he did prick in the breast with a staff called a bill ; and another time thereafter, when he would have stricken the same brother John again with a great knife and the same [John] fled from him, he did strike several times with the same knife one brother Ralph, canon of the same place, who then set himself between them, and brake in pieces the bow of himself John Frankeleyne, which the same Ralph did snatch up and hold against him for the defence of his body, and did thrash the same Ralph grievously without bloodshed. The same John Frankeleyne did also lay violent hands upon brother Nicholas, canon of the said place, and struck him with his fist ; and albeit the abbot of the said place has sure information of these offences, yet he does naught towards the correction or removal of the same John Frankeleyne : wherefore the canons do take it hardly and pray that provision be made them of a remedy by my lord.

Injunctions for Dorchester.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the abbot and convent of the monastery of Dorchester, of the order of St. Austin, of our patronage and diocese, health, grace and blessing. Seeing that we ought by all means to cherish holy religion when it has been planted, in no case do we perform this better than by taking care to nourish those things which are right and correct those things which hinder the advancement of virtue by the authority committed to us. [Being moved] therefore by the consideration of these things, etc., as in [the injunctions for] the monastery of the meadows of Leicester.[1]

In the first place, because we have found it disclosed to us that in the said monastery no fixed hour is observed for rising to matins by night, and this because the clock which should strike all the hours by day and by night is not kept in good condition, besides this, that you, the sacrist, have now of your wilfulness turned the cords or ropes that belong thereunto to foreign uses, by reason whereof the canons do go to the canonical hours at unaccustomed times, some sluggishly, some late and some not at all ; and so the canonical hours are chanted neither by day nor by night, as they should be, at the due time ; we enjoin therefore upon you, the abbot and sacrist who now are and shall be hereafter, and upon you who now are and shall be canons, under the penalties of contempt and disobedience, that you, the abbot and sacrist, do cause the said clock to be repaired sufficiently and with all the speed you may and to be brought back to its erstwhile condition, so that it may be able agreeably to strike the hours by day and by night, that so fixed hours may be observed for chanting the divine office ; and that you all after one manner do rest by night in the dorter and, shaking off all drowsiness and sloth, do rise, at any rate those of you who are of sound health and ability, for matins and be present at the same.[2]

Also under the same penalties we enjoin upon you all and several, who now are and shall be, that every day after vespers have been sung

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[1] These will be found in their proper place.

[2] The *compertum* is founded upon John Henrethe's first *detectum*. The cancelled passages threaten the additional penalty of the greater excommunication, and allow an exception to the rule for attending matins to the *officiarij exteriores*.

congruo collacionem faciatis iuxta regulam, et statim dicto completorio, potacionibus, comesacionibus aut aliis vanis in refectorio, infirmaria aut aliquibus aliis priuatis locis siue cameris extra claustrum vel infra vllatenus[1] intendendo, dormitorium et lectos petatis, *exinde nisi tantum ad matutinas vsque dum surgitur ad primam die sequenti nullatinus exituri*, infirmis in infirmaria ex necessitate decubantibus[2] dumtaxat exceptis.

Item iniungimus vobis vniuersis et singulis presentibus et futuris sub[3] *pena ieiunij in pane et aqua primis quarta et sexta feriis vt pro prima vice qua quis vestrum in hac parte deliquerit, et sub pena incarceracionis per vnum mensem pro secunda, et sub pena excommunicacionis quam pro tercia vice in personam delinquentis intendimus fulminare*, vt nullus vestrum in villa de Dorcacestria aut aliis circumpositis ad *vnum miliare*[4] in circuitu cum secularibus aut aliis bibere aut comedere quouismodo presumat aut aliquas domos[5] ingrediatur, seu cum secularibus, presertim mulieribus, communicaciones aut colloquia priuata habeat aut teneat quouismodo.

Item monemus vos omnes et singulos presentes et futuros sub pena excommunicacionis antedicte, ne mulieres aliquas quantumcunque honestas infra septa claustralia dicti monasterij introducatis nec ab aliis introductas ad familiaritatem aliquam admittatis, hiis dumtaxat exceptis de quibus iura nichil semen criminis suspicantur.

Item iniungimus vobis vniuersis et singulis presentibus et futuris sub eisdem penis, vt omni die hore et tempora contemplacionis in claustro secundum regulam penitus obseruentur, quod*que* temporibus, horis et locis huiusmodi contemplacioni, leccioni et sacre meditacioni, et nullatinus aucupacionibus, venacionibus[6] aut aliis vanitatibus, sed neque discursibus aut excursibus in villas circumpositas vel extra loca claustralia vt solito, omnino et sedule intendatis, recolentes quid et ad quid inibi estis professi.

Item iniungimus vobis vniuersis et singulis sub penis supradictis vt nulli persone seculari quantumcunque honeste cameram aliquam *siue* domum infra loca claustralia *dicti monasterij* ad inhabitandum de die vel de nocte *pernoctandum de cetero* assignetis.[7]

Item iniungimus vobis sacriste pro tempore existenti sub penis supradictis, vt hostia et fores locorum claustralium omni die *et nocte* tempore debito claudatis et tempore debito aperiatis, ne *seculares ingrediantur et sic* quies dormiencium fratrum de nocte quouismodo turbetur[8]; quodque nec transitus, excursus vel incursus, sed neque introitus *secularium quorumcunque* in ecclesiam vestram conuentualem siue parochialem de eadem, per loca vestra claustralia quouismodo fiat vel habeatur; sed volumus et ordinamus quod omnis huiusmodi secularium transitus et introitus omnino cohibeatur, et hoc sub pena

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[1] *Sic*: for *nullatenus*.

[2] *Decub* altered from *decumb*: afterwards *dumtaxat et* [*q* cancelled] *officiis exterioribus ineuitabiliter occupatis* cancelled.

[3] *pena* cancelled: *penis supradictis* et infrascriptis cancelled.

[4] Interlined above *duo milliaria* cancelled.

[5] *nisi officio alicui presit* cancelled.

[6] *piscacionibus* cancelled.

[7] *nec talem personam infra loca huiusmodi de* [*noste* cancelled] *nocte dormire vel iacere* [*expectare vel pernoctare* interlined and also cancelled] *quouismodo permittatis*: all cancelled.

[8] *Item iniungimus vobis* cancelled.

[1] See note on Collatio, *Visitations* I, 227.

[2] The injunction is founded on no single *detectum*, but Calethra's evidence with regard to the use of Marmyone's lodging at night made such an injunction advisable.

you do make your collation[1] at a fitting time according to the rule, and immediately after compline has been said, in [no] wise going yourselves to drinking, eating or other idle pursuits in the frater, infirmary or any other privy places without or within the cloister, you do go to the dorter and your beds and go out therefrom in no wise, save only to matins, until it is time to rise for prime on the day following, excepting only the infirm who of necessity do lie in the infirmary.[2]

Also we enjoin upon you all and several that now are and shall be, under pain of fasting on bread and water on the first Wednesday and Friday for the first time wherein any of you shall transgress in this behalf, and under pain of imprisonment for a month for the second, and under pain of excommunication, which we intend to pronounce against the person of the transgressor for the third time, that no one of you do take upon himself in any wise to drink or eat with secular folk or others or enter any houses in the town of Dorchester or the other towns that lie round about within the circuit of a mile, or do have or hold intercourse or privy conversations in any wise with secular folk, especially with women.[3]

Also we warn you all and several that now are and shall be, under pain of the excommunication aforesaid, that you admit no women, howsoever honest, within the bounds of the cloister of the said monastery nor receive them, when brought in by others, to any familiar converse, save only such as concerning whom the laws suspect nothing that may be the seed of guilt.[4]

Also we enjoin upon you all and several that now are and shall be, under the same penalties, that every day the hours and seasons of contemplation in cloister be completely observed according to the rule ; and that at such seasons, hours and places, you do give yourselves entirely and diligently to contemplation, reading and holy meditation, and in no wise to hawking, hunting or other vanities, no, nor to gadding about or running out into the towns that lie round about or outside the cloister precincts, as is your wont, remembering what [your profession is] and to what end you are professed in that place.[5]

Also we enjoin upon you all and several under the penalties abovesaid, that henceforward you do appoint to no secular person, howsoever honest, any chamber or building within the cloister precincts of the said monastery, to dwell in by day or to spend the night in by night.[6]

Also we enjoin upon you, the sacrist for the time being, under the penalties abovesaid, that you do shut the doors and openings of the cloister precincts every day and night at the due time and at the due time do open them, lest secular folk do enter and so the rest of the brethren as they sleep by night be anyways broken ; and that there in no wise take place or be used either passage, going out or coming in, or even entry into your conventual church or the parish church of the same,[7] through your cloister precincts by any secular folk whatsoever ; but we will and ordain that all passage and entry of such secular folk be

[3] Founded on *detecta* of the prior, John Henrethe, Calethra and Wynchester.

[4] Founded on several *detecta*, e.g. Thomas Henrethe's statement about Shrewesbury.

[5] See Wynchestre's *detecta* and the series of *comperta* noted after the end of the individual depositions.

[6] This definitely refers to Calethra's deposition concerning Marmyone's lodging.

[7] *I.e.* the parochial part of the conventual church.

excommunicacionis *infrascripte*,[1] consuetudine contraria quantumcunque hactenus vsitata, quam pocius corruptelam reputamus, in aliquo non obstante.[2]

Item iniungimus vobis abbati et cuilibet vestro successori, sub pena priuacionis et perpetue amocionis vestri *et sui* a statu et dignitate huiusmodi abbaciali ne cuiquam quantumcunque honeste persone mari aut femine donetis, assignetis, concedatis aut *vendatis*[3] corrodia, liberatas, pensiones siue annuetates imperpetuum, ad terminum vite vel ad certum tempus nisi ex iusta et racionabili causa per vos nobis vel successoribus nostris *episcopis Lincolniensibus primitus* exposita et per nos vel ipsos nostros successores merito approbata ac de nostri vel successorum nostrorum huiusmodi licencia speciali ad hoc primitus petita et obtenta, et eciam consensu expresso tocius conuentus aut[4] sanioris et maioris partis eiusdem ad hoc accedente.

Item cum secundum regulam *inibi* professam canonici monasterium nullatinus pedestres siue equestres exirent nisi capis clausis et non apertis induti, iniungimus vobis vniuersis et singulis[5] presentibus et futuris, sub pena custodie claustralis per vnum mensem quociens in hoc deliquerit vestrum aliquis inmediate sequentem, vt regulam vestram huiusmodi in sic exeundo penitus obseruetis; quodque canonici stantes in minucionibus non soli sed simul incedant ad solacia sua, et sic simul stantes simul ad monasterium reuertantur sub pena proxime supradicta.[6]

Item cum nobis in huiusmodi visitacione nostra nobis[7] detectum existat quod quasi singulis diebus post et ante prandium fit concursus, canonicorum nedum sed eciam secularium personarum, eciam[8] mulierum inhonestarum, ad certas cameras priuatas certis canonicis infra loca claustralia assignatas, vbi exercentur potaciones, comesaciones, colloquia praua, ludi noxij et alia[9] plura viris religiosis sanctorum patrum decretis penitus interdicta, per que religio tota inibi quasi [fo. 113] subuersa est, iniungimus idcirco vobis vniuersis et singulis presentibus et futuris sub penis supra et infrascriptis, ne decetero tales camere aliquibus personis *saltem suspectis* decetero[7] assignentur nec in ipsis talia exerceantur,[10] ne ex hiis modestia claustralis aut honestas religionis seu fama monasterij personarumve eiusdem quouismodo maculetur.

Item iniungimus vobis abbati et cuilibet vestro successori sub pena excommunicacionis *infrascripte*,[11] singularibusque personis dicti monasterij

[1] *antedicte* cancelled, followed by *nulla* cancelled and *aliqua* interlined and cancelled.

[2] *Item iniungimus vobis abbati et cuilibet vestro successori quod omni anno inter festa sancti Michaelis archangeli et sancti Martini in yeme in domo vestra capitulari vel alio loco congruo exhibeatis plenum et planum compotum de totali vestra administracione in bonis omnibus temporalibus et spiritualibus monasterij vestri et aliis eius reuentibus per vos anno proxime precedente facta coram toto conuentu vel certis personis per conuentum ad hoc assignatis, et hoc sub pena suspensionis ab administracione vestra huiusmodi*; *quam si non feceritis quod mandamus incurrere vos volumus ipso facto* cancelled.

[3] Interlined above *concedatis* cancelled.

[4] *sal* with another letter cancelled.

[5] *sub* cancelled.

[6] *Item iniungimus vobis vniuersis et singulis presentibus et futuris sub pena excommunicacionis* infrascripte [interlined above *antedicte* cancelled] *quod non teneatis aut pascatis sumptibus monasterij aliquos canes venaticos seu equos aut animalia aliena infra* vel extra *septa monasterij antedicti. Item iniungimus vobis abbati et cuilibet vestro successori sub penis supradictis vt diligenter et fideliter absque omni pigricia superuideatis et superintendatis quod domus et edificia monasterij vestri tam interius quam* [*extra* cancelled] *exterius eciam maneriorum et grangiarum et* alie [*eciam* cancelled] *reddituales eidem monasterio pertinencia debite et competenter reparentur.* All cancelled.

[7] *Sic.*

altogether restrained, and this under pain of the excommunication written beneath,[1] notwithstanding in aught the contrary custom, howsoever it have been hitherto your wont, the which we reckon rather to be a corrupt usage.[2]

Also we enjoin upon you the abbot and every one that shall succeed you, under pain of the deprivation and perpetual removal of you and of him from such the estate and dignity of abbot, that you do give, assign, grant or sell to no person, howsoever honest, male or female, corrodies, liveries, pensions or annuities in perpetuity, for term of life or for a fixed time, save for just and reasonable cause set forth by you beforehand to us or our successors, bishops of Lincoln, and duly approved by us or the same our successors, and with the special licence of us or such our successors asked or had for this purpose beforehand, and also with the compliance of the express consent of the whole convent or the sounder and more part of the same hereunto.[3]

Also, seeing that the canons, according to the rule professed therein, should go out of the monastery in no wise on foot or on horseback, unless they be clothed in cloaks that are closed and not open, we enjoin upon you all and several that now are and shall be, under pain of ward in cloister for one month immediately following, so often as any one of you shall transgress herein, that you do fully observe such your rule in so going forth ; and that the canons who are in their seynies do not walk about for their recreation by themselves but together, and so abiding together do return together to the monastery, under the penalty next abovesaid.[4]

Also, seeing that in such our visitation it has been disclosed to us that almost every day after and before breakfast there takes place a concourse, not only of canons, but also of secular persons, even of women of ill repute, to certain privy chambers which have been appointed to certain canons within the cloister precincts, where there are held drinkings, eatings, wanton talkings, harmful games and divers other doings that by the decrees of the holy fathers are utterly forbidden to men of religion, whereby the entire religious discipline in that place is almost turned upside down, we therefore enjoin upon you all and several that now are and shall be, under the penalties written above and beneath, that henceforward such chambers be not appointed to any persons, at any rate that are suspect, and that such doings be not held in the same, lest the decency of the cloister or the stainlessness of religion or the good report of the monastery or of the persons of the same be in any way soiled hereby.[5]

Also we enjoin upon you the abbot and every one that shall succeed you, under pain of the excommunication written beneath, and upon the

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[8] *et* cancelled.

[9] *pluara* cancelled.

[10] *nec* cancelled.

[11] Interlined above *antedicte* cancelled.

[1] This refers to the final clauses of the document, for which reference must be made to the Leicester injunctions, as the same common form was used in both.

[2] Founded upon *detecta* of the prior and Calethra.

[3] Founded on Calethra's and Wynchestre's evidence regarding Marmyone's claims on the house.

[4] Founded upon the *detecta* of Wynchestre and John Henrethe.

[5] No specific *detectum* on this head, which is not covered by other injunctions, has been reported ; but the existence of the fault is stated in the preamble to the injunction.

presentibus et futuris sub pena incarceracionis per medietatem anni quociens aliquis vestrum in hiis deliquerit inmediate sequentis, ne cruces, calices, libros, vestimenta, iocalia siue alia implementa quocunque nomine censeantur monasterio aut eius alicui officio particulari pertinencia[1] *absque* conuentus[2] consensu quouismodo impignoretis, vendatis vel alienetis ; quodque iam impignorata monasterio reducatis alienataque et vendita eidem monasterio penitus restituatis infra vnum annum a die recepcionis presencium inmediate sequentem.

Item cum secundum veritatem euangelicam quanto tempore heres paruulus est nichil differt a seruo cum sit dominus omnium,[3] volumus, ordinamus et iniungimus sub penis supra et infrascriptis vt canonicis iuuenibus in sacerdocio *minime*[4] constitutis certi alij maturiores et discreciores canonici assignentur et deputentur curatores, qui peculij ipsorum iuuenum vsque dum ad sacerdocium promoueantur et non ipsi iuuenes habeant custodiam et disposicionem et ipsis iuuenibus in[5] hiis que sibi necessaria sunt debite administrent, de administracione sua coram abbate racionem reddituri.[6]

Item iniungimus vobis abbati et cuilibet vestro successori in virtute obediencie et sub pena contemptus ac excommunicacionis *infrascripte*,[7] vt semel omni septimana, si in monasterio presentes fueritis et vobis commode vacauerit, capitulis celebrandis *personaliter* intersitis ac excessus, crimina et defectus canonicorum delinquencium taliter secundum regulam paterna mansuetudine[8] corrigatis vt non impunitas sed pena omnibus maneat in exemplum,[9] *frequenciusque chorum temporibus hororum*[10] *canonicarum exerceatis et in dormitorio de nocte quiescatis*[11] *diligenterque superintendatis vt fratres vestri hec nostra iniuncciones et mandata inuiolabiliter obseruent*, *talemque* vos in vestra conuersacione apud Deum et homines habeatis vt exemplo vite honeste et odore bone fame subditos vestros absque reprehensione sub tramite pure religionis seruare possitis *et fouere*.

Vobis insuper abbati, etc., vt in iniunccionibus monasterij beate Marie de pratis Leycestrie vsque in finem.

Et quia nedum per inquisicionem nostram preparatoriam quam tunc fecimus, sed eciam visu oculari reperimus euidenter quod dictum vestrum monasterium per improuidum regimen quorundam presidencium eidem ad*eo* ere alieno[12] ruinaque domorum et edificiorum dicti monasterij tam interius quam exterius multipliciter est depressum, quod attentis onere et ruina huiusmodi de verisimili tendet ad non esse, propterea de vestrum omnium consensu, assensu et peticione expressis ordinamus, constituimus et deputamus Willelmum Marmyone administratorem temporalium dicti monasterij, qui omnia commoda huiusmodi temporalium recipiat et

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[1] *absque nostri vel successorum nostrorum episcoporum Lincolniensium licencia* cancelled.
[2] *que* cancelled.
[3] *Galatians* IV, I.
[4] Interlined above *non* cancelled.
[5] *sua* cancelled.
[6] *H* cancelled.
[7] Interlined above *antedicte* cancelled.
[8] *taliter* cancelled.
[9] *ta sis* cancelled : *talemque* interlined and cancelled.
[10] *Sic.*
[11] *talemque* cancelled.
[12] Altered from *aliena.*

[1] Founded upon the facts discovered with regard to the abbot and Dorchestre.
[2] Founded upon a *detectum* of Wynchestre.

several persons of the said monastery that now are and shall be, under pain of imprisonment for half the year immediately following, so often as anyone of you shall transgress herein, that you do in no wise whatsoever pawn, sell or alienate the crosses, chalices, books, vestments, jewels or other utensils, by what name soever they be esteemed, that belong to the monastery or to any special office thereof, without the consent of the convent; and that you do bring back to the monastery those that are now in pawn and completely restore those that have been alienated and sold to the same monastery within one year immediately following upon the day of receipt of these presents.

Also, inasmuch as according to the truth of the gospel, the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all, we will, ordain and enjoin under the penalties written above and beneath, that to the young canons who have not attained the condition of priesthood certain other canons of riper age and discretion be assigned and appointed as care-takers, who, and not the youths themselves, shall have the guardianship and disposal of the private allowance of the same youths, until they be advanced to the priesthood, and shall duly administer it for the same youths in such respects as are needful to them, and shall render a reckoning of their administration before the abbot[3].

Also we enjoin upon you the abbot and every one that shall succeed you, in virtue of obedience and under pain of contempt and the excommunication written beneath, that once in every week, if you be present in the monastery and shall have convenient leisure, you be present in person at the celebration of chapter and do correct the transgressions, guilts and defaults of offending canons with fatherly kindness according to the rule, in such wise that not their freedom from punishment, but their penalty, may be an abiding example to all, and that you do use the quire more often at the times of the canonical hours and rest in the dorter of a night, and do keep more careful watch that your brethren observe without breach these our injunctions and commands, and do bear yourself on such wise in your behaviour as regards God and men, that by the example of an honest life and by the savour of good report you may be able to keep and encourage them that are set under you in the path of pure religion without blame.[3]

[We enjoin] moreover upon you the abbot, etc., as in the injunctions for the monastery of blessed Mary of the meadows of Leicester, up to the end.[4]

And because we manifestly found, not only by our preparatory inquiry which we then made, but also by the sight of our eyes, that your said monastery, by the improvident governance of certain presidents of the same, is in manifold wise brought so low by debt and by the ruinous condition of the houses and buildings of the said monastery both within and without, that, such burthen and ruinous condition considered, it shall in likelihood go its way to naught, therefore, by the express consent, assent and prayer of you all, we ordain, establish and appoint William Marmyone administrator of the temporal affairs of the said monastery, to receive and administer all the commodities of such things temporal,

[3] The *comperta* with regard to the abbot's conduct made this injunction necessary.

[4] The elaborate injunctions for Leicester abbey had been issued from Liddington in Dec., 1440, and their common forms were probably referred to in this case, as applying to an abbey of Austin canons. The matter of the postscript which follows has already been summarised in the conclusion of the process of the visitation.

administret, reparaciones faciat et super administracione sua fidelem compotum singulis annis cui manda*bimus*[1] plane reddat.

Item ordinamus, volumus et disponimus vt omnes vos et successores vestri simul in vna domo infra septa dicti monasterij nisi infirmitas vel alia causa legitima impediat in communi comedatis, vosque abbas xxd., singulique canonici singulos xiiijd. pro communiis vestris et suis singulis septimanis, ac vos abbas xls., singulique canonici huiusmodi singulos xxs. singulis annis ad vestitum vestrum de manibus dicti administratoris percipiatis et percipiant. Sintque in monasterio ipso quinque honesti seculares seruientes et non plures, videlicet vnus cocus cum vno garcione, clericus ecclesie vestre conuentualis, alius *qui*[2] cellariam custodiat, prouisor victualium vestrorum existat et vobis seruiat in mensa, ac vna alia honesta persona que obsequiis vestri abbatis intendat ; et hij omnes stipendia[3] de manibus dicti administratoris quo melius poterit cum eis conuenire percipiant, cocusque et garcio ac prouisor victualium de mensa vestra *victum*, clericus ecclesie et seruiens vestri abbatis singulos octo denarios singulis septimanis *pro communiis suis* de manibus dicti administratoris percipiant. Habeantur eciam vnus lotor et vnus barbitonsor qui vobis abbati et canonicis deseuiant,[4] salaria sua de manibus dicti administratoris percepturi.

XVI.

[Fo. 25d.] ALNEWYKE.

VISITACIO MONASTERIJ DE DORCACESTRIA, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XXIJ DIE MENSIS MAIJ, ANNO DOMINI MCCCCXLQUINTO, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XIX° ET TRANSLACIONIS NONO.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi visitacionis sue negocio die, anno et loco predictis, comparuerunt coram eo personaliter abbas et canonici dicti monasterij, parati vt apparuit ad subeundum visitacionem huiusmodi ; et deinde primo et ante omnia venerabilis vir magister Johannes Beuerley, sacre pagine professor, ecclesie Lincolniensis canonicus, iuxta actus futuri congruenciam et auditorij qualitatem proposuit verbum Dei sequens hoc thema : 'Habete pacem et Deus pacis erit vobiscum', etc.[5] Quo in latino sermone laudabiliter finito, frater Alanus Batesone, abbas dicti monasterij, certificatorium mandati dicti reuerendi patris eidem abbati pro visitacione huiusmodi facienda directi conceptum et sigillo ipsius abbatis confirmatum dicto reuerendo patri cum reuerencia debita presentauit. Quo per ipsum

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[1] Altered from *mandamus*.
[2] Interlined above *quod* cancelled.
[3] *et victum* cancelled.
[4] *Sic*.
[5] 2 Cor. XIII, 11 : 'pacem habete, et Deus pacis et dilectionis erit vobiscum'.

[1] See note on p. 33 above.
[2] There is no account of his election or confirmation. The number of canons, eleven in March, 1441, had dwindled to eight. If Carnelle, as is probable, may be identified with Calethra (see below), six canons had either died or left the convent in the interval. The

to do repairs and to render clearly every year to whom we shall command a faithful account concerning his administration.

Also we ordain, will and dispose that all you and your successors do eat together in common in one building within the bounds of the said monastery, unless bodily weakness or other lawful cause hinder you, and that you the abbot do receive twenty pence, and the several canons do receive fourteen pence apiece for your and their commons each week, and you the abbot do receive forty shillings, and such several canons twenty shillings apiece for your raiment each year at the hands of the said administrator. And let there be in the same monastery five honest secular serving-men and no more, to wit a cook with one his man, the clerk of your conventual church, another to keep the cellar, be the provider of your victuals and serve you at table, and one other honest person to abide in the service of you the abbot; and let all these receive their pay at the hands of the said administrator as he may best agree with them, and let the cook and his man and the provider of the victuals receive their means of life from your table, and the clerk of the church and the serving-man of you the abbot eightpence apiece each week for their commons at the hands of the said administrator. Let there also be had a washerman and a barber to do service to you the abbot and the canons, who shall receive their wages at the hands of the said administrator.

XVI.

Alnewyke.

The visitation of the monastery of DORCHESTER, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house therein on the 22nd day of the month of May, in the year of our lord 1445, by the reverend father in christ and lord, the lord William, by the grace of God bishop of Lincoln, in the 19th year of his consecration and the fifth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him in person the abbot and canons of the said monastery, in readiness, as was apparent, to undergo such visitation; and then first and before all else the worshipful master John Beverley,[1] professor of holy writ, canon of the church of Lincoln, set forth the word of God in accordance with the process about to take place and the degree of them that heard, after this text: 'Have peace and the God of peace shall be with you', etc. And when this had been finished praiseworthily in the Latin language, brother Alan Batesone,[2] the abbot of the said monastery, did present with due reverence to the said reverend father the certificate of the mandate of the said reverend father which had been addressed to the same abbot for the performance of such visitation, in full form and confirmed with the same abbot's seal. The which having been received by the same

three definitely new names are those of the abbot, Pirytone and Redyng. The name Pirytone = Pirton or Pyrton, a village close to Wallingford. The old abbot, Clyftone, was still living in the convent and apparently faithful to his malpractices.

reuerendum patrem recepto et de eius mandato in publica audiencia perlecto, preconizatisque dicto abbate et canonicis personaliterque comparentibus, idem abbas iurauit canonicam obedienciam in forma consueta. Et deinde idem reuerendus pater ad inquisicionem suam preparatoriam in ipsa sua visitacione processit. Tenor vero dicti certificatorij talis est: 'Reuerendo in Christo patri', etc.

Frater Alanus Batesone, abbas, adiuratus, examinatus et inquisitus dicit quod frater Radulphus Carnelle notatur cum filia Thome Robyne de Stodeham super incontinencia, cum qua[1] muliere captus fuit suspecto modo; et dicit quod idem Radulphus est subuersor tocius religionis et bone conuersacionis in monasterio. xxiiij die Maij in domo capitulari coram domino comparuit vir et, obiecto primo articulo, allegat se purgasse se coram abbate; quod abbas fatetur et citra negat.

Idem frater Radulphus est inobediens abbati in mandatis suis licitis et facit conspiraciones cum iuuenibus canonicis contra abbatem et contra regularia instituta.

Idem frater Radulphus educit iuuenes canonicos de nocte a monasterio ad commesaciones et potaciones in villa cum mulieribus et aliis secularibus; et vt liberum possit habere exitum frangit ostia, fenestras et alias clausuras ligneas monasterij.

Item si quid abbas dixerit vel iniunxerit dicto Radulpho pro delictis suis, statim prorumpit in verba contumelie, spernens eum et vilipendens; et multum intolerabilis est in domo.

Item cum idem abbas ipsum Radulphum occasione infamie criminis antedicti carceri manciparat, idem Radulphus per media sua induxit scolares Oxonienses, qui tantum timorem ipsi abbati imponebant quod timore ductus ipsum Radulphum a carcere liberare coactus est.

Idem Radulphus iniecit manus violentas in casu a iure non permisso in fratrem Johannem Hakburne, priorem loci illius, tanta violencia ipsum super vnam aurium suarum percuciens quod deinde in ipsa aure surdus effectus est.

Frater Walterus Dorchestre dicit de infamia criminis per dictum Radulphum cum dicta muliere vt dicitur commissi.

Idem Radulphus vestitus est multociens deploide defensionis et gerit secrete sub habitu suo longos cultellos, propter que canonici timent de [mor]te vel membrorum mutilacione.

[Quibus][2] sic inquisitis ac abbate et conuentu conuocatis, idem reuerendus[3] continuauit visitacionem suam huiusmodi vsque in diem Lune tunc proxime futurum, [xxiiij] videlicet diem dicti mensis Maij in eadem domo capitulari, etc., presentibus magistro Johanne Depyng et me Colstone. Interim vero[4] magister Johannes Depyng [et Johannes Beverle]y ad inquisicionem ceterorum processerunt.

[Frater] . . . nus Pirytone dicit quod dudum dominus Johannes Draytone miles dedit *monasterio* certa terras et tenementa in Bridcote vt

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[1] Originally written *quadam: dam* cancelled.
[2] A large piece has been torn off from the left-hand side of the leaf.
[3] *Sic: pater* omitted.
[4] Interlined above *in quo termino* cancelled.

[1] Or Charnelle. Possibly identical with Ralph Calethra, who appeared at the earlier visitation. The name Charnelle (*de Carnaria*) is not very common. Hugh Charnell of Worcester (*Hugo de Carnaria Wygorn'*) appears as dean of Westbury-on-Trym, Glouces., in 1291 (Worces. Reg. Giffard, f. 328d.), and John Charnels or Charnele was a member of the household of Henry, duke of Lancaster, and rector of Preston, Lancs., and canon of York and Lichfield in 1366 (Lambeth Reg. Langham, f. 35).

reverend father and read through at his bidding in the general hearing, and the said abbot and the canons having been called by name and appearing in person, the same abbot sware canonical obedience in the accustomed form. And then the same reverend father proceeded to his preparatory inquiry in the same his visitation. Now the purport of the said certificate is on such wise : 'To the reverend father in Christ', etc.

Brother Alan Batesone, the abbot, being sworn, examined and questioned, says that brother Ralph Carnelle[1] is defamed of incontinency with the daughter of Thomas Robyne of Stadhampton, with the which woman he was taken in manner suspect; and he says that the same Ralph is the destroyer of all religious discipline and good behaviour in the monastery. On the 24th day of May the man appeared before my lord in the chapter-house, and, when the first article had been laid to his charge, he avers that he cleared himself before the abbot ; the which the abbot confesses and since denies.

The same brother Ralph is disobedient to the abbot as regards his lawful commands and makes conspiracies with the young canons against the abbot and against the institutes of the rule.

The same brother Ralph takes the young canons out of the monastery by night to eatings and drinkings in the town with women and other secular folk ; and, that he may be able to go out freely, he breaks the doors, windows and the other wooden enclosures of the monastery.

Also if the abbot says to the said Ralph or enjoins anything upon him for his offences, straightway he breaks forth into words of abuse, despising and reviling him ; and he is very unbearable in the house.

Also, when the same abbot, because of the infamy[2] of the crime aforesaid, had delivered the same Ralph to prison, the same Ralph by means of his own did bring in students from Oxford, who so frightened the same abbot that, by force of fear, he was compelled to deliver the same Ralph from prison.

The same Ralph did lay hands of violence, in a case not allowed by law, upon brother John Hakburne, the prior of that place, striking him upon one of his ears with so great violence that thereafter he became deaf in the same ear.

Brother Walter Dorchestre speaks of the infamy of the crime which, as it is said, was committed by the said Ralph with the said woman.

The same Ralph is oftentimes clothed in a doublet of defence[3] and wears long knives privily beneath his habit, by reason whereof the canons are afraid of [death] or of the maiming of their limbs.

And when these things had been thus inquired into and the abbot and convent had been called together, the same reverend [father] adjourned such his visitation until the Monday then next to come, to wit, the 24th day of the said month of May in the same chapter-house, etc., master John Depyng and I Colstone being present. And meanwhile master John Depyng and [John Beverle]y proceeded to make inquiry of the rest.

[Brother] . . . Pirytone says that the late sir John Draytone, knight, did give to the monastery certain lands and tenements in Burcott[4]

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[2] *Infamia* is of course used in its special sense, implying the state of a person who is *defamatus de aliquo crimine*. See *Visitations* I, 234.

[3] Probably a gambeson or quilted jerkin, worn beneath his canon's habit. The knives would be stuck in the belt which fastened the jerkin at the waist.

[4] Burcott (Bridcote) is nearly two miles north-west of Dorchester on the way to Abingdon, and is in the parish of Dorchester.

singulis septimanis vnus canonicus suffragia [pro defunc]tis decantaret, pro quo vnum certum quid perciperet huiusmodi canonicus ; et iam onus perficitur et nichil retribuitur pro labore.

[Idem dicit quod] prior non est discretus in correccionibus, nam cito mouetur et motus excedit se.

[Frater] . . . Tewkesbury, diaconus, dicit quod frater Johannes Clyftone, dudum abbas, habet quandam cameram habentem plura ostia suspecta per que quasi [omni nocte accedunt] ad eum mulieres de villa suspecte circa horam secundam et terciam in mane, ex quo redditur suspectus cum mulieribus *huiusmodi* ; quarum [notatur cum vna] Margareta Tylere, et capti fuerunt adinuicem in camera huiusmodi per vnum canonicum domus.

[Idem] Clyftone est maliloquus et diffamator confratrum suorum et periculosus est lingua.

Item dicit quod deseruitur pluribus capellis et ecclesiis appropriatis monasterio, sex in numero, per canonicos monasterij, cuius occasione numerus ministrorum in choro diminuitur.

Item dicit quod sigillum commune custoditur sub duabus seruris, quarum claues sunt vnius forme, et quas Clyftone et prior habent in sua custodia sic quod alter eorum absque altero attingere potest ad sigillum ; pro quo suspicatur quod plura sigillantur cum ipso sigillo absque sciencia conuentus.

Item dicit quod in huiusmodi sigillando conuentus[1] habere vjs. viijd., et iam nichil habet conuentus, quia ignorant sigillata.

Item dicit quod conuentus non commedit in refectorio aliquociens per quarterium anni, sed mixtim cum secularibus, eciam mulieribus, in aula abbatis, vbi habentur colloquia vana et religioni contraria ; et tempore refeccionis nullicubi habetur leccio.

Item campanile est ruinosum et in proximo casurum nisi cicius reparetur.

[Fo. 26.] Frater Radulphus Carnelle dicit quod abbas nunc nunquam in tempore suo iacuit in[2] nocte in dormitorio iuxta iniuncciones dudum in monasterio per dominum factas.

Item dicit quod[3] abbas concessit, consensu conuentus irrequisito et absque licencia domini, annuam pensionem v marcarum vna cum aliis esculentis et poculentis fratri Johanni Clyftone nuper abbati contra iniunccionem domini, et Willelmo Marmyone pensionem iiij marcarum ad terminum vite contra iniuncciones predictas.

Item dicit de ostiis camere dicti Clyftone et de ingressu secularium ad eandem cameram vt supra, eciam mulierum inhonestarum.

Item dicit quod constituciones apostolice et ordinis facte pro obseru-

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[1] *Sic* : *consueuit* omitted.

[2] *Sic.*

[3] *dictus* cancelled.

[1] Probably Thomas Tewkesbury, present at the earlier visitation.

[2] The churches appropriated to Dorchester abbey were Bensington or Benson, Chislehampton, Clifton Hampden, Dorchester, Drayton, Pishill with Nettlebed, Shirburn, Stadhampton (Stodham or Studham) and Warborough. Six of these lay in the hundred of Dorchester : Shirburn was in Pirton hundred, Warborough in Ewelme hundred, Pishill partly in Pirton and partly in Ewelme. In none of these churches except Shirburn was there any vicarage ordained. There can be little doubt that Dorchester was originally one of those canons' houses which were intended (see W. H. Frere's essay on Barnwell priory in *Fasciculus J. W. Clark dicatus*, Cambridge, 1911) to serve the neighbouring parish

that one of the canons might sing prayers every week [for the dead], for the which such canon should receive a certain allowance ; and now the charge is performed and no payment is made for the work.

[The same says that] the prior is not wary in his corrections, for he is quickly moved, and being moved gets beyond himself.

[Brother] . . . . Tewkesbury,[1] deacon, says that brother John Clyftone, aforetime the abbot, has a chamber that has several suspect doors, through the which almost [every night there come] to him suspect women from the town about two and three o'clock in the morning, whereby he is brought into suspicion with such women ; and [he is defamed with one] of these, Margaret Tylere, and they were taken with one another in such chamber by one of the canons of the house.

[The same] Clyftone is an evil speaker and reviler of his brethren and is parlous with his tongue.

Also he says that several chapels and churches which are appropriated to the monastery, six in number, are served by the canons of the monastery, by reason whereof the number of those who serve in quire is decreased.[2]

Also he says that the common seal is kept under two locks, the keys whereof are of one shape, and Clyftone and the prior have them in their keeping, so that one of them can get at the seal without the other ; wherefore he suspects that divers sealings are done with the same seal without the knowledge of the convent.

Also he says that at such sealing the convent [was wont] to have 6s. 8d., and now the convent has nothing, because they know not what things are sealed.

Also he says that sometimes the convent does not eat in the frater for a quarter of the year, but in mixed company with secular folk, even women, in the abbot's hall, where empty talkings and contrary to religious discipline are held ; and at the time of refection no reading is done anywhere.

Also the bell-tower is ruinous and like to fall directly, unless it be repaired with all speed.

Brother Ralph Carnelle says that the present abbot has never in his time lain of a night in the dorter according to the injunctions which were made sometime in the monastery by my lord.

Also he says that the abbot, without asking the consent of the convent and without my lord's leave, did grant a yearly pension of five marks together with meat and drink besides to brother John Clyftone, of late the abbot, contrary to my lord's injunction,[3] and to William Marmyone a pension of four marks for the term of his life contrary to the injunctions aforesaid.

Also he says as above concerning the doors of the said Clyftone's chamber and concerning the entry of secular folk, even of women of ill repute, to the same chamber.

Also he says that the constitutions of the apostolic see and of the

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churches, and that the custom, excellent in theory but unworkable in practice, had been revived of supplying canons to serve the cures of the six churches belonging to the abbey within the bishop's hundred of Dorchester. Pishill and Warborough were probably served by secular parish chaplains : Stadhampton, served by Charnelle, is about four miles north-east of Dorchester, on the way to Thame.

[3] See p. 76 above.

ancia regularis discipline non leguntur : ideo obliuiscuntur nec obseruantur.

Frater Johannes Hakburne, prior, dicit quod frater Radulphus est rebellis abbati omnino et nunquam profecit, et nec erit quies nec caritas in conuentu quam diu steterit in domo, quia maximus est seminator discordiarum in conuentu et inter abbatem et conuentum.

Item idem Radulphus paruipendet correcciones prioris nec ei in aliquo vult obedire, sed iniunccionibus rebellis est.

Frater Johannes Redyng dicit quod vbi singuli canonici consueuerunt recipere singulos xxs. pro vestura in anno, et iam tempore istius abbatis percipiunt solum vnam marcam.

Item dicit quod quondam quidam abbas monasterij ordinauit quod pro obitu eius celebrando distribuerentur inter canonicos in vigilia beate Marie Magdalene xs., que distribucio iam per abbatem nunc subtrahitur.

Item frater Radulphus Charnelle conqueritur quod abbas posuit ipsum ad ministrandum diuina et sacramenta in capella de Stodeham, que consueuit deseruiri per capellanum secularem, ex quo sequebantur grauia dampna eidem Radulpho, vtpote criminis imposicio sequebatur super quo se purgauit.

Item in secunda septimana quadragesime vltime idem abbas, excedendo modum correccionis, iniecit manus violentas in eundem Radulphum, percuciendo ipsum cum pugno in facie et cum baculo in capite vsque sanguinis effusionem vtroque loco.

Item nocte sequente idem abbas incarcerauit dictum Radulphum absque causa, sed solum ex ira animi, in vna camera absque omni refeccione.

Item cum semel adiret idem Radulphus ad solacia apud Stodeham, irruerunt in eum sex viri et eum vulnerauerunt et puerum se [sequentem] verberarunt ; et incontinenti abbas[1] homines armatos qui ipsum Radulphum ad monasterium reduxerunt, et reductum viginti diebus [incarcerauit causa] nulla cognita precognita et ipso Radulpho non conuicto, et sic incarceratus caruit esculentis et poculentis ; nec ipsum abbas [exire] permisit quousque idem Radulphus promiserat abbati quod monasterium perpetuo relinqueret.

Item bona que idem Radulphus habuit tempore carceris[2] huiusmodi abbas et sui diripiebant nec toto tempore . . . . fuit rasus, [et hec] omnia facit abbas dicto Radulpho, eo quod non erat beneuolus sibi in eleccione sua.

Petit igitur idem Radulphus vt dominus de sui gracia ordinet vt idem Radulphus aut studium exercere possit vel ad aliam domum eiusdem [religionis] migrare possit infra certum tempus quo prouidere de loco ad quem migraret.

Frater Johannes Clyftone dicit quod Radulphus Carnelle subuertit *et obseruancias religionis*, quia vbi vterentur stamine ad carnem propter . . . . ipsius Radulphi vtuntur camiseis lineis ad carnem et strictis tunicis cum lacez vbi vterentur amotis tunicis . . . . . .

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[1] *Sic* : verb missing.
[2] *Sic.*

[1] *Studium* is used here in the sense of a place of study, especially of a *studium generale* or recognised university.
[2] *Togis clausis*, i.e. buttoned cassocks, is what the sense requires, but the words have utterly disappeared.

order which were made for the observance of regular discipline are not read : therefore they forget them, nor are they observed.

Brother John Hakburne, the prior, says that brother Ralph is utterly in rebellion against the abbot and has never been of profit, and there will be neither peace nor charity in the convent, as long as he remains in the house, because he is a very great sower of dissensions in the convent and between the abbot and the convent.

Also the same Ralph recks little of the prior's corrections nor will obey him in aught, but is rebellious against his injunctions.

Brother John Redyng says that, whereas the several canons were wont to receive twenty shillings apiece in the year for their raiment, now in the time of this abbot they receive only a mark.

Also he says that one of the abbots of the monastery did ordain aforetime that ten shillings should be distributed among the canons for the celebration of his obit on the eve of blessed Mary Magdalene, the which distribution is now withdrawn by the present abbot.

Also brother Ralph Charnelle complains that the abbot set him to minister the divine office and the sacraments in the chapel of Stadhampton, which was wont to be served by a secular chaplain, wherefrom grievous damages followed to the same Ralph, as there followed for example the charge of guilt touching which he cleared himself.

Also in the second week of last Lent the same abbot, going beyond the measure of correction, did lay violent hands upon the same Ralph, striking him with his fist on the face and his staff on the head, so that he shed blood in both places.

Also on the following night the said abbot did put the said Ralph in prison without cause, but only of his heart's wrath, in a chamber without any food.

Also when once the same Ralph was going to his recreation at Stadhampton, there fell upon him six men and wounded him and beat the boy [that followed] him ; and forthwith the abbot [did send] six armed men, who did bring back the same Ralph to the monastery, and when he was brought back, he put him in prison for twenty days, without precognition of any known cause and without conviction of the same Ralph, and, while he was thus in prison, he went without meat and drink ; nor did the abbot suffer him [to go free] until the same Ralph had promised the abbot that he would leave the monastery for ever.

Also the abbot and his men did make spoil of the goods which the same Ralph had at the time of such imprisonment, nor in all the time . . . . . was he shaved, [and] all [these things] the abbot does to the said Ralph, because at his election [Ralph] was not well disposed to him.

The same Ralph prays therefore that my lord will ordain of his grace that the same Ralph either may have power to go to the university[1] or be able to migrate to another house of the same [order] within a certain time, wherein to make provision of the place whereunto he should migrate.

Brother John Clyftone says that Ralph Carnelle turns the order and its religious observances upside down, because, whereas they ought to wear a woollen shirt next their skin, by reason of . . . . of the same Ralph they do wear linen shirts next their skin, and tunics fastened with laces, whereas, putting aside tunics, they ought to wear . . . .[2]

Item idem Radulphus allicit iuuenes canonicos ad exeundum claustralia loca ad ludos noxios et illicitos, et facit eos reb[elles priori] et ceteris senioribus.

Item dicit quod nunquam erit tranquillitas in monasterio quamdiu ibidem steterit ibidem[1] dictus Radulphus.

Quibus die et loco, videlicet xxiiij die Maij in dicta domo capitulari dictus reuerendus pater, in huiusmodi visitacionis sue negocio iudicialiter sedens, comperta [in eadem] publicauit. Et crimen cum Margareta Tylere dicto Johanni Clyftone obiecit, qui illud negauit et de eodem cum abbate et aliis tribus fratribus se purgauit.

Dominus iniunxit abbati in virtute obediencie quod obstrui faciat illud ostium quod aperit versus gardinum in borea a camera Clyftone infra mensem.

Omnia detecta de Radulpho Carnelle ponuntur in respectu vsque diem Mercurii proximum post festum Omnium Sanctorum futurum ; et iniunctum est eidem Radulpho vt [citra festum] sancti Michaelis prouideat sibi de alio loco eiusdem vel arcioris ordinis ad quem se transferat : alioquin dominus prouidebit quo transferetur. Quibus sic habitis, salua potestate faciendi iniuncciones et corrigendi detecta de dicto Radulpho, dominus dissoluit visitacionem suam.

[Fol. 26 sched.] Item contra voluntatem propriam et me inuito posuit me ad curam seruandam in villa de Stodham, et postquam per quosdam michi emulos ibidem eram infamatus, habui purgacionem cum sexdecim manibus.

Item secunda septimana[2] quadragesime me grauissime verberauit in facie cum manu et in capite cum baculo ad sanguinis effusionem, et nocte illa me incarcerauit in quadam camera absque pane et potu.

Item nocte quadam, cum eram transiens ad domum vbi erat seruicia venalis cum famulo me sequente, portante baculum in manu et par cultellorum ad zonam, subito irruerunt in me sex et vulnerauerunt me quasi ad mortem et famulum meum verberauerunt grauissime. In crastino misit magister meus post me cum hominibus suis bene armatis et me absque misericordia, postposita omnimoda beneuolencia, incarcerauit vinculis et ferri pondere ligauit viginti diebus ; et in illis diebus nunquam habui bonam refeccionem, sextis feriis in pane et aqua positus, nunquam nisi semel rasus. Bona que habui per ipsum et suos amisi, et nunquam voluit me exire nisi quia concessi sibi quod exirem domum. Et hoc maxime affectat et ista omnia sustineo quia steti contra eum[3] in eius eleccione. Vnde pedibus vestre sanctitatis humiliter prouolutus, vestre sanctitatis exoro clemenciam quatinus eius crudelitatem erga me et ceteros fratres suos compescere dignemini et mihi graciam velletis concedere studium adeundi. Interfectus erat fere cum vno nouicio et violencia erat illata ex parte vtriusque. Habui quatuor annos in iure

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[1] *Sic.*
[2] *quag* cancelled.
[3] *et* cancelled.

[1] Clyftone's chamber was probably at the north end of the west range of the cloister, to judge by this description.
[2] 3 Nov., 1445.
[3] This curious document is Ralph Charnelle's own deposition regarding his misfortunes at Stadhampton. It is on a separate sheet in the same large hand in which the anonymous

Also the same Ralph entices the young canons to go out of the cloister precincts for mischievous and lawless games, and causes them to rebel against the prior and the rest of the elders.

Also he says that there will never be quiet in the monastery so long as the said Ralph stays in the same.

On and in the which day and place, to wit, on the 24th day of May in the said chapter-house, the said reverend father, sitting in his capacity of judge in the business of such his visitation, did publish the matters discovered [in the same]. And he charged the said John Clyftone with his guilt with Margaret Tylere, and he denied it and cleared himself of the same with the abbot and other three brethren.

My lord enjoined upon the abbot in virtue of obedience that he should cause the door which opens out of Clyftone's chamber towards the garden on the north[1] to be blocked up within the month.

All the disclosures concerning Ralph Carnelle are respited till Wednesday next after the feast of All Saints [next] to come[2]; and the same Ralph was enjoined that [this side] the feast of St. Michael he should make provision for himself concerning another place of the same or a more strict order whereunto he may transfer himself : otherwise my lord will make provision whither he shall be transferred.

And, after these things had been done thus, my lord, saving his power of making injunctions and correcting the disclosures concerning the said Ralph, dissolved his visitation.

Also[3] against his own will and though I was unwilling, he put me to serve the cure in the town of Stadhampton, aud after I had been defamed there by some that had a spite against me, I received purgation with fifteen others to help me.

Also in the second week of Lent he smote me very sorely in my face with his hand and with his staff on my head, so that I shed blood, and that night he put me in prison in a chamber without bread and drink.

Also one night, when I was on my way to a house where there was beer for sale, with my manservant after me, carrying a staff in his hand and a pair of knives at his belt, there suddenly fell upon me six men and wounded me almost to death and did beat my man very grievously. On the morrow my master sent after me with his men, who were well armed, and without mercy, setting aside all manner of good will, he imprisoned me in chains and bound me with a weight of iron twenty days ; and in those days I never had a good meal, being put on bread and water of Fridays, [and] never [was I] shaved but once. The goods which I had I have lost by means of him and his men, and he would never have had me go free, were it not that I gave him my word that I would leave the house. And this he desires in special and all these things I bear because at his election I was against him. Wherefore, grovelling in lowliness at your holiness' feet, I beseech your holiness' clemency that you will deign to refrain his harshness to me and the rest of his brethren and would be willing to grant me grace to go to the university. (He was almost killed together with a novice and violent

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detecta at the 1441 visitation (see pp. 73, 74 above) are written. It was evidently taken down verbatim by one of the bishop's clerks, which accounts for the intrusion of a note in the text without the least indication of the change of person.

canonico et in duobus aliis annis cum gracia possem promoueri ad[1] gradum bacallariatus. Et nichil[2] desidero de eius exibicione nisi graciam et eius paternalem supportacionem. Fouet istos vestros tenentes querere a me fideiussores de pace. Et inter me et Deum ipsi per me nec aliquem alium nomine meo erunt grauati, quia nunquam erat intencionis me[3], sic me Deus adiuuet et sancta Eius euuangelia. Et ipse solus est causa tocius inquietacionis, quia misit post eos. Vnde amore Jhesu Christi habeam licenciam studium adeundi ante vestrum recessum vel ad aliam domum, habito tempore primitus sufficienti ad querendum admissionem.

XVII.

[Fo. 119d.]

VISITACIO PRIORATUS DE DUNSTAPLE, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XXIIIJ DIE MENSIS JANUARIJ, ANNO DOMINI MCCCCXLIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XVIJ° ET TRANSLACIONIS VIJ°.

In primis sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis sue negocio die, anno et loco predictis, comparuerunt coram eo prior et canonici dicti prioratus, parati vt apparuit ad subeundum visitacionem huiusmodi ; et deinde primo et ante omnia propositum fuit verbum Dei per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, ' Estote prudentes et sobrij et vigila*te*[4] in oracionibus '.[5] Quo in latino laudabiliter finito prior liberauit domino certificatorium mandati sibi pro huiusmodi visitacione directi in hec verba, " Reuerendo in Christo ", etc. ; quo perlecto prior exhibuit domino confirmacionem eleccionis sue sed non installacionem. Interrogatus de littera testimoniali installacionis sue, dicit se nunquam aliquam habuisse. Postea exhibuit statum domus et dimisit penes registrarium. Et sic dominus processit ad inquisicionem suam preparatoriam sub hac forma.

(Omnes.) Frater Johannes Roxstone, prior, dicit quod iuuenes canonici non assuescunt se studio, lecture, contemplacioni, sed vanitatibus, saltem post meridiem in claustro *sedendo* aut aliis operibus honestis *intendendo*[6], sed vagantur ad coquinam, ad communem[7] aulam vel ad alias exteriores officinas absque vlla licencia.

(Londone.) Item frater Johannes Londone, canonicus nondum in

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[1] *st* cancelled.
[2] *desidero* cancelled.
[3] *Sic:* for *mee*.
[4] *te* interlined above *ntes* cancelled.
[5] 1 St. Peter, IV, 7.
[6] The sense is clear, but rather clumsily expressed.
[7] A mistaken form of *aulam* cancelled.

[1] The clerk seems here to have inserted a note of his own in the deposition which he was taking down. It may have been made while the bishop was questioning Charnelle upon his qualifications for studying at a university. At any rate, after this parenthesis, Charnelle's evidence is continued at the point where it left off.
[2] *I.e.* 24 Jan., 1442-3.
[3] For John Roxton, prior 1413-75, see *Visitations* I, 48, note 2.

assault was made on both sides)[1]. I have spent four years in canon law, and in two more years with your favour I could be advanced to the degree of bachelorhood. And naught do I crave of his maintenance but his favour and fatherly succour. He encourages these your tenants to demand sureties of me to keep the peace. And, between me and God, they shall never be harassed by me or by any other man in my name, for this was never my purpose, so help me God and His holy gospels! And he himself alone is the cause of the whole disturbance, in that he sent for them. Wherefore for the love of Jesus Christ let me have leave before your departure to go to the university or to another house, after I have first had sufficient time to seek admission!

XVII.

THE VISITATION OF THE PRIORY OF DUNSTABLE, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 24TH DAY OF THE MONTH OF JANUARY, IN THE YEAR OF OUR LORD 1442[2], BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE SEVENTEENTH YEAR OF HIS CONSECRATION AND THE SEVENTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him the prior and canons of the said priory, in readiness, as was apparent, to undergo such visitation; and then, first and before all else, the word of God was set forth by the honourable master John Beverley, professor of holy writ, after this text, 'Be ye prudent and sober, and keep watch in prayers'. And when this had been finished praiseworthily in Latin, the prior delivered to my lord the certificate of the mandate which had been addressed to him for such visitation, after these words, 'To the reverend [father] in Christ', etc.; the which having been read through, the prior shewed my lord the certificate of confirmation of his election, but not of his installation.[3] Interrogated concerning the letter testimonial of his installation, he says that he never had one. Thereafter he presented the state of the house and left it with the registrar. And so my lord proceeded to his preparatory inquiry under this form.

(All.) Brother John Roxstone, the prior[4], says that the young canons do not habituate themselves to study, reading [and] meditation, but to vanities, at any rate [as regards] sitting in cloister after noon or occupying themselves with other honest works; [the which they do not], but stray to the kitchen, to the common hall[5] or to the other outer offices without any leave.

(Londone.) Also brother John Londone, canon not yet in holy

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[4] Only ten of the thirteen canons mentioned in the visitation gave evidence. Five of these bear Bedfordshire surnames, viz. the prior (Roxton) and Barton, Bedford, Pavenham and Rysley (*i.e.* Riseley). Barton probably came from Barton-in-the Clay, north of Luton. The name of Aston suggests one of the Buckinghamshire villages of that name, and Oundle is, of course, in Northamptonshire. The editor cannot identify Beaupree (Beaupré): there is an estate of this name at Outwell, near Wisbech, and another near Cowbridge in Glamorgan, but the name may be derived from one of the numerous places whose names are corruptions of Beaurepair.

[5] Cp. the *communis locus* at Bardney, p. 24 above.

horas canonicas *tempore debito*, sed tardant nimis post pulsacionem campanarum.

(Prior.) Cocus domus est nimis elatus et toruus nec indifferen canonicis, nec differt canonicis in aliquo.

(Godefrey.) Frater Robertus Pavenham dicit quod frater Johannes Godefrey non venit ad diuinum officium in choro nec vacat religioni, sed intendit venacionibus et est quasi proprij regiminis. Monitus est quod dominicis et solempnibus intersit matutinis et magnis missis.

(Godefrey.) Idem Johannes Godefrey detinet et per triennium detinuit a dicto Pavenham pecunias destribuendas secundum ordinacionem inibi per dominum factam. Videantur libri expensarum.

(Prior.) Frater Johannes Londone dicit quod infirmi non habent aliquem qui sibi deseruiat in infirmitatibus suis.

(Prior.) Item si quid sit inter canonicum et secularem, prior pocius fauet seculari quam canonico.

(Prior.) Item quod ordinacio facta per dominum pro regimine domus est incognita pluribus post eam ingressis religionem in defectu prioris ; propter quod timent se delinquere contra ordinacionem.

(Prior.) Item quod camera in qua canonici commedunt est nimis arta pro ipsis et seruitoribus.

(Prior.) Item ante indoleacionem noue ceruisie canonici artantur mundare vasa.

(Omnes.) Frater Johannes Beaupree dicit quod iuuenes canonici non frequentant chorum in diuinis vt seniores, sed vacant ocio et ludis et non occupantur in contemplacione nec leccioni aut studio extra tempus hororum[1] ad diuina, sed vbique ad libitum discurrunt.

(Londone, O[un]delle, God[efrey].) Item dicit quod citra tempus ordinacionis facte in domo per dominum, fratres Johannes Londone, Robertus Oundelle et Johannes Godefrey frequenter biberunt et commederunt in villa de Dunstaple contra prohibicionem ordinacionis domini.[2] Iuratus est Londone quod perficiat penitenciam sibi iniungendam et quod decetero abstineat. Absolutus est. Oundelle fatetur se sic bibisse sciens de ordinacione, et iuratus est *de* peragendo penitenciam, et quod decetero abstineat. Absolutus est et, quia sacerdos est, declaratus est pro irregulari quia celebrauit ; et iniunctum[3] ei et Oundelle quod proxima vj feria ieiunent in pane et aqua. Godefrey fatetur se sic comedisse et postea celebrasse : et prestito iuramento consueto et quod stante ordinacione non bibet in villa, absolutus est ; et iniunctum est sibi quod citra Pascha ieiunet iij[4] [et] vj feria in pane et aqua.

(Prior.) Frater Johannes Rysley[5] quod dormitorium et claustrum magnos in parietibus paciuntur defectus, ex quibus timetur de ruina.

(Londone.) Item frater Johannes Londone multociens et quasi ex consuetudine absentat se a matutinis et licet correptus non emendatur. Iniunctum est priori quod si decetero delinquat, pro prima vice puniatur

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[1] *Sic*: for *horarum*.
[2] *Commissum est priori ad* cancelled.
[3] *Sic*.
[4] *Sic ; iiij* would be right.
[5] *Sic : dicit* omitted.

[1] Apparently Pavenham had succeeded Godefrey as almoner.
[2] *I.e.* since his transgression.
[3] The original simply says 'he'.
[4] So in the Latin : Wednesday is probably meant.

canonical hours at the due time, but delay too long after the bells have been rung.

(The prior.) The cook of the house is overmuch puffed up and surly, nor does he favour the canons alike, and he differs from the canons in naught.

(Godefrey.) Brother Robert Pavenham says that brother John Godefrey does not come to the divine office in quire or give his time to religion, but goes a hunting and is almost a law to himself. He was warned to be present at matins and high mass on Sundays and high-days.

(Godefrey.) The same John Godefrey keeps and for three years' space has kept from the said Pavenham the monies which should be distributed according to the ordinance made by my lord in that place.[1] Let the books of expense be looked to.

(The prior.) Brother John Londone says that the infirm [canons] have no one to do service to them in their seasons of ill-health.

(The prior.) Also if there be aught betwixt a canon and a secular, the prior favours the secular rather than the canon.

(The prior.) Also that the ordinance made by my lord for the governance of the house is in default of the prior unknown to several who since have entered religion ; wherefore they are afraid that they are transgressing against the ordinance.

(The prior.) Also that the chamber wherein the canons eat is too narrow for themselves and the serving-folk.

(The prior.) Also, before new ale is put in cask, the canons are compelled to clean the vessels.

(All.) Brother John Beaupree says that the young canons do not come regularly to quire at divine service as the elders do, but spend their time in idleness and games, and are not busied in meditation or reading or study outside the time of the hours for divine service, but gad about everywhere at their will.

(Londone, Oundelle, Godefrey.) Also he says that, since the time of the ordinance made in the house by my lord, brothers John Londone, Robert Oundelle and John Godefrey have oftentimes had drink and meat in the town of Dunstable, contrary to the prohibition in my lord's ordinance. Londone was sworn to fulfil the penance to be enjoined upon him and to refrain henceforth. He was absolved. Oundelle confesses that he had so drunken with knowledge of the ordinance, and was sworn to perform his penance and to refrain henceforth. He was absolved and, because he is a priest, was pronounced to be irregular in that he has celebrated [mass][2] ; and Londone[3] and Oundelle were enjoined to fast on bread and water the next Friday. Godefrey confesses that he had so eaten and afterwards had celebrated ; and, having taken the accustomed oath and [sworn] that, while the ordinance lasts, he will not drink in the town, he was absolved and was enjoined to fast on bread and water on Tuesday[4] [and] Friday this side of Easter.

(The prior.) Brother John Rysley [says] that the dorter and cloister suffer serious defects in their walls, wherefrom there is fear of their falling.

(Londone.) Also brother John Londone many times and almost of custom withholds his presence from matins, and though he is rebuked, he is no better. The prior was enjoined that, if he transgresses hereafter, he shall for the first time be punished with [the fine of] a penny,

in vno denario, pro secunda in ijd. et tercia vice in iijd. et pro quarta vice proxima iiij vel vj feria in pane et aqua.

(Londone.) Idem est multum rebellis et contrarius suppriorem et eius correcciones.[1] Iniunctum est sibi in virtute obediencie et obseruancie claustri in silencio per vnam septimanam quod decetero sit obediens prepositis.

(Prior.) Item prior sustentat seruientes suos contra canonicos rebellantes, nec eos in aliquo redarguit, sed pocius canonicis improperat.

(Prior.) Item prior non pacienter audit canonicos conquerentes de seruientibus, sed pocius vituperat in tantum quod ipsi seruientes vocant canonicos garciones.

(Prior.) Non habetur ibidem aliquis instructor qui instruat canonicos in grammatica : ideo non intelligunt quid legunt.

Commissum est priori ad absoluendum excommunicatos.[2]

XVIII.

[Fo. 75.]

Visitacio prioratus de ELSHAM, ordinis sancti Augustini, Lincolniensis diocesis, facta in domo capitulari ibidem xiiij° die mensis Julij, anno Domini mccccxl, per reuerendum in Christo *patrem*[3] et dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, anno suarum consecracionis xiiij° et translacionis iiij^{to}.

Sedente dicto reuerendo patre iudicialiter in dicto visitacionis sue negocio, die et loco antedictis, comparuerunt coram eo prior et quatuor canonici dicte domus ; et deinde primo et ante omnia propositum fuit verbum Dei per venerabilem[4] virum, magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Pascantur agni iuxta ordinem suum,' etc.[5] Quo finito, prior liberauit domino certificatorium mandati domini sibi pro huiusmodi visitacione dicto priori[6] directi; quo lecto in hec verba, 'Reuerendissimo,' etc., dictus prior exhibuit domino litteram testimonialem confirmacionis, sed non installacionis. Exhibuit eciam fundacionem domus per quendam Awtvyle[7] primum fundatorem factam. Exhibuit eciam quandam ymaginem status domus vt de receptis ; et deinde iurauit prior obedienciam in forma, et postea examinatus dicit ea que sequuntur.

Frater Willelmus Cliftone, prior, dicit quod non est aliquis ibidem canonicus doctus in religione, et cum non sint et in etate constituti, non

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[1] *Sic : contra* omitted before *suppriorem*.
[2] Ff. 120d, 121 are left blank, presumably for injunctions.
[3] Interlined above *rincipem* cancelled.
[4] *patrem* cancelled.
[5] Adapted from Is. v, 17.
[6] *Sic : sibi* occurs earlier.
[7] *Sic.*

[1] No record of these appears to remain. See *Visitations* I, 163.
[2] The foundation charters are printed in *Monasticon* VI (1), 559 sqq. Probably the one referred to here is the charter by which Walter Amundeville, with the consent of his brothers

for the second time with twopence, for the third time threepence, and for the fourth time with bread and water on the next Wednesday and Friday.

(Londone.) The same is very rebellious and untoward [to] the sub-prior and his corrections. He was enjoined, in virtue of obedience and of keeping cloister for a week in silence, to be obedient henceforth to them that are set over him.

(The prior.) Also the prior upholds his serving-folk in rebellion against the canons, nor does he reprove them in aught, but rather chides the canons.

(The prior.) Also the prior does not listen patiently to the canons when they complain of the serving-folk, but rather reviles them insomuch that the same serving-folk do call the canons knaves.

(The prior.) No teacher is kept in the same place to instruct the canons in grammar : therefore they do not understand what they read.

Commission was given to the prior to absolve excommunicate [canons].

XVIII.

The visitation of the priory of ELSHAM, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house there on the 14th day of the month of July, in the year of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the fourteenth year of his consecration and the fourth of his translation.

As the said reverend father was sitting in his capacity of judge in the said business of his visitation, on and in the day and place aforesaid, there appeared before him the prior and four canons of the said house ; and then first and before all else the word of God was set forth by the worshipful master Thomas Duffelde, bachelor in divinity, after this text, 'Let the lambs be fed after their order', etc. And when this was done, the prior delivered to my lord the certificate of my lord's mandate which had been addressed to him, the said prior, for such visitation ; the which having been read after these words, 'To the right reverend', etc., the said prior shewed my lord the attestatory letter of his confirmation, but not of his installation[1]. He exhibited also the foundation charter of the house made by one Awtvyle, the first founder[2]. He exhibited also a copy of the state of the house as regarded receipts ; and then the prior sware formal obedience, and thereafter on examination says those things which follow.

Brother William Cliftone, the prior[3], says that there is no canon in the same place who is learned in religious discipline, and since they are

William and Elias, confirmed and endowed the hospital of our Lady and St. Edmund, founded by his mother Beatrice, 'ad hospitalitatem per canonicorum administrationem pauperibus manutenendam'.

[3] Of the canons at this visitation, one, Appelby, bears a local place-name. Appleby lies north-west of Elsham, on the opposite side of the Ancholme valley. Bartone may conceivably be Barton-on-Humber, which is only a few miles away ; but, like Cliftone, the name is too common to be identified with certainty.

est verisimili[1] vt addiscant ; et cum primo ingrederetur prioratum, non reperit ibidem nisi vnum solum canonicum senem valde. Et dicit quod omnes quasi dediti sunt commesacionibus et potacionibus in magnum domus dispendium.

Item dicit quod iunior omnium canonicorum est quodammodo rebellis prior.[2]

Item dicit quod non intendunt religioni nec regularibus obseruanciis ; et potissime Yorke, cum sit quasi laicus, est multum elatus et superbus.

Item cum domus teneatur exhibere vnum canonicum celebrantem quinque dies omni septimana in capella de Ketelby distanti a domo iij miliaria, et iam non sint nisi ij senes presbyteri canonici et quasi ceci, petit dictus prior a domino episcopo graciam sic moderare negocium huiusmodi cum domino Willelmo Tirwhit, vt canonicus huiusmodi posset celebrare in prioratu pro animabus illis pro quibus in dicta capella celebraret.

Item dicit quod capella de Oselby infra parochiam de Kyrkeby, et est parcella ecclesie de Kyrkeby, occupatur per quendam qui percipit omnes decimas et oblaciones ipsius capelle in magnum preiudicium ipsius ecclesie et vicarij ibidem ac prioratus.

Item dicit quod Robertus York est multum insolens et excurrens extra prioratum absque licencia.

Frater Willelmus Hede dicit quod ceteri tres canonici optant laute et delicate viuere ; et licet eis ministretur competenter secundum facultates domus, semper murmurant nisi eis secundum eorum desiderium ministretur, et in nichilo prosunt, cum non sint instructi in regula nec instru[i volunt].[3]

Item dicit quod Yorke de facili inebriatur, et tunc est adeo brigosus et contrarius quod tediosum est omnibus cum eo viuere.

Frater Johannes Appelby, sexagenarius et amplius, vt dicit, quod[4] omnia bene.

Frater Robertus Yorke, dudum heremita, nunc professus canonicus, solum habens primam tonsuram, non intelligens que legit, vt dicit ipsemet.

Frater Thomas Bartone dicit quod intencio sua fuit in ingressu religionis vt proficeret in literatura et religione, et hec sibi prior promisit; et tamen in nullo horum *profecit*,[5] cum non sit ibi qui eum informet, et ideo non est instructus. Petit vt possit informari.

Quibus examinatis, dominus . . .[6] iudicialiter in huiusmodi visitacionis sue negocio dictis anno et loco pro tribunali sedebat ; et comparuerunt coram eo dicti canonici. Et deinde dominus publicauit detecta et comperta in inquisicione huiusmodi, et deinde monuit omnes.

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[1] *Sic.*
[2] *Sic*: for *priori*.
[3] End of sentence much obliterated.
[4] *Sic*: a second *dicit* omitted.
[5] Interlined above *processit* cancelled.
[6] A hole in the MS.: the remains of the word thus obliterated suggest that it was *prefatus*, but not certainly.

[1] This refers to the fact that he had received only the first tonsure. Probably he had only recently abandoned the condition of a hermit and entered the house.
[2] Kettleby or Ketilby in Wrawby parish, the seat of the Tyrwhitt family.

not [learned] and are of mature age, it is not likely that they will learn any more ; and when he first entered the priory, he found therein but one canon only, a very old man. And he says that all are almost given over to eating and drinking to the great loss of the house.

Also he says that the youngest of all the canons is somewhat rebellious to the prior.

Also he says that they pay no heed to religious discipline or the regular observances ; and Yorke especially, since he is almost a layman[1], is very puffed up and arrogant.

Also seeing that the house is bound to supply a canon to celebrate five days every week in the chapel of Kettleby, which is three miles distant from the house,[2] and there are now only two canons in priests' orders who are old and almost blind, the said prior beseeches the lord bishop for his grace, so to govern such business with sir William Tirwhit that such canon should have power to celebrate in the priory for those souls on whose behalf he should celebrate in the said chapel.

Also he says that the chapel of Usselby, [which is] within the parish of Kirkby and is parcel of the church of Kirkby[3], is held by one who receives all the tithes and oblations of the same chapel to the great prejudice of the same church and the vicar in the same and of the priory.

Also he says that Robert York is very unruly and in the habit of making excursions outside the priory without leave.

Brother William Hede says that the three other canons wish to live sumptuously and delicately ; and albeit suitable provision according to the resources of the house is made them, they always do grumble unless they have provision according to their desire, and they are profitable in nothing, seeing that they are not taught the rule nor [will be] taught.

Also he says that Yorke gets drunk easily, and is then so quarrelsome and cross that to live with him is irksome to all.

Brother John Appelby, sixty years old and upwards, as he says, [says] that all things are well.

Brother Robert Yorke, sometime a hermit, now a professed canon, having only the first tonsure, [is] without understanding of what he reads, as he says himself.

Brother Thomas Bartone says that, when he entered religion, his purpose was to make progress in letters and religious discipline, and this the prior did promise him ; and yet he has made progress in naught of these, seeing that there is no one there to teach him, and therefore he is not instructed. He prays that he may be able to be taught.

And when these had been examined, my lord [aforesaid] was sitting as a tribunal in his capacity of judge in the business of such his visitation in the said year and place ; and there appeared before him the said canons. And then my lord made public the matters disclosed and discovered in such inquiry, and then he admonished all.[4]

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[3] Kirkby in the deanery of Walshcroft, near Market Rasen. Usselby lies two miles east of Kirkby, on the road from Market Rasen to Caistor. The churches of Elsham in Yarborough deanery, Kirkby and Kingerby in Walshcroft, Snarford in Lawres, and Winthorpe in Nottinghamshire were given to the priory by the founders. Elsham and Kirkby became appropriated to the prior and convent at an early date, and the vicarages were ordained by bishop Hugh Welles.

[4] A case of the verbal monitions delivered *ad interim*, as a forecast of the written injunctions.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis priori et conuentui prioratus de Elsham, ordinis sancti Augustini, nostre diocesis, presentibus et futuris, salutem, graciam et benediccionem. Visitantes iam dudum *vos et* prioratum vestrum predictum, et super statum eiusdem sollicite inquirentes, nichil ibi penitus reperimus quod ordinem aut obseruancias regulares saperet, sed tantum signum cui signatum *non respondet.* Pro reformacione igitur religionis que inibi quasi [perit], has *nostras* iniuncciones vobis transmittimus per vos, quatenus ad vos attinet, inuiolabiliter obseruandas.

In primis, cum non sint in dicto prioratu nisi quatuor canonici preter vos priorem, quorum duo tantum dociles esse videntur nec in primitiuis *aut*[1] in regulis adhuc sunt instructi, iniungimus vobis priori in virtute obediencie et sub pena grauis contemptus vt infra [2] ad omne minus prouideatis de vno idoneo viro in huiusmodi scienciis et regula docto, qui dictos canonicos in eisdem scienciis et regula solicite instruat et informet.

Item iniungimus vobis vniuersis et singulis canonicis sub pena incarceracionis per *anni* medietatem, quod *priori vestro* secundum regulares obseruancias humiliter in omnibus et per omnia et instructori vestro per ipsum ad hoc deputato in hiis que ad eum spectent obediatis, *et ad addiscendum huiusmodi primitiuas sciencias et regulares obseruancias*; quodque vnusquisque alterum preueniat reuerencia et honore secundum regulam ; quodque nullus vestrum alterum grauet iurgiis, contumeliis, opprobriis vel maledictis, sed si quid molestie inter vos emergat, statim referatur priori, vt ipse defectum et delinquentem corrigat secundum regulam et emendet.

Item habentes alimenta et vestimenta, hiis contenti *sitis*, non querentes delicias, cum paupertatem voluntariam, obedienciam et continenciam inibi sitis publice professi.

Item iniungimus vobis vniuersis et singulis canonicis supradictis sub supra et infrascriptis penis, vt nullus vestrum septa claustralia quouismodo exeat nec ad officinas prioratus accessum habeat nisi de licencia prioris petita et obtenta, vel[3] ad aliqua domus negocia missus fuerit per priorem ; quibus expeditis, statim redeat ad claustrum.

Item iniungimus vobis vniuersis et singulis[4] sub penis huiusmodi, vt ab omni ebrietate, crapula et gula penitus abstineatis ; et si quis in ebrietate deprehensus fuerit, pro prima *vice* primis quarta et sexta feriis ieiunet in pane et ceruisia, pro secunda vice primis extunc quarta et sexta feriis ieiunet in pane et aqua, et pro tercia vice omnibus *quartis et* sextis feriis per vnum mensem continuum proxime sequentem ieiunet in pane et aqua, et sic crescente culpa augeatur et pena.

Item iniungimus vobis priori sub pena grauis contemptus, vt confratres vestros in regularibus obseruanciis vel diuino seruicio delinquentes indifferenter absque omni personarum accepcione corrigatis et puniatis, ita vt pena vnius ceteris metum incuciat.

Monemus insuper vos, etc.

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[1] Interlined above *nec* cancelled.
[2] Blank in MS.
[3] *per eum* cancelled.
[4] *vt* cancelled.

[1] Founded on *detecta* of the prior and Bartone.
[2] Founded on the prior's *detecta*.
[3] Founded on Hede's first *detectum*.
[4] Founded on the prior's last *detectum*.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and convent of the priory of Elsham, of the order of St. Austin, of our diocese, who now are and shall be, health, grace and blessing. When some time ago we were visiting you and your priory aforesaid, and were anxiously making inquiry concerning the state thereof, we found there nothing at all which should smack of your order or regular observances, but only the sign whereto that which is marked with it answers not. For the reform therefore of religious discipline, which is almost [dead] in that place, we despatch to you these our injunctions, to be observed by you, as far as in you lies, without breach.

In the first place, since in the said priory there are only four canons beside you the prior, of whom two only seem to be capable of learning and have not yet been taught in the rudiments or in the rules, we enjoin upon you the prior, in virtue of obedience and under pain of grievous contempt, that within at any rate you do make provision of a fit man who is learned in such branches of knowledge and in the rule, to instruct and teach the said canons zealously in the same branches of knowledge and the rule.[1]

Also we enjoin upon you the canons all and several, under pain of imprisonment for half a year, that you obey your prior with lowliness according to the regular observances in all and through all things, and your instructor appointed by him to this end in such things as may appertain to him, and with regard to learning such elementary branches of knowledge and regular observances ; and that each one be beforehand in reverence and honour with his neighbour according to the rule ; and that no one of you do vex another with chidings, taunts, upbraidings or cursings, but, if any grievance shew itself among you, let it straightway be referred to the prior, that he may correct and cure the default and the transgressor according to the rule.[2]

Also, as ye have food and raiment, be content with them, not hankering after dainties, seeing that ye have made public profession of voluntary poverty, obedience and chastity therein.[3]

Also we enjoin upon you the canons abovesaid all and several, under the penalties written above and below, that no one of you do in any wise go outside the bounds of cloister or have access to the offices of the priory, save with leave of the prior asked or had, or [unless] he be sent by the prior for some business of the house ; the which when he has dispatched, let him return at once to the cloister.[4]

Also we enjoin upon you all and several under such penalties [as follow] that you do utterly refrain from all drunkenness, surfeit and gluttony ; and whosoever shall be caught in drunkenness, for the first time let him fast the first Wednesday and Friday on bread and beer, for the second time let him fast the first Wednesday and Friday thereafter on bread and water, and for the third time let him fast every Wednesday and Friday for one month next following continuously, and so with the aggravation of the fault let the penalty also be increased.[5]

Also we enjoin upon you the prior, under pain of grievous contempt, that you do correct and punish your brethren, when they transgress in the regular observances or in divine service, indifferently without respect of persons, so that the penalty of one may make the others afraid.[6]

Moreover we admonish you, etc.

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[5] Founded on the prior's first and Hede's second *detectum*.

[6] No complaint against the prior's conduct to the canons is reported, but the bishop may have recognised that he was inclined to lay too much stress upon Yorke's misdoings.

XIX.

(Fo. 118).

Visitacio monasterij de ELNESTOWE, ordinis sancti Benedicti, Lincolniensis diocesis, facta in domo capitulari ibidem xxj die mensis Januarij, anno Domini mccccxlij°, per reuerendum in Christo patrem et dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, suarum consecracionis anno xvij° et translacionis vij°.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi visitacionis sue inchoando negocio die, anno et loco antedictis, comparuerunt personaliter coram eo abbatissa et conuentus dicti monasterij, parate vt apparuit ad subeundum visitacionem huiusmodi. Et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam per honorabilem virum magistrum Thomam Twyere, in sacra theologia scolarem, sequentem hoc thema, 'Simile est regnum celorum thesauro abscondito in agro.'[1] Quo in lingua vulgari laudabiliter finito, abbatissa loci illius certificatorium mandati sibi a domino pro hac visitacione directi ipsi domino liberauit. Quo perlecto in hec verba, 'Reuerendo,' etc.,[2] deinde abbatissa exhibuit titulum suum, videlicet confirmacionem eleccionis sue; et deinde iurauit obedienciam et fidelitatem in forma consueta. Postea exhibuit statum monasterij et subsequenter fundacionem monasterij. Et deinde idem reuerendus pater processit ad inquisicionem preparatoriam suam in hac forma.

Domina Rosa Waldegraue dicit quod quinque familie *monialium* tenentur in monasterio, quarum est[3] abbatisse, que habet secum v moniales; secunda priorisse, que habet duas; tercia suppriorisse, que habet *duas*,[4] tercia[5] sacriste, que habet tres; et quinta domine Margarete Aylesbury, que habet duas.

Item quelibet monialis domus habet pro sustentacione in inicio cuiuslibet septimane vij panes conuentuales et vj lagenas ceruisie et vltra.

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[1] St. Matt. xiii, 44.
[2] *quo* cancelled.
[3] *Sic*: *prima* omitted.
[4] Interlined above *tres* cancelled.
[5] *Sic*: for *quarta*.

[1] *I.e.* 21 Jan., 1442-3.

[2] See note 2 on p. 60 above.

[3] Rose Waldegrave was elected abbess in 1438: see *Visitations* I, 54. Her confirmation is not recorded. She died before 19 Feb., 1462-3, when royal assent was given to the election of Elizabeth Hasylden, temporalities being restored on 3 March following (*Cal. Pat.* 1461-7, pp. 208, 224).

[4] No chartulary of Elstow remains. The earliest charter printed in *Monasticon* is a confirmation charter of Henry I, granted between 1109 and 1114.

[5] The names of the nuns indicate that they were drawn from various parts of England. No local place-name occurs among them. Aylesbury, Linford and Woughton are in Buckinghamshire, Waldegrave and possibly Clopton (now Clapton) in Northamptonshire. On the other hand, Elizabeth Cloptone may have been a member of the well-known family which took its name from Clopton, near Stratford-on-Avon, and had a branch at Kentwell in Suffolk. Bretone is another well-known name, and it seems that some proportion of the nuns, if not all, were of gentle birth: the name Aylesbury also bears witness to this. Gauthorpe (or Ganthorpe), Thorne, and Haseldene are names from the north of England, and Asteby (or Asceby) may come from Lincolnshire; but Brascombe appears to be from the south-west, and may be an error for Branscombe, the name of a village in east Devon which gave a bishop to Exeter in the thirteenth century.

XIX.

THE VISITATION OF THE MONASTERY OF ELSTOW, OF THE ORDER OF ST. BENET, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 21ST DAY OF THE MONTH OF JANUARY IN THE YEAR OF OUR LORD 1442[1], BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE SEVENTEENTH YEAR OF HIS CONSECRATION AND THE SEVENTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal at the beginning of the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him in person the abbess and convent of the said monastery, in readiness, as was apparent, to undergo such visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the honourable master Thomas Twyere, student in divinity[2], after this text, 'The kingdom of heaven is like unto a treasure hid in a field'. And when this had been finished praiseworthily in the vulgar tongue, the abbess of that place delivered the certificate of the mandate which had been addressed to her for this visitation by my lord to my lord himself. The which having been read through after these words, 'To the reverend', etc., then the abbess shewed her title, to wit the certificate of the confirmation of her election[3]; and then she sware obedience and fealty in the form accustomed. Thereafter she shewed the state of the monastery and afterwards the foundation charter of the monastery.[4] And then the same reverend father proceeded to his preparatory inquiry in this form.

Dame Rose Waldegrave[5] says that there are five households of nuns kept in the monastery, whereof [the first] is that of the abbess, who has five nuns with her; the second of the prioress, who has two; the third of the sub-prioress, who has two; the fourth[6] of the sacrist, who has three; and the fifth of dame Margaret Aylesbury, who has two.[7]

Also every nun of the house has for her maintenance at the begining of every week seven convent loaves and six gallons of beer and more.[8]

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[6] The Latin says 'third' by mistake.

[7] Flemyng's injunctions (*Visitations* I, 50) had recognised a separate table for the abbess and the nuns 'quas nouerit magis indigere recreacione'. Gray (*ibid.* I, 53) had noticed the disuse of frater and had ordered that at least two-thirds of the convent should keep frater every day. The inference is that the division of the nuns into *familiae* had become habitual between the two visitations, although no special mention is made of them.

[8] Archbishop Courtenay's injunctions to Elstow, 6 Nov., 1390 (Lambeth Reg. Courtenay, I, f. 335d.), ordered the supply to every nun on Mondays, Wednesdays and Saturdays of a dish of meat or fish, according to the season, out of the common fund, each dish to be at least a penny in value and to take the place of eggs, which had been the usual food on those days. On other days due supply was to be made to each nun from the victuals of the monastery, according to previous custom. The old weekly supply of beer to each member of the convent had been, in accordance with the rule of St. Benet, cap. 40, seven measures, four of the better kind and three of the second and weaker sort. In spite of the fact that the nuns had decreased in number, this allowance had sunk to the insufficient quantity of four measures. Courtenay increased it to five, stipulating that the abbess should have five measures of the better kind. He also ordered that no difference should be made between her bread and that of the convent, the bread being fixed at the accustomed weight, viz. sixty shillings to the pound. Flemyng's injunction in 1421-2 (*Visitations* I, 49) is a brief repetition of Courtenay's. The *mensura* of beer in 1390 and 1421-2 is probably equivalent to the *lagena* in 1442-3 (see note 6 on p. 14 above), so that the allowance was rising to the old standard.

Item silencium non seruatur horis et locis debitis secundum regulam.

Item quedam moniales aliquociens habent secum in choro tempore missarum pueros quos docent, qui strepitum faciunt in choro tempore diuini seruicij.

Domina Muryelle Bretone, priorissa, dicit omnia bene.

Domina Elizabetha Huwere, sacrista, dicit omnia bene.

Domina Elizabetha Haseldene dicit omnia bene.

Domina Margareta Aylesbury dicit omnia bene.

Domina Elena Lynforde dicit omnia bene.

Domina Johanna Brascombe dicit omnia bene.

Domina Elena Cloptone dicit omnia bene.

Domina Petronilla Gauthorpe dicit omnia bene.

Domina Johanna Warde dicit omnia bene.

Domina Elizabetha Thorne dicit omnia bene.

Domina Rosa Asteby dicit quod diebus quibus comedunt in refectorio in mane commedunt adipata et cenant cum carnibus, et in refectorio commedunt capones et alia bipeda.

Domina Johanna Woughtone dicit de carnibus coctis et assatis commestis in refectorio vt supra.[1]

XX.

[Fo. 122.]

VISITACIO MONASTERIJ DE EYNESHAM, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI, VIDELICET REFECTORIO VT PRO LOCO CAPITULARI, QUINTO DIE MENSIS JUNIJ, ANNO DOMINI MCCCCXLV, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM ALNEWYK, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XIX° ET TRANSLACIONIS IX°.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi sue visitacionis negocio inchoando die et loco antedictis, comparuerunt coram eo abbas et conuentus dicti monasterij, parati vt apparuit ad subeundum dictam visitacionem ; et deinde primo et ante omnia propositum fuit verbum[2] iuxta actus futuri congruenciam per honestum virum magistrum Thomam Twyere, in sacra pagina scolarem, sequentem hoc thema, 'Videamus si floruerit vinea,' etc.[3] Quo in latino sermone multum bene culto finito, abbas loci exhibuit domino titulum incumbencie sue et statum monasterij ; et deinde iurauit obedienciam et fidelitatem in forma consueta. Et deinde dominus processit ad inquisicionem suam preparatoriam sub forma subscripta.

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[1] *Sic.*

[2] *Sic*: *Dei* omitted.

[3] Cant. VII, 12 : 'Videamus si floruit vinea'.

[1] Silence had been enjoined by Courtenay and, with special penalties for breach, by Flemyng (*Visitations* I, 52). It takes the first place among Gray's injunctions (*ibid.* I, 53).

[2] Abbess in 1462-3 : see note 3 on p. 89 above.

[3] Possibly identical with dame Pernell, who at the time of Gray's visitation had been in apostasy (*Visitations* I, 54).

[4] *Adipata* are the *pulmenta* or recognised monastic dishes made with lard. Fowler, *Cistercian Statutes*, p. 92, shews that *pulmenta* were originally vegetarian, in accordance

Also silence is not observed at the due seasons and places according to the rule.[1]

Also certain nuns do sometimes have with them in the quire in time of mass the boys whom they teach, and these do make a noise in quire during divine service.

Dame Muryelle Bretone, the prioress, says all things are well.

Dame Elizabeth Huwere, the sacrist, says all things are well.

Dame Elizabeth Haseldene[2] says all things are well.

Dame Margaret Aylesbury says all things are well.

Dame Ellen Lynforde says all things are well.

Dame Joan Brascombe says all things are well.

Dame Ellen Cloptone says all things are well.

Dame Pernell Gauthorpe[3] says all things are well.

Dame Joan Warde says all things are well.

Dame Elizabeth Thorne says all things are well.

Dame Rose Asteby says that on the days whereon they eat together in frater, they eat larded food in the morning, and sup on flesh, and they eat capons and other two-footed creatures in frater.[4]

Dame Joan Woughton says as above concerning the cooked and roasted flesh that is eaten in frater.

XX.

The visitation of the monastery of EYNSHAM, of the order of St. Benet, of the diocese of Lincoln, performed in the chapter-house, to wit in the frater, in lieu of a chapter-house,[5] on the fifth day of the month of June, in the year of our Lord 1445, by the reverend father in Christ and lord, the lord William Alnewyk, by the grace of God bishop of Lincoln, in the nineteenth year of his consecration and the ninth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal at the beginning of the business of such his visitation on and in the day and place aforesaid, there appeared before him the abbot and convent of the said monastery, in readiness, as was apparent, to undergo the said visitation ; and then first and before all else the word [of God] was set forth in accordance with the process about to take place by the honest master Thomas Twyere, student in holy writ,[6] after this text, ' Let us see if the vine have flourished ', etc. And when this had been finished after a well-polished fashion in the Latin language, the abbot of the place shewed my lord the title of his incumbency[7] and the state of the monastery ; and then he sware obedience and fealty in the form accustomed. And then my lord proceeded to his preparatory inquiry under the form written below.

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with the prohibition of meat in the rule of St. Benet, but later contained fish, eggs, etc., and were *sagimine condita*, i.e. *adipata*. As the flesh forbidden in the rule, cap. 39, was that of four-footed beasts, *bipeda* might come within the rule. The Cistercians, whose rule was founded on a literal observance of that of St. Benet, forbade flesh altogether in frater.

[5] The chapter-house may have been undergoing rebuilding or repair, or the frater may have been regularly used as a chapter-house at this date.

[6] See note 2 on p. 60 above.

[7] He had been abbot since 1441. See *Visitations* I, 59.

Frater Johannes Quenyntone, abbas, dicit omnia bene preter hoc, quod quidam frater Johannes Bengeworthe, monachus, pro suis demeritis incarceratus, fregit carceres et apostatauit, ducens secum quandam monialem de Godestowe ; sed iam reductus est ad monasterium et adhuc est in penitencia.

Frater Johannes Oxenforde, prior, dicit quod omnia bene.
Frater Johannes Wodestoke dicit omnia bene.
Fratar Thomas Eynesham dicit omnia bene.
Frater Willelmus Hanburghe, supprior, dicit omnia bene.
Frater Willelmus Ambresdone dicit omnia bene.
Frater Walterus Blechesdene dicit omnia bene.
Frater Thomas Wynchecombe dicit omnia bene.
Frater Johannes Bengeworthe dicit omnia bene.
Frater Johannes Stonle dicit omnia bene.
Frater Johannes Malmesbury dicit omnia bene.
Frater Johannes Abendone dicit omnia bene.
Frater Robertus Faryngdone dicit omnia bene.
Frater Thomas Dewly dicit omnia bene.
Frater Johannes Baumburghe dicit omnia bene.

XXI.

[Fo. 18]

VISITACIO PRIORATUS MONIALIUM DE FOSSE, ORDINIS CISTERCIENSIS, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM VJ DIE MENSIS APRILIS, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUE CONSECRACIONIS XIIIJ° ET TRANSLACIONIS IIIJ^to^.

In quo negocio, ipsis die et loco, dicto reuerendo patre iudicialiter sedente, comparuerunt coram eo priorissa et conuentus dicti loci suam visitacionem dicti reuerendi patris, vt apparuit, subiture. Primo et ante *omnia* propositum fuit verbum Dei secundum hoc thema, 'Venio querens fructum', etc.[1] ; quo iuxta actus futuri congruenciam et eciam auditorium[2] finito, priorissa liberauit domino mandatum suum sibi pro visitacione huiusmodi directum loco certificatorij, cum *non* habeat clericum qui certificatorium scribat. De quo dominus contentus mandauit priorisse vt exhibeat titulum incumbencie, fundacionem et statum domus ; et ad statim exhibuit confirmacionem et *mandatum ad* installandum[3] ac fundacionem domus, sed non docet de installacione. Dicit quod omnes sorores sue nunc presentes tunc erant presentes tempore installacionis, quando installata erat auctoritate archidiaconi, de quo non docet in certo. In-

[1] St. Luke XIII, 7.
[2] *Sic : auditorum* may have been meant.
[3] *Necnon* interlined and cancelled.

[1] The surnames of the monks are all place-names. The abbot may have come from Quenington, Glouces., near Fairford ; but Quainton, Bucks., and the various Quintons in Glouces., Northants., and Worces., are the same name. The prior and five others bore Oxfordshire names, Oxford, Woodstock, Eynsham, Handborough, Ambrosden and Bletchingdon. Winchcombe, Glouces., Malmesbury, Wilts., and Abingdon, Berks., were seats of important Benedictine abbeys, and Bengeworth, Worces., is a suburb of Evesham, another great Benedictine centre. Stonle is probably Stoneleigh, Warwicks., where there was a

Brother John Quenyntone,[1] the abbot, says all things are well but this, that one brother John Bengeworthe, a monk, who had been imprisoned for his ill-desert, brake prison and went into apostasy, taking with him a nun of Godstow ; but he has now been brought back to the monastery and is still doing penance.

Brother John Oxenforde, the prior, says that all things are well.
Brother John Wodestoke says all things are well.
Brother Thomas Eynesham says all things are well.
Brother William Hanburghe, the sub-prior, says all things are well.
Brother William Ambresdone says all things are well.
Brother Walter Blechesdene says all things are well.
Brother Thomas Wynchecombe says all things are well.
Brother John Bengeworthe says all things are well.
Brother John Stonle says all things are well.
Brother John Malmesbury says all things are well.
Brother John Abendone says all things are well.
Brother Robert Faryngdone says all things are well.
Brother Thomas Dewly says all things are well.
Brother John Baumburghe says all things are well.

XXI.

THE VISITATION OF THE PRIORY OF THE NUNS OF FOSSE, OF THE ORDER OF CÎTEAUX, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE SIXTH DAY OF THE MONTH OF APRIL, IN THE YEAR OF OUR LORD 1440, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FOURTEENTH YEAR OF HIS CONSECRATION AND THE FOURTH OF HIS TRANSLATION.

In the which business, as the said reverend father was sitting on and in the same day and place in his capacity of judge, there appeared before him the prioress and convent of the said place to undergo, as was apparent, the said reverend father's visitation of them. First and before all else the word of God was set forth after this text, 'I come seeking fruit,' etc. ; and when this had been finished in accordance with the process that was about to take place and also [as beseemed] them that heard it,[2] the prioress delivered to my lord his mandate which had been addressed to her for such visitation, in lieu of a certificate, since she has not a clerk to write the certificate. With the which my lord was satisfied and ordered the prioress to shew the title of her incumbency, the foundation charter and the state of the house ; and there and then she exhibited her confirmation and the mandate for her installation and the foundation charter of the house, but she shews no evidence of her installation.[3] She says that all her sisters now present were then present at the time of her install-

Cistercian abbey. Faringdon is in Berkshire. Baumburghe is probably Baumber, Lincs., as Bamburgh, Northumberland, seems too far away. Dewly is uncertain, but suggests some name of which the Latin form is *Dei locus*.

[2] This probably means that the sermon was in English : cf. the visitation of Elstow (no. XIX above). The ignorance of Latin in the monastery is shewn by the inability of the prioress to return a certificate.

[3] The date of her election does not appear : see *Visitations* I, 159. No chartulary of Fosse remains : a charter of confirmation granted by Henry III in 1236 states the foundation

iunctum est igitur sibi vt instet penes officialem archidiaconi pro testimoniali huiusmodi installacionis habenda. Et deinde iurauit priorissa obedienciam; et deinde iniunctum est priorisse quod quantum potest cohibeat moniales suas ne habeant aliqua colloquia cum mulieribus ibidem tunc perhendinantibus ne[1] cum ad eas accedentibus[2]. Dicit quod ipsa nunc perhendinans ibidem est mater domini Johannis Pygot, et occupat vnam aulam et vnam cameram et nichil soluit, nisi tantum reparando domus illas in quibus moratur.

Domina Margareta Redynges, priorissa, dicit quod omnia bene, preterquam quod domus pauper est et indiget reparacione : tamen quantum valent tanto reparant defectus cum sibi deficiant.

Domina Alicia Pounfreit de paupertate domus conqueritur: in ceteris omnia bene.

Domina Elena Langwathe dicit omnia bene.

Domina Clemencia Kyrkeham dicit quod omnia bene: de paupertate tamen domus semper conqueruntur omnes; et dicit quod nichil percipiunt de domo nisi tantum esculenta et poculenta.

Domina Johanna Leke concordat cum predictis.

Domina Johanna Barnabee dicit quod omnia bene.

Quibus examinatis et iterum conuocatis dominus dissoluit hanc visitacionem.

XXII.

[Fo. 10.]

VISITACIO COLLEGII BEATE MARIE ET OMNIUM SANCTORUM DE FODERYNGHAY, LINCOLNIENSIS DIOCESIS, INCHOTA[3] ET FACTA IN CAPELLA BEATE MARIE INFRA DICTUM COLLEGII[4] VT PRO LOCO CAPITULARI EIUSDEM XXIIJ° DIE MENSIS SEPTEMBRIS, ANNO DOMINI MCCCCXXXVIIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO CONSECRACIONIS SUE XIIJ° ET TRANSLACIONIS TERCIO.

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endowment as 120 acres of land and seven tofts in Torksey, which had been given to the prioress and nuns without the royal assent by the men of Torksey. This was before the reign of John, who remitted to the nuns in frankalmoin their annual rent of two silver marks. These charters are printed in *Monasticon* IV, 293-4.

[1] *Sic:* for *nec.*

[2] *et di* cancelled.

[3] *Sic*: for *inchoata*. The *c* and most of the *h* have disappeared.

[4] *Sic.*

[1] The archdeacon of Stow. In 1440 the archdeacon was the famous canonist William Lyndewode, who appears to have obtained the archdeaconry in 1438 and to have quitted it on his consecration as bishop of St. David's in 1442 (*Visitations* I, 183, 184, 185). It may be noted that in canon law monasteries were exempted from the ordinary jurisdiction of archdeacons, save in so far as general or special custom allowed (Decretal. I, xxiii, 10, *Dilecto filio*), but in this case the archdeacon seems to have exercised his right of induction or *institucio corporalis* (*ibid.* 7, *Ad hoc*, § 5), as in the case of other benefices. Installation, however. was usually performed by the bishop's commissary.

[2] Sir John Pygot of Doddington (anciently Doddington Pigot), near Lincoln, high sheriff of Lincolnshire 1433. He died without issue in 1450 (*Memorials of Old Lincolnshire*, 1911, p. 281). Alnwick's court book (Lincoln, f. 46d.) contains an account of a process in 1448 and 1449 against sir John, who had kept back tithe from the rector of Doddington and the vicar of St. Mary-le-Wigford, Lincoln, and had caused his serving-men to beat William Dighton, the rector of Doddington. He had also withheld food and victuals from the parish chaplain of St. Mary-le-Wigford. Having failed to find compurgators, he was

ation, when she was installed by authority of the archdeacon,[1] concerning which she shews no certain evidence. She was therefore enjoined to be instant with the archdeacon's official, to obtain the certificate of such installation. And then the prioress sware obedience ; and then the prioress was enjoined to restrain her nuns, so far as she can, from having any speech with the women who were then lodging in that place, or with them that have access to them. She says that the same who now is lodging there is the mother of sir John Pygot,[2] and she occupies a hall and a chamber[3] and pays nothing, save only that she repairs the buildings wherein she dwells.

Dame Margaret Redynges,[4] the prioress, says that all things are well, save that the house is poor and is in need of repair : yet in so far as they are able they make good defects whenever such befall them.

Dame Alice Pounfreit complains of the poverty of the house : in other respects all things are well.

Dame Ellen Langwathe says all things are well.

Dame Clemence Kyrkeham says that all things are well : yet they all do still complain of the poverty of the house ; and she says that they receive nothing from the house save meat and drink only.

Dame Joan Leke agrees with the aforesaid.

Dame Joan Barnabee says that all things are well.

And when these had been examined and called together a second time, my lord dissolved this visitation.

XXII.

THE VISITATION OF THE COLLEGE OF BLESSED MARY AND ALL SAINTS OF FOTHERINGHAY, OF THE DIOCESE OF LINCOLN, BEGUN AND PERFORMED IN THE CHAPEL OF BLESSED MARY WITHIN THE SAID COLLEGE IN LIEU OF THE CHAPTER-HOUSE OF THE SAME,[5] ON THE 23RD DAY OF THE MONTH OF SEPTEMBER, IN THE YEAR OF OUR LORD 1438, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE THIRTEENTH YEAR OF HIS CONSECRATION AND THE THIRD OF HIS TRANSLATION.

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eventually condemned to do public penance in Doddington church for five successive Sundays. William Cortyng, one of his serving-men, incurred a similar penance for violence and threats against John Gudwyn, vicar of St. Mary-le-Wigford. The Pigots also gave their name to Thorpe Pycot, now called Thorpe-on-the-Hill, not far from Doddington.

[3] The hall and great chamber or 'bower', the essential constituents of a mediaeval dwelling (cf. Chaucer, *Cant. Tales* B 4022), as may be seen clearly in the twelfth-century manor-house at Boothby Pagnell, near Grantham. It is possible that lady Pygot occupied a guest-house. The remains of the guest-houses at Fountains and Kirkstall illustrate the hall and great chamber arrangement in such buildings. Or two chambers in the western cloister range may have been fitted up for her accommodation.

[4] The names of the nuns convey no very certain information as to their origin. Langwathe is probably Langworth, near Lincoln, which is found in this form. Pounfreit is Pontefract in Yorkshire, and Redynges is a name originally derived from Reading (Radinges). Kyrkeham and Leke are too common for identification ; while Barnabee is probably a variant of Barnby or Barmby, again uncertain. Margaret Barneby was the name of a previous prioress in 1410 (*Visitations* I, 159)

[5] The eastern portion and the collegiate buildings of the church of Fotheringhay no longer remain, and the position of the Lady chapel and chapter-house are unknown. It is possible that the use of the chapter-house was inconvenient in 1438 owing to the building operations which were probably still going on at this date. The famous contract for the building of the nave and tower (*Monasticon* VI (3), 1414 sqq.) bears date 24 Sept., 1434.

In primis, sedente dicto reuerendo patre dictis die, anno et loco in huiusmodi negocio visitacionis sue inchoando iudicialiter pro tribunali, primo et ante omnia, assistente magistro, sociis perpetuis et aliis ministris dicti collegii aliisque pluribus in multitudine non pauca, propositum fuit verbum Domini per honestum virum magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Visita nos in salutari tuo,' etc.[1] Quo lingua latina laudabiliter finita[2] amotisque omnibus quos huiusmodi negocium non tangebat, dominus Ricardus Vautort, magister dicti collegii, porrexit dicto reuerendo patri certificatorium mandati domini sibi pro hoc negocio transmissi, cuius tenor talis est, 'Reuerendo in Christo patri,' etc. Quo quidem certificatorio per me notarium predictum publice perlecto preconizatis et comparentibus, primo magister iurauit canonicam obedienciam et exhibuit ereccionem collegii[3] sub sigillo et subscripcione magistri Thome Sale[4] statuta conscripta in quodam quaterno pergameni. Exhibuit eciam titulum suum in dicto collegio, quia vt dicit nondum stetit in totali administracione bonorum collegii per integrum annum; et lapso anno ex integro paratus erit ad exhibendum huiusmodi statum. Et deinde precentor dicti collegii et postea singuli socii perpetui dicti collegii sacerdotes, videlicet vnus post alium, iurarunt obedienciam manualem dicto reuerendo patri corporaliter tacto libro. Et subsequenter idem reuerendus pater ad inquisicionem in huiusmodi visitacionis sue negocio processit et singulos super statum collegii examinauit et inquisiuit. Qui sic examinati et inquisiti dicunt[5] deponunt ea que sequuntur.

Ricardus Vautort, magister collegii, examinatus dicit quod dominus Johannes Puttenham et magister Willelmus Appultone, socii perpetui collegii, confederati sunt et per sua conuenticula in tabernis publicis et aliis locis suspectis extra collegium habita induxerunt omnes socios perpetuos preter vnum, videlicet Stonham, contra Redburne; et hoc penitus contra statutum iuratum, ad effectum vt omnino expelleretur a collegio, cum sit multum necessarius collegio in officio quod occupat ibidem et non sit qui contrarium probare sciat aut valeat.

Item dicit quod dominus Ricardus Assheby alias, temporibus Ricardi et Willelmi nuper Lincolniensium episcoporum, abiurauit familiaritatem Emmote Masone de eadem, coniugate; et tamen frequentat continue eius consorcium et familiaritatem vt solito, iuramento non obstante predicto. Comparuit et obiecto sibi articulo negat crimen et familiaritatem cum dicta Emmota; et iniunctum est sibi quod ad statim purget se de negatis cum iij sociis suis. Et deinde purgauit se cum domino Johanne

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[1] Ps. CVI, 4.
[2] *Sic.*
[3] *stat* cancelled.
[4] *et* is needed.
[5] *et* is needed.

[1] The word *perpetuus* in this connexion denotes the permanent nature of the fellowship, which terminated only with voluntary resignation or death, unless its holder incurred canonical deprivation. Thus a *perpetuus vicarius* of a church is the holder of his vicarage as a freehold benefice with a stated endowment, as opposed to a *vicarius* or *curatus conductivus* or *amotivus*, who was removable at the will of the rector or appropriator of a church and served him for a salary agreed upon by private arrangement.
[2] He had been instituted to the mastership on 8 Jan., 1437-8, at Stamford (Reg. XVIII, f. 117).
[3] Evidently Colstone.

In the first place, as the said reverend father on and in the said day, year and place was sitting, at the beginning of such the business of his visitation, in his capacity of judge as a tribunal, first and before all else, while there stood by the master, the perpetual fellows[1] and the other ministers of the said college and many others in no small number, the word of the Lord was set forth by the honest master Thomas Duffelde, bachelor in divinity, after this text, 'Visit us in Thy salvation', etc. And when this had been finished in praiseworthy fashion in the Latin tongue and all whom such business did not concern had been removed, sir Richard Vautort,[2] master of the said college, proffered to the said reverend father the certificate of my lord's mandate which had been dispatched to him for this business, whereof the purport is on this wise, 'To the reverend father in Christ', etc. The which certificate having been publicly read through by me, the notary aforesaid,[3] to them, after they had been called over and were present, first the master sware canonical obedience and shewed the foundation charter of the college[4] under the seal and signature of master Thomas Sale [and] the statutes written in a quire of parchment.[5] He exhibited also his title in the said college, but left no copies, nor did he exhibit the state of the college, because, as he says, he has not yet continued for an entire year in the complete administration of the goods of the college; and, after the year is entirely past, he will be ready to exhibit such state. And then the precentor of the said college and thereafter the several perpetual fellows of the said college in priest's orders, to wit one after another, sware manual obedience to the said reverend father bodily, touching the book. And afterwards the same reverend father proceeded to his inquiry in the business of such his visitation and examined and made inquiry of each one touching the state of the college. And they, upon such examination and inquiry, do say and testify these things which follow.

Richard Vautort, master of the college, says upon examination that sir John Puttenham and master William Appultone, perpetual fellows of the college, are leagued together and by their conclaves, which are held in public taverns and other suspect places outside the college, have brought in all the perpetual fellows save one, to wit Stonham, against Redburne; and this utterly against the statute to which they are sworn,[6] to the end that he should be altogether driven out of the college, albeit he is very needful to the college in the office which he holds in the same and there is no-one who knows or is able to prove the contrary.

Also he says that sir Richard Assheby at another time, in the days of Richard and William, late bishops of Lincoln, did abjure familiar conversation with Emmot Masone of the same,[7] married woman; and yet he constantly haunts, as was his wont, her fellowship and conversation, notwithstanding the oath aforesaid. He appeared and, the article being laid to his charge, denies his guilt and familiar conversation with the said Emmot; and he was enjoined to clear himself at once with three of

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[4] The letters patent by which the college was founded bear date 18 Dec., 1411 (*Cal. Pat.*, 1408-13, p. 358).

[5] A copy of the statutes remains in the Public Record office (Augm. office misc. books, vol. 147). An abbreviation of its contents has been given in English by the Rev. J. C. Cox, LL.D., F.S.A., in *The College of Fotheringhay* (*Archaeol. Journal* LXI, 244-75).

[6] The reference is to the second statute, which required loyalty to the college and abstinence from detraction, strife and quarreling.

[7] *I.e.* Fotheringhay.

Palmer, Johanne Brownyng et Johanne Puttenham ; et deinde dominus monuit eundem dominum Johannem[1] iuxta formam statutorum quod decetero non frequentet familiaritatem vel domum dicte Emmote.

Item dicit quod dominus Thomas Nortone a diu est diffamatus cum vxore Johannis Barbour ; et per istos duos socios totum collegium est diffamatum et sic fuit istis xvj annis et amplius. Tamen dicit quod iste Thomas non adeo frequentat domum dicte mulieris vt solito, ex quo ipse magister eum monuit de dimittendo eam. Comparuit et fatetur se diffamatum cum dicta[2] muliere per xx annos : negat tamen crimen. Fatetur se frequentare domum dicte mulieris, tamen cum socio et honesto modo ; et habet ad purgandum se cum tribus sociis suis. Et purgauit se cum Pal[mer], Appultone et Toune, et monitus est iuxta formam statutorum quod decetero non frequentet locum illius mulieris sub pena expulsionis a collegio.

Item dicit quod collegium fuit indebitatum tempore ingressus sui in cvij li. et vltra, vt credit.

Item dicit quod isti sic confederati, eo quod non vult eorum desideriis,[3] contra iusticiam expellendo Redburne a collegio absque probacionibus et cause cognicione, sed solum secundum eorum nudas asserciones absque pluri, sunt multum rebel[les], inobedientes et contumeliosi, vocando ipsum ideotam.[4]

Item dominus Johannes Toune, socius perpetuus, *publice* diffamatus est cum Margeria Veys, vxore Junioris Veys, quam inducit in [c]am[eram] suam infra collegium multociens ad libitum suum, et[5] eo potissime in absencia magistri absentis in negociis colleg[ii] ; et ipso presente habet publicum accessum ad eandem suspectis locis. Obiecto sibi articulo, negat crimen ab omni tempore ; fatetur tamen ipsam fuisse . . . .[6] in camera sua secum, non tamen ipsis duobus solis. Vnde dominus iniunxit sibi purgacionem cum iij sociis ; et sic purgauit se cum Assheby, Brownyng et Puttenham. Et deinde simpliciter abiurauit dictam mulierem et omnem eius familiaritatem suspectam, et monitus est, etc., quod obseruet hoc suum iuramentum sub pena excommunicacionis.

Dominus Willelmus Typpe, precentor, dicit quod dicitur quod Johannes Redburne alienat carnes et pisces de communa collegii in magnum detrimentum commune collegii.

Item dicit quod sunt quidam de collegio qui secundum statuta non sequuntur chorum, cum satis bene possent.

Item dicit[7] multociens pulsatur nimis tarde ad horas, cuius rei causa nimis festine decantatur officium diuinum absque debitis pausacionibus et quasi absque deuocione.

Item dicit quod socii et choriste soli vagantur extra collegium in villam et absque socio contra statuta, sicut et ipsemet precentor multociens fecit et facit.

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[1] *Sic :* for *Ricardum.*

[2] *an* cancelled.

[3] *Sic : annuere* or *consentire* omitted.

[4] *Sic.*

[5] *h* cancelled.

[6] A word seems wanting here owing to the decayed state of the paper ; but the sense is complete.

[7] *quod* omitted.

[1] 'John' in the Latin, by mistake. Statute 31 prescribes that three warnings, first by the master, then by the master and two fellows, then by the whole chapter, are to precede expulsion in the case of notorious crimes.

his fellows. And then he cleared himself with sir John Palmer, John Brownyng and John Puttenham; and then my lord warned the same sir Richard[1] according to the form of the statutes that henceforth he should not haunt the conversation or the house of the said Emmot.

Also he says that sir Thomas Nortone has been defamed of long time with the wife of John Barbour; and by reason of these two fellows the whole college is defamed and so has been for these sixteen years and more. But he says that this Thomas does not haunt the said woman's house so much as he was wont, since the master himself warned him to leave her. He appeared and confesses that he has been defamed with the said woman for twenty years: yet he denies his guilt. He confesses that he haunts the said woman's house, but with a fellow and in honest wise; and he has to clear himself with three of his fellows. And he cleared himself with Palmer, Appultone and Toune, and was warned according to the form of the statutes that henceforth he should not haunt that woman's dwelling under pain of expulsion from the college.

Also he says that at the time of his entry the college, as he believes, was £107 in debt and more.

Also he says that these who are thus leagued together, because he will not [hearken to] their desires, in driving Redburne contrary to justice out of the college, without proofs and cognisance of the case, but only according to their bare allegations with nothing more, are very rebellious, disobedient and abusive, in that they call him idiot.

Also sir John Toune, perpetual fellow, is publicly defamed with Margery Veys, wife of Junior Veys, whom he brings oftentimes at his pleasure into his chamber within the college, and that generally in the absence of the master, when he is away on the business of the college; and, when the master is present, he has public access to the same woman in suspect places. The article having been laid to his charge, he denies his guilt at any time; but confesses that she has been with him in his chamber, but not when they two have been by themselves. Wherefore my lord enjoined upon him to clear himself with three fellows; and so he cleared himself with Assheby, Brownyng and Puttenham. And then he made simple abjuration of the said woman and all suspect conversation with her, and was warned, etc., to keep this his oath under pain of excommunication.

Sir William Typpe, the precentor, says that it is said that John Redburne consumes flesh and fish from the commons of the college to the great damage of the commons of the college.

Also he says that there are certain of the college who do not attend quire according to the statutes,[2] although they could do so well enough.

Also he says [that] oftentimes the bell for the hours is rung too late, for the which cause the divine office is sung too quickly without the due pauses[3] and almost without devoutness.

Also he says that the fellows and choristers roam by themselves outside the college into the town, and without a fellow, contrary to the statutes,[4] even as also he himself, the precentor, oftentimes has done and does.

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[2] Attendance at the daily services was required of all in the college by statute 42, which also contains the directions for the ringing of the bell for matins.

[3] See *Visitations* I, 106, note 2.

[4] Statute 35. The penalty was correction by the master, with expulsion on repetition of the offence.

[Fo. 10d.] Item dicit quod statuta non leguntur temporibus debitis secundum ipsorum statutorum exigenciam.

Quibus examinatis dominus continuauit visitacionem suam huiusmodi vsque post prandium eiusdem diei in eodem loco, presentibus Depyng, Thorpe et me Colstone. Quibus termino et loco magister Johannes Depyng, commissarius dicti reuerendi patris in hoc specialiter deputatus, processit ad vlteriorem examinacionem siue inquisicionem in huiusmodi negocio sub hac forma.

Dominus Ricardus Assheby, socius perpetuus dicti collegii, dicit quod stipendia sociorum non soluuntur. Quibusdam sunt aretro per quarterium, quibusdam per medietatem anni. Credit tamen quod magister bene faciet cum poterit commoda collegii exigere.

Item dicit quod cuilibet celebranti septimanatim missam pro animabus regis et fundatorum et que celebrari debet per stalla occupantes non satisfit de stipendio ad hoc assignato per statuta ; nam quilibet celebrans perciperet in septimana sua xiiij*d.* vltra stipendium suum debitum.

Item dicit quod Johannes Redburne consumit cibaria commune collegii ; nam infra paucos dies preteritos visum fuit commedi in domo sua tria capita porcellorum in salsamento, que creduntur fuere[1] de victualibus collegii.

Item dicit de statutis non lectis vt supra.

Item dicit quod statutum de non exeundo soli non obseruatur, quia vt sibi videtur nimis graue est ad obseruandum et ideo numquam erat admissum ab inicio ; nam credebant habuisse modificacionem illius statuti.

Dominus Johannes Palmere dicit de salariis non solutis vt supra, cum quatuor vel quinque sociis sit aretro de stipendiis suis per medietatem anni. Nam quilibet socius sacerdos capit in anno xij marcas, de quibus soluit pro mensa lx*s.* annuatim.

Item dicit quod non habetur integer numerus sociorum, nec aliquis in ordine diacon*atus*[2] secundum statuta.

Item dicit quod statuta non leguntur secundum eorundem exigenciam.

Item dicit quod statutum de conseruando iocalia et thesaurum domus non obseruatur, cum magister omnia solus recipit et omnia solus expendit.

Item dicit quod statutum de non exeundo procinctum collegii non obseruatur, cum secundum illud non soli euagentur.

Item dicit quod Johannes Redburne, iuratus de fidelitate *et honestate* obseruanda penes collegium et singulares personas eiusdem de non scandalizando eos, contra iuramentum suum diffamauit magistrum de-

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[1] *Sic :* for *fuisse.*

[2] *atus* interlined above *orum* cancelled.

[1] Statute 27 required the reading of the statutes twice yearly, viz. on the morrows of the feasts of the Purification and Assumption of our Lady.

[2] Statute 48 prescribes a payment of 2d. a day (i.e. 14d. a week) from the common fund to each chaplain who celebrates a special mass for Henry V (i.e. the reigning king) or the founder. By statute 44 a daily mass of requiem without music was ordered for Richard II, Henry IV, Henry V, Edward, duke of York, the founder, his children Edmund and Isabel, the patron when dead, and all faithful souls.

[3] Statute 35, as above. It forbade wandering alone ontside the college into any house in the town or neighbourhood, and entering any tavern 'save in the presence of someone of sufficient dignity and honesty'.

[4] By statute 1 the college was to consist of a master, precentor, eleven other chaplain

Also he says that the statutes are not read at the due times according to the requirement of the same statutes.[1]

And, when these had been examined, my lord adjourned such his visitation until after breakfast of the same day in the same place, there being present Depyng, Thorpe and I Colstone. At and in the which term and place master John Depyng, specially appointed the commissary of the said reverend father in this behalf, proceeded to the further examination and inquiry in such business under this form.

Sir Richard Assheby, perpetual fellow of the said college, says that the fellows' salaries are not paid. For some they are a quarter, for some half a year in arrears. He believes, however, that the master will do well when he shall be able to claim the profits of the college.

Also he says that to each one who celebrates mass weekly for the souls of the king and founders, the which should be celebrated by the holders of the stalls, satisfaction is not made of the salary appointed by the statutes to this end ; for everyone who celebrates should receive during his week fourteen pence beyond the pay due to him.[2]

Also he says that John Redburne consumes food-stuff of the commons of the college ; for within a few days gone by it was seen that there were eaten in his house three swines' heads in pickle, which are believed to have been of the victuals of the college.

Also he says as above concerning the statutes, that they are not read.

Also he says that the statute concerning not going out alone is not observed, because, as it seems to him, it is too hard to keep and therefore was never accepted from the beginning ; for they believed that they would have had a modification of that statute.[3]

Sir John Palmere says as above concerning the salaries that are not paid, inasmuch as four or five fellows have their pay half a year in arrears. For every fellow in priests' orders receives twelve marks a year, out of which he pays sixty shillings yearly for his board.

Also he says the full number of fellows is not kept up, nor is there anyone in deacon's orders according to the statutes.[4]

Also he says that the statutes are not read as is required by the same.

Also he says that the statute touching the keeping of the jewels and treasure of the house is not observed, since the master receives all by himself and spends all by himself.[5]

Also he says that the statute concerning not going outside the precinct of the college is not observed, seeing that according thereunto they are not to wander out by themselves.

Also he says that John Redburne, who is on his oath to keep fealty and honest dealing as touching the college and the several persons thereof, to give them no offence, has against his oath defamed the master who

fellows (i.e. fellows in priests' orders), eight clerks and thirteen choristers. In statute 4 the clerks are divided into deacons and sub-deacons, but the number of each is not specified.

[5] Statute 26 prescribes the keeping of three chests in the treasury, the room above the church porch. The contents of these chests and the regulations for their keys are described at some length. The two keys of the chest containing the most precious vestments and plate were to be kept by the precentor and sacrist, who also had the two keys of the treasury. The master, precentor and one of the fellows were to have the three keys of the muniment chest ; while the money-chest, which also contained the principal relics and jewels, had four keys in the custody of the master, precentor and two fellows. The ordinary plate and vestments were to be kept in chests in the porch, under the sole charge of the sacrist.

functum et magistrum modernum ac dominos Ricardum Assheby, Johannem Toune et Thomam Nortone, socios, super incontinencia cum diuersis mulieribus ; cuius rei causa collegium in sui fama est multum deterioratum.

Item dicit quod Johannes consumit et subtrahit cibaria collegii ; nam quedam seruiens illius Johannis confessa est se similia cibaria ad domum dicti Johannis asportasse clamculo de precepto magistri sui, et sic visum est fieri per quosdam socios de collegio.

Item cum collegium concesserat Willelmo Gardynere quandam elemosinam in esculetis[1] et poculentis omni altera die, dictus Johannes Redburne repulit eum ab huiusmodi elemosina eo quod nollet receptare quandam Aliciam Bee ad mandatum dicti Johannis, que cum dicto Johanne fuit suspecta et ipse cum ea diffamatus.

Idem sollicitabat Johannam Puttenham ad concumbendum cum ea,[2] cui reuelauit plura diffamatoria de se et aliis dicti collegii personis.

Item dicit quod magister collegii in negociis collegii non consulit cum sociis suis, sed solum cum Redburne, de arduis et aliis gerendis.

Item dicit quod non ministratur sociis infirmis de subtilioribus cibariis quibus posset melius refocillari, sed eque sanis et infirmis in cibariis deseruitur.

Item dicit quod elemosina fecisset quod magister[3] iam defunctus[4] biennium ante mortem fuisset intoxicatus ; et sic semper cum aliquis socius infirmetur et mutantur sibi cibaria, super hoc murmurat imprecando, 'Diabolus intoxicet eum.'

[Fo, 11] Dominus Johannes Brownyng, socius perpetuus collegii, dicit quod liberata sua yemalis est eis aretro de duobus annis in p[roximo festo] Natalis Domini, nescit in cuius defectu. Dicit tamen quod magister omnia solus recipit et omnia solus soluit.

Item dicit de statutis non lectis temporibus suis secundum eorum exigenciam.

Item dicit quod magister non operatur in negociis collegii cum consilio fratrum, sed extraneorum.

Item dicit de diffamacione magistri nuper et magistri nunc et sociorum collegii sicut dicit Johannes Palmere.

Item dicit de subtraccione victualium collegii in familia ipsius Redburne per ipsum Redburne subtractorum, vt supra, de visu et sciencia plurium, tam dum vxor *sua* morabatur apud Wermyngton quam hiis diebus.

Item dicit de missa pro fundatore non[5] celebratur secundum statuta, nec deseruitur celebrantibus missam pro rege de stipendiis suis.

Item dicit quod nunquam fuit quies in collegio ex quo Redburne ingrediabatur[6] collegium.

Dominus Johannes Puttenham, socius perpetuus sacerdos, dicit quod secundum ordinacionem fundatoris prouentus ecclesie de Foderynghay

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[1] *Sic:* for *esculentis.*
[2] *Sic :* for *eo.*
[3] *Johannes* cancelled.
[4] *quod* cancelled.
[5] *Sic* : *quod* omitted.
[6] *Sic.*

[1] *Elemosina* in the text seems to be for *elemosinarius.*
[2] *I.e.* the clothes 'of one and the same cut and colour' to be provided, according to statute 11, out of the common goods of the college every Christmas. The statute prescribes

is deceased and the master who is now and sirs Richard Assheby, John Toune and Thomas Nortone, fellows, of incontinence with divers women ; for the which cause the college has suffered much harm in its reputation.

Also he says that John consumes and withholds the food-stuff of the college ; for a serving-woman of this John confessed that she carried the like meats privily, at the bidding of her master, to the house of the said John, and so it was seen by certain fellows of the college to be done.

Also after the college had granted to William Gardynere an alms in meat and drink every other day, the said John Redburne drave him away from such alms, inasmuch as he would not harbour at the bidding of the said John one Alice Bee, who was suspect with the said John and he defamed with her.

The same did solicit Joan Puttenham to lie with him, to whom he discovered much defamatory matter concerning him and the other persons of the said college.

Also he says that in the business affairs of the college the master of the college does not take counsel with his fellows touching the conduct of difficult and other matters, but with Redburne only.

Also he says that more delicate food, whereby better cheer might be had, is not served to the fellows when they are infirm, but the sound and the infirm are served with food alike.

Also he says that the almoner[1] is said to have caused the master who is now deceased to have been poisoned two years before his death ; and so always, when any fellow is infirm and his food is changed, he grumbles hereat with the curse 'May the devil poison him !'.

Sir John Brownyng, perpetual fellow of the college, says that their winter's livery[2] is two years in arrear next Christmas, he knows not in whose default. He says, however, that the master receives all by himself and pays all by himself.

Also he says of the statutes that they are not read at their seasons as is required of them.

Also he says that the master does not labour in the business affairs of the college with the counsel of his brethren, but of strangers.

Also he says concerning the defamation of the late master and the master who is now and the fellows, even as John Palmer says.

Also he says as above concerning the confiscation of the victuals of the college in the said Redburne's household, which were purloined by the same Redburne, as was seen and known of many, both while his wife was dwelling at Warmington[3] and in these days.

Also he says of the mass for the founder [that] it is not celebrated according to the statutes, nor is service of their pay done to them that celebrate mass for the king.

Also he says that never since Redburne entered the college has there been peace in the college.

Sir John Puttenham, perpetual fellow in priests' orders, says that according to the founder's ordinance the proceeds of the church of Foth-

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the amount of cloth to be divided as follows. Eleven yards at not more than 26d. the yard were to be divided between the master and precentor, and four yards given to each of the other fellows and of the clerks ; while two and a half yards at not more than 22d. the yard were to be given to each chorister under, and three yards to each chorister over twelve years of age.

[3] Warmington, famous for the beautiful thirteenth-century work in its church, is S.E. of Fotheringhay, on the opposite side of the Nene.

deberent solum conuerti in supplementum communarum sociorum in collegiorum[1] et non in alios vsus ; verumptamen iam non sunt in communis, sed quilibet sacerdos soluit in grosso pro victualibus suis lx*s*. Et credit quod si forent in communis vt supra,[2] vtilius foret[3] stare magna summa, sic quod haberent in thesauro vnde posset satisfieri eis pro vna[4] mense[5] pre manibus.

Item dicit quod de statutis prouentus collegii deberent reponi in vna cista sub tribus clauibus, et cum opus foret pecuniis liberarentur per[6] custodes huiusmodi clauium ; iam etenim magister omnia solus recipit et soluit solus.

Item cum aliqui infirmentur, male eis seruitur in cibariis. Petitur[7] igitur vt cum[8] quilibet soluat pro mensa sua lx*s*. in anno, quod extenditur ad xiiij*d*. in septimana, et contingat aliquem infirmari, aut magister prouideat infirmo de cibis subtilioribus iuxta appetitum suum, aut resoluat infirmo summam solutam per eum pro tempore infirmitatis sui, vt sibi ipsi prouideat.

Item dicit quod desiderium quatinus regimen de collegio est quod nullus coniugatus habeat aliquod regimen familia,[9] sed socii domus, sicut antiquitus vsitatum est ; nam per Redburne, qui nunc habet regimen, collegium magnum in fama et cibariis patitur detrimentum.

Item dicit de statutis non lectis secundum statuta vt supra.

Item petit vt Redburne respondeat detectis super eum per scedulam.

Item dicit de missis pro rege et fundatore et eius obitu non seruatis, vt supra.

Item dicit de vestura aretro existente, vt supra.

Item dicit quod absque sciencia sociorum magister vendidit[10] cxx quarteria brasei ad xld. Petit igitur vt magister nichil operetur absque aduisamento sociorum collegij.

Dominus Thomas Nortone, presbyter, socius perpetuus collegii, dicit quod non est satisfactum sociis de stipendiis suis in terminis vt supra.

Item dicit de Redburne vt supra per alios deponunt alii,[11] et presertim quod non est vtilis collegio in nullo.

Item dicit quod vbi per statuta haberent solum in collegio v seruientes seculares, iam etenim habent viij, videlicet vnum senescallum, vnum pincernum,[12] cocum cum ij sub se et pistorem cum vno seruitore, et vnum prouisorem qui et barbitonsor est.

Item dicit quod vbi annis preteritis sufficiebant[13] sibi pro anno et vnum[14] quarterium vltra certus numerus piscium salsorum et durorum, iam vltimo anno emebantur plures solito per sexaginta pisces salsos, qui om-

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1 *Sic :* for *collegio.*
2 *ult* cancelled.
3 *in* cancelled.
4 *Sic :* but *mense* should probably be *mensa.*
5 *in* cancelled.
6 *illas* cancelled.
7 *vt* cancelled.
8 *ali* cancelled.
9 *Sic :* for *familie* or *familiare.*
10 *vj* cancelled.
11 *Sic : vt supra per alios deponitur* is meant.
12 *Sic* : for *pincernam.*
13 *Sic.*
14 *Sic : per* omitted.

1 This assumes that *mense* is an error for *mensa.* The fruits of the church should go towards providing a common table for all : instead of this, they were applied to other uses, and the fellows paid 60s. each, three-eighths of their stipend, for their board.

eringhay ought to be applied only to the augmentation of the commons of the fellows in college and not to other uses ; nevertheless they no longer live on commons, but each priest pays sixty shillings in the lump for his victuals. And he believes that if they lived on commons as above, it would be more profitable by a large sum that they should so abide, so that they could have in their treasure the means whereby they could be satisfied for one table[1] in ready money.

Also he says that by the statutes the revenues of the college should be laid by in a chest under three keys[2], and, whenever there was need of money, it should be paid by the keepers of such keys ; for now the master receives all by himself and pays by himself.

Also whenever any are in ill health, they are ill served with food. Prayer therefore is made that, since every one pays sixty shillings a year for his board, the which amounts to fourteen pence a week, and [when] it chances that anyone is in ill health, either the master shall provide the ailing man with more delicate food as his appetite demands, or shall pay back to the ailing man according to the time of his sickness the sum paid by him, that he may provide for himself.

Also he says that it is desired, as regards the governance of the college, that no married man shall have any rule over the household, but the fellows of the college, as has been the wont of old ; for by means of Redburne, who now holds rule, the college suffers great damage in reputation and in food.

Also he says of the statutes as above, that they are not read according to the statutes.

Also he prays that Redburne may answer by schedule[3] to the disclosures concerning him.

Also he says of the masses for the king and the founder and his obit[4] as above, that they are not kept.

Also he says of their clothing as above, that it is in arrear.

Also he says that without the knowledge of the fellows the master sold 120 quarters of malt at forty pence [a quarter]. He prays therefore that the master shall do no business without the acquaintance of the fellows of the college.

Sir Thomas Nortone, priest, perpetual fellow of the college, says as above, that satisfaction is not made to the fellows of their pay at the [statutory] terms.

Also he says of Redburne as is deposed by the others above, and especially that he is profitable to the college in naught.

Also he says that whereas by the statutes they should have only five secular serving-folk in the college,[5] they now forsooth have eight, to wit, a steward, a butler, the cook with two under him and the baker with a servant, and a purveyor who is also the barber.

Also he says that whereas in years past a fixed number of salted fish and stockfish was enough for them for a year and a quarter beyond, this last year more fish by sixty than usual were bought, and all these were

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[2] See note 5 on p. 95 above. The money-chest had four keys according to the statute.

[3] *I.e.* the *detecta* would be submitted to him in writing, and he would return a written answer to each article.

[4] The founder's obit, payments for which are prescribed in statute 50, was on 25 Oct., the anniversary of the battle of Agincourt, at which he fell.

[5] Four servants, or five at the most, were allowed by statute 24. One was to be the barber and was also to be able to mend and repair the vestments and other ornaments.

nes non sufficiebant collegio per annum, et hoc in defectu habentis regimen familie.

[Fo. 11d.] Item dicit de hoc quod collegii[1] starent in communis secundum statuta, vt supra.

Magister Willelmus Appeltone, presbiter et socius perpetuus collegii, dicit quod quidam segniter veniunt ad magnas missas in collegio, qui aliis pretermissis occupacionibus possent cicius venire si preuiderent.

Item dicit quod quidam ex consuetudine exercent tabernas publicas in villa ibidem, videlicet presbiteri socii.

Item dicit quod cum dictum erat Redburne de improperiis et de mala gestura sua penes collegiatos et mala vita propria, vilipendendo eis respondendo,[2] vt Johanni Puttenham, quem vocauit publice coram magistro et aliis cecum scurram, et Henrico Stonham imposuit crimen cum . . .[3]

Item dicit quod idem Redburne dixit quod sciuit cepisse magistrum nunc collegii et Emmotam de ly Butery simul coeuntes si vellet; *et* quod eciam[4] sollicitauit *Johannam Potenham* ad concubitum suum, et cum non consentiret, iactauit se concubuisse cum *Agnete*[5] Stonham et aliis pluribus, vt cicius alliceret sibi dictam Johannam.

Item vt mulieres sollicitate per eum ad concubitum suum cicius consentirent, dixit plures de collegio tenere mulieres, viz. illum, illum, et sic ceteros plures diffamauit.

Item dicit quod, in probacionem consumpcionis bonorum collegii per Redburne, idem Redburne dedit Johanne Potenham species ambas manus plenas.

Item dicit quod indies subtrahit panem, ceruisiam, carnes et pisces, et hoc in alueolis.

Item dicit quod isto die ad octo dies preteritos quedam seruiens clam portauit a collegio ad domum dicti Redburne vnum brest de motone et tria capita porcellorum, quorum vnum perdidit per viam.

Item dicit de recepcione prouentuum collegii per magistrum solum et solucionibus per ipsum solum factis vt supra.

Item petit vt decetero socii collegii sint senescalli, et non coniugati vt nunc.

Item dicit quod non habent lecturam temporibus prandii iuxta statuta.

Item dicit quod propter non construccionis[6] librarie libri collegii destruuntur per pulueres et vermes.

Dominus Henricus Stonham, presbiter, socius perpetuus collegii, dicit de missis et obitu vt supra.

[Dominus] Johannes Tunne, presbiter, socius perpetuus collegii, dicit de missis, etc., et[7] supra; nec quod habent diaconos in ordine ad euangelia legenda nec alios locis eorum.

Henricus Cla[mpayn], vnus clericorum, *generosus, dicit quod* stetit in collegio ix annis, et tamen non est admissus in socium perpetuum collegii iuxta statuta.

Item dicit quod si Redburne expectet in officio senescalli, duo vel

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[1] *Sic: socij* omitted.
[2] *Sic*: for *respondit.*
[3] *Sic*: name left blank.
[4] This seems to be the reading, but the MS. is hard to make out at this point.
[5] Interlined: *Johanna* erased.
[6] *Sic*: for *construccionem.*
[7] *Sic.*

not enough for the college for a year, and this is in default of him that bears rule over the household.

Also he says as above concerning this, that [the fellows] of the college according to the statutes should live on their commons.

Master William Appeltone, priest and perpetual fellow of the college, says that certain of them are slothful in coming to high mass in the college, who, setting aside their other businesses, could come more quickly if they would take heed beforehand.

Also he says that certain do customarily haunt the public taverns in the town there, to wit, priest-fellows.

Also he says that, when Redburne had been spoken to concerning his revilings and his ill behaviour as regards them of the college and his own evil life, he answered them slightingly, as he did to John Puttenham, whom he called a blind zany in public before the master and the others, and charged Henry Stonham with guilt with . . .

Also he says that the same Redburne said that he knew, if he had wished, how to have caught the present master of the college and Emmot of the Buttery in the act together ; and that [Redburne] also besought Joan Potenham to lie with him, and, when she would not consent, boasted that he had lain with Agnes Stonham and several others, that he might entice the said Joan to him more quickly.

Also in order that the women besought by him to lie with him might more quickly consent, he said that several members of the college kept women, defaming to wit one [and] another and so several of the rest.

Also he says, in proof of the consumption of the goods of the college by Redburne, that the same Redburne gave Joan Potenham spices, both hands full.

Also he says that day by day he takes off bread, beer, flesh and fish, and this in basins.

Also he says that this day a week agone a serving-maid carried privily from the college to the said Redburne's house a breast of mutton and three sucking-pigs' heads, whereof she lost one by the way.

Also he says as above concerning the receipt of the revenues of the college by the master alone, and of the payments, that they are made by him alone.

Also he prays that henceforward fellows of the college, and not, as now, married men, be the stewards.

Also he says that they do not have reading at breakfast-time according to the statutes.[1]

Also he says that, because the library has not been built, the books of the college are destroyed by dust and worms.

Sir Henry Stonham, priest, perpetual fellow of the college, says as above concerning the masses and obit.

[Sir] John Tunne, priest, perpetual fellow of the college, says as above concerning the masses, and that they have no deacons in orders to read the gospels, nor any others in their stead.

Henry Cla[mpayn], one of the clerks, gentleman, says that he has stayed in the college nine years, and yet has not been admitted to be a perpetual fellow of the college according to the statutes.[2]

Also he says that, if Redburne continues in the office of steward,

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[1] This was prescribed by statute 9, apparently at every meal.

[2] There seems to be nothing in the statutes to this effect.

tres de optimis in collegio volunt penitus dimittere colleg[ium in] perpetuo.

Item deficiunt duo[1] capellani de sociis capellanis et vnus clericus generosus et vnus clericus valectus contra statuta.

Ricardus Pyryell, clericus generosus, dicit quod non erit pax inter magistrum et socios quamdiu Redburne ibidem fuerit : causam tamen nescit, vt dicit. Vidit, vt dicit, panem collegii in domo Redburne : qualiter illuc deuenit ignorat.

Johannes Lymster, clericvs valettus, dicit quod sunt quatuor clerici valetti, et nisi duo generosi vbi forent quatuor secundum statuta.

. . . Cottour dicit de vestura de tempore vltimi magistri aretro.

[Fo. 12.] Johannes Porter, clericus valettus, dicit quod nichil nouit merito detegendum.

Johannes Chesterfeld, clericus valettus, coniugatus, dicit se nichil nouisse detegendum.

[2] Johannes Coke, chorista, dicit quod subtrahitur sibi salarium suum, licet se immisceat diuinis sicut ceteri et deseruiat vt chorista.

[3] Johannes Mathewe, chorista, cantans in voce virili, deseruit in collegio vt chorista, et habet annuatim ij marcas, vesturam et cibaria.

Ricardus Potenham, chorista, deseruit[4] clericus magistri : nichil percipit de collegio nisi cibaria et vesturam.

Johannes Curteys,[5] chorista, studet Oxoniis : nichil percipit de collegio nisi ij marcas et vesturam ex dispensacione collegij.

Robertus Stevensone, chorista, percipit iiij nobilia et cibaria et vesturam de collegio.

Johannes Stevensone, chorista, percipit solum victum et vestitum de collegio.

Johannes Warderobe, chorista, percipit ij marcas, vesturam et cibaria de collegio, et Puttenham custodit pecunias.

Willelmus Huchone, chorista, percipit tantumdem, et pecunia sua est in custodia domini Johannis Puttenham.

Johannes Taylour, chorista, percipit tantumdem, et Puttenham seruat pecuniam.

Willelmus Armestone, chorista, habet tantum victum et vestitum.

Johannes Lyndesey, chorista, percipit tantum victum et vestitum.

Thomas Typpe, chorista
Thomas Barbour, chorista } percipiunt tantum victum et vestitum.

Item silencium non seruatur in ecclesie[8] tempore diuinorum.

Memorandum de tarde venientibus ad refecciones, et tamen petunt intega[6] fercula, ac si venissent in inicio prandii vel cene.

Memorandum quod magister habet ad exhibendum clarum statum collegii.

Testes producendi ad conuincendum J. Red[burne] introducti per dominum Johannem Puttenham . . . .[7]

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[1] *clerici* cancelled.
[2] *Matheus* cancelled.
[3] *Math* cancelled above *Joh.*
[4] *vt chorista* cancelled ; but *vt* was cancelled by mistake.
[5] *st* cancelled.
[6] *Sic.*
[7] Margin badly torn here.

two or three of the best men in the college will utterly leave the college for ever.

Also there are two chaplains wanting of the chaplain fellows, and one gentleman-clerk and one yeoman-clerk contrary to the statutes.[1]

Richard Pyryell, gentleman-clerk, says that there will not be peace between the master and fellows, so long as Redburne be there; howbeit, as he says, he knows not the cause. He has seen bread of the college, as he says, in Redburne's house: how it came thither he knows not.

John Lymster, yeoman-clerk, says that there are four yeoman-clerks, and only two gentlemen, whereas according to the statutes there should be four.

. . . Cottour says of their raiment that, since the time of the last master, it is in arrear.

John Porter, yeoman-clerk, says that he knows nothing worth disclosing.

John Chesterfeld, yeoman-clerk, wedded, says that he knows nothing to disclose.

John Coke, chorister, says that his stipend is withheld from him, albeit he takes his part in divine service like the rest, and serves as a chorister.

John Mathewe, chorister, who sings a man's part, serves in the college as a chorister, and has yearly two marks, raiment and food.

Richard Potenham, chorister, serves as the master's clerk: he gets naught of the college but food and raiment.

John Curteys, chorister, is a student at Oxford: he gets naught of the college but two marks and raiment at the bestowal of the college.

Robert Stevensone, chorister, gets four nobles and food and raiment of the college.

John Stevensone, chorister, gets only victuals and clothing of the college.

John Warderobe, chorister, gets two marks, raiment and food of the college, and Puttenham looks after his money.

William Huchone, chorister, gets as much, and his money is in sir John Puttenham's keeping.

John Taylour, chorister, gets as much, and Puttenham keeps his money.

William Armestone, chorister, has only victuals and clothing.

John Lyndesey, chorister, gets only victuals and clothing.

Thomas Typpe, chorister
Thomas Barbour, chorister } get only victuals and clothing.

Also silence is not kept in church at service-time.

Note should be made of them that come late to meals and yet ask for full courses, just as if they had come at the beginning of breakfast or supper.

It should be noted that the master has to exhibit the net state of the college.

Witnesses to be produced for the conviction of John Red[burne], brought in by sir John Puttenham . . .

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[1] Only nine fellows out of the statutory twelve, in addition to the master, gave evidence. Of the eight clerks, as Lymster shewed, the number of yeomen was actually full, but two gentlemen were wanting.

Willelmus Puttenham Johanna eius vxor Dominus Johannes Palmer Henricus Clampayne Ricardus at Wode Alicia, vxor eiusdem Ricardi Lucia Puttenham	ad probandum detecta sociorum.
Dominus Johannes Tunne Elena, seruiens Johannis Redburne Johannes Wyngrave Margareta vxor eius Vxor Reginaldi Milnere	ad probandum . . . introducti per dominum. . .

Quibus examinatis et inquisitis, idem reuerendus pater continuauit visitacionem suam huiusmodi in statu quo tunc erat vsque [diem] crastinum, presentibus Depyng et Thorpe. Quo quidem termino in dicta capella, loco vtique capitulari dicti collegii, dictus reuerendus pater in huiusmodi sue visitacionis sedens negocio pro tribunali, comparentibus coram eo magistro et sociis predictis, precentore excepto, de[posi]ciones examinatorum et inquisitorum in dicto negocio visitacionis publicauit. Et deinde dominis Ricardo Assheby, Johanni T[oune et] Thome Nortone crimina et familiaritatem cum mulieribus cum quibus deteguntur obiecit, et ipsi se de eis vt in actis supra d[ictis] purgarunt. Et tandem idem reuerendus pater auctoritate sua ordinaria et auctoritate statutorum dicti collegii monuit eosdem dominos Ricardum, J[ohannem et Thomam] et eorum quemlibet per se diuisim, primo, secundo et tercio peremptorie sub penis latis in constitucionibus ' Licet ad profugandum,' etc., et ' Quia . . .' et sub pena *in* statutis dicti collegii iuratis limitata et expressata, quod decetero abstineant se a dictis mulieribus et ab omni [fami]liaritate in suis vel alienis domibus in futurum ; et quod nec ad earum domos vel alienas cum eisdem mulieribus, [nec] eciam ad tabernas publicas in dicta villa extra casus et limitaciones constitucionum et statutorum predictorum accessum habea[nt quo]uismodo. Et deinde obiecto[1] Johanni Redburne predicto diffamacione collegii et singularium personarum eiusdem per eum diffamatarum et q[uod victua]lia collegii subtraxisset et in domo propria consumpsisset, idem Johannes negat omnia ista expresse, offerens se paratum [ad] purgandum innocenciam suam in singulis premissorum prout dominus decreuerit assignare. Interrogatis igitur per eundem reuerendum patrem m[agistro] et sociis predictis si quas probaciones contra ipsum Johannem, protunc de mandato domini a dicta capella absentem, dominus Johannes P[uttenham] nominauit dicto reuerendo patri certas personas quarum nomina superius conscribuntur, per quas, vt asseruit, si examinentur, veritas p[ateat]. Vnde predictis personis coram dicto reuerendo patre in dicta capella in presencia dicti Johannis Redburne tunc presentis productis et in forma testium iurandorum iuratis, idem reuerendus pater ad eorum examinacionem processit ac eos singillatim [super] dicta diffamacione et consumpcione ac subtraccione victualium examinauit. Quorum quidem testium nomina et cogno[mina] et

[1] *Sic.*

[1] These have not been identified.
[2] See note 5 on p. 93 above.

William Puttenham. Joan his wife. Sir John Palmer. Henry Clampayne. Richard at Wode. Alice, wife of the same Richard. Lucy Puttenham.	to prove the fellows' disclosures.
Sir John Tunne. Ellen, John Redburne's serving-woman. John Wyngrave. Margaret his wife. The wife of Reynold Milnere.	to prove . . . . ., brought in by sir . . . . . .

Now, when these had been examined and questioned, the same reverend father adjourned such his visitation in the condition wherein it then was until the morrow, Depyng and Thorpe being present. At the which term in the said chapel, as it were in the chapter-house of the said college, the said reverend father, sitting as a tribunal in the business of such his visitation, when the master and fellows aforesaid, save the precentor, appeared before him, published the depositions of those that had been examined and questioned in the said business of the visitation. And then he charged sirs Richard Assheby, John T[oune and] Thomas Nortone with guilt and familiar intercourse with the women with whom they are named in the disclosures, and they cleared themselves of them, as in the acts abovesaid. And at length the same reverend father warned the same sirs Richard, J[ohn and Thomas] by his authority as ordinary and by the authority of the statutes of the said college, and each one of them by himself severally, a first, second and third time peremptorily, under the penalties passed in the constitutions 'Licet ad profugandum', etc., and 'Quia',[1] and under the penalty specified and expressed in the sworn statutes of the said college, to refrain themselves henceforward from the said women and from all familiar intercourse in their or other folks' houses for the future; and to have recourse in no wise to their houses or those of other folk with the same women, or even to the public taverns in the said town beyond the [special] cases and restrictions of the constitutions and statutes aforesaid.[2] And then, the aforesaid John Redburne having been charged with defaming the college and the several persons of the same defamed by him, and with having taken off the [victua]ls of the college and consumed them in his own house, the same John denies all these things expressly, offering himself in readiness to clear his innocence as regards each of the premises, even as my lord shall determine to appoint. When therefore the master and fellows aforesaid had been asked by the same reverend father if [they had] any proofs against the same John, who for that time by my lord's command was absent from the said chapel, sir John P[uttenham] named to the said reverend father certain persons whose names are written above, by means of whom, as he averred, if they be examined, the truth may appear. Wherefore, after the aforesaid persons had been brought forward before the said reverend father in the said chapel, in the presence of the said John Redburne, being then present, and had been sworn in the form of witnesses who are to be sworn, the same reverend father proceeded to their examination and examined them severally [touching] the said defamation and consumption and taking-off of victuals. And of these

deposiciones cum eorum rubricellis sequuntur in forma ex altera parte istius folii descripta, et sunt [hec].

[Fo. 12d.] Facta fuit sequens examinacio testium productorum pro informacione officii reuerendi in Christo patris et domini, domini Willelmi, Dei gracia Lincolniensis episcopi, contra Johannem Redburne, prouisorem hospicii siue familie collegii de Foderyngey, Lincolniensis diocesis, super eo quod ipse dictum collegium et [qu]asdam singulares personas eiusdem contra iuramentum suum in hac parte prestitum diffamasset, et in capella beate Marie [dicti] collegii, xxiiij die mensis Septembris, anno Domini mccccxxxviij°, per eundem reuerendum patrem dictum collegium tam in capite quam in [membris i]ure suo ordinario actualiter visitantem.

Willelmus Puttenham, frater *carnalis* domini Johannis Puttenham, socii collegii, manens in Foderynghey, literatus, etatis xxvj annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et diligenter requisitus, etc., si nouerit quod Johannes Redburne diffamasset Thomam Pecham, nuper magistrum dicti collegii, super incontinencia, dicit quod sic. Interrogatus cum qua vel quibus, d[icit quo]d cum *Agnete*, vxore Johannis Barbour de Foderynghey. Interrogatus de causa sciencie *sue*, dicit quod pluribus diebus et noctibus in vltima [yem]e, anno Domini mccccxxxvij°, quibus certis diebus, noctibus aut mensibus non recolit, vt dicit, sed ante et post Natale [Domini, in] domo istius iurati, presente ibidem vna cum isto teste Johanna vxore eiusdem testis, vbi et quando audiuit dictum Johannem, *aliquando sedentem in cathedra*, *aliquando super scamnum per ignem*, dicere quod dictus[1] Thomas Pecham, magister, cognouit carnaliter Agnetem, vxorem dicti Johannis Barbour. Interrogatus an idem Johannes fuit adtunc sobrius vel ebreus,[2] dicit quod *satis* sobrius. Item[3] interrogatus an nouerit si dictus Johannes Redburne diffamasset magistrum *collegii* qui nunc est super incontinencia, dicit quod sic. Interrogatus cum qua vel quibus, dicit quod cum Emmota de Butery de Foderynghey. Requisitus de causa sciencie sue, dicit quod eisdem temporibus, anno et loco per eundem testem superius depositis et in forma predicta, audiuit eundem Johannem dicere quod dominus Ricardus Vautort, nunc magister dicti collegii, cognouit carnaliter dictam Emmotam del Botery, et quod ipsemet Redburne dixit se sciuisse cepisse eosdem Ricardum et Emmotam simul in vno gardino, nescit cuius. Non est subornatus prece, precio, fauore, odio vel timore.[4]

Johanna, vxor[5] Willelmi Puttenham de Foderynghey, etatis xxvj annorum, libere condicionis et bone fame, vt dicit, affinis domini Johannis Puttenham, socii collegii predicti, vtpote vxor fratris eiusdem *domini* Johannis, testis ad id iurata et diligenter requisita super premissis, super quibus predictus contestis suus fuit examinatus, concordat cum eodem conteste suo, hiis additis, quod hec dicta fuerunt modis et formis predictis in yeme vltimo preterita et in yeme proxime preterita ad annum,

[1] *magister* cancelled.
[2] *Sic.*
[3] *di* cancelled.
[4] *Dicit quod* (sic) *insuper iste testis quod audiuit eundem Johannem Redburne*, *diebus*, *anno et loco superius per eundem testem depositis*, *dicentem quod dominus Johannes Tunne cognouisset Aliciam* vxorem *Johannis Ree et Margeriam vxorem Johannis Veys de Foderynghey et similiter* cancelled.
[5] *Joh*[*annis*] cancelled.

[1] The 'office' of a bishop is a term equivalent to the collective body of officials who

witnesses the names and surnames and depositions, with their headings, follow in the form written down on the other side of this leaf, and are [these].

The following examination of the witnesses brought forward for the information of the office[1] of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, against John Redburne, purveyor of the lodging or household of the college of Fotheringhay, of the diocese of Lincoln, touching the charge that the same had defamed the said college and certain several persons of the same contrary to the oath taken by him in this behalf, and in the chapel of blessed Mary of the said college, on the 24th day of the month of September, in the year of our Lord 1438, was made by the same reverend father, while in the act of visiting the said college both in its head and in [its members] by his right as ordinary.

William Puttenham, brother in the flesh of sir John Puttenham, fellow of the college, dwelling in Fotheringhay, a lettered person, of twenty-six years of age and upwards, of free estate and good report, as he says, admitted as witness, sworn, and diligently inquired of, etc., whether he know that John Redburne had defamed Thomas Pecham,[2] late the master of the said college, of incontinence, says yes. Interrogated with what woman or women, he [says] with Agnes, the wife of John Barbour of Fotheringhay. Interrogated concerning the reason of his knowledge, he says that several days and nights last [winter], in the year of our Lord 1437, on or in what special days, nights or months he remembers not, as he says, but before and after our Lord's Nativity, in the house of this sworn witness, there being present in the same place together with this witness Joan the wife of the same witness, where and when he heard the said John, sometimes sitting in a chair, sometimes on a stool by the fire, say that the said Thomas Pecham, the master, had carnal knowledge of Agnes, wife of the said John Barbour. Interrogated whether the same John were then sober or drunk, he says that [he was] fairly sober. Also, interrogated whether he know if the said John Redburne had defamed the master of the college who now is of incontinence, he says yes. Interrogated with what woman or women, he says with Emmot of [the] Buttery of Fotheringhay. Questioned of the reason of his knowledge, he says that at and in the same times, year and place above deposed by the same witness and in the form aforesaid, he heard the same John say that sir Richard Vautort, now master of the said college, had carnal knowledge of the said Emmot of the Buttery, and that Redburne said himself that he knew how to have caught the same Richard and Emmot together in a garden, whose he knows not. He has not been suborned by prayer, reward, favour, hatred or fear.

Joan, wife of William Puttenham of Fotheringhay, of twenty-six years of age, of free estate and good report, as she says, akin to sir John Puttenham, fellow of the college aforesaid, being the wife of the same sir John's brother, sworn as a witness hereto and diligently inquired of touching the premises, concerning which the aforesaid her fellow-witness was examined, agrees with the same her fellow-witness, with these additions, that these things were said in the manners and forms aforesaid

exercise his jurisdiction, at the head of whom is his official principal, with judicial powers delegated to him by the bishop.

[2] Pecham was master of the college 1434-7.

et similiter in vltima estate et estate vltima ad annum ; et quod[1] idem Johannes dixit isti testi, audiente dicto conteste *suo*, quod quedam proles dicte Agnetis Barbour, nomine Thomas, fuit filius dicti domini Thome Peceham, et quod *idem Redburne* potuit[2] cepisse dictum dominum Ricardum Vautort et dictam Emmotam simul coeuntes in herbario infra gardinum dicti Johannis Butery ; et eciam hoc addito, quod dictus Johannes Redburne dixit isti testi, audiente dicto conteste suo, temporibus et[3] loco predictis, quod ipse idem Johannes Redburne cognouit carnaliter Agnetem Stonham de Foderynghey ; et dicit quod non est ornata[4] prece, precio, fauore, odio vel timore.

Dominus Johannes Palmer, socius collegii, presbiter, etatis lx annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et super premissis diligenter requisitus, dicit quod hec audiuit a dictis Willelmo Puttenham et Johanna vxore sua, sed nullatinus ab ipso Johanne Redburne. Non est corruptus, etc.

Henricus Clampayn, clericus generosus dicti collegii, etatis xxii annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus et iuratus et super premissis diligenter requisitus, dicit se nunquam audisse dictum Johannem Redburne [di]cere vnum malum verbum de dictis dominis Thoma Pecham, Ricardo Vautort aut Agnete Stonham. Non est corruptus, etc.

Ricardus at Wode, *laicus*, de Foderynghey, etatis lx annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus, examinatus super hiis super quibus primus contestis suus fuit examinatus, concordat cum proximo conteste suo.

Alicia, vxor Ricardi at Wode de Foderynghey, etatis lx annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissa, iurata et diligenter requisita super premissis, etc., dicit se nunquam[5] audiuisse *dictum Johannem* Redburne talia dicere ; sed dicit quod vxor Willelmi Puttenham, contestis sua, retulit isti testi *quod Johannes Redburne dixit dicte Johanne sicut Johanna supra deposuit* de magistro nuper et magistro nunc, et de Agnete Stonham[6] ; et aliter non deponit. Non est corrupta.

Lucia Puttenham de Foderynghe, vidua, etatis l annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissa, iurata et diligenter interrogata super hiis super quibus primus et secunda et[7] contestes sui fuerunt examinati, dicit se nunquam audisse dictum Johannem Redburne quicquam loqui de magistro nunc nec de magistro nuper, aut de Agnete Stonham. Dicit tamen quod *Johanna*,[8] vxor Willelmi[9] Puttenham, filii istius testis, narrauit isti testi prout ipsa Johanna superius deposuit ; et aliter nescit deponere, vt dicit. Non est corrupta, etc.

[Fo. 13.] Facta fuit sequens examinacio testium productorum pro informacione officii reuerendi[10] in Christo patris[11] et domini, domini

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[1] *proles quedam* cancelled.
[2] *po* cancelled.
[3] *an* cancelled.
[4] *Sic* : for *subornata.*
[5] *o'i* cancelled.
[6] *quod Joh*[*annes*] cancelled.
[7] *Sic* : *alii* omitted.
[8] Interlined above *Agnes* cancelled.
[9] *Stonham* cancelled.
[10] Altered apparently from *reuerendum.*
[11] Altered apparently from *patrem.*

during the winter last past and during the winter next that a year agone, and likewise during the last summer and the summer of last year, and that the same John said to this witness, in the hearing of the said her fellow-witness, that a certain offspring of the said Agnes Barbour, by name Thomas, was the son of the said sir Thomas Peceham, and that the same Redburne could have caught the said sir Richard Vautort and the said Emmot in the act together in the kitchen-garden within the garden of the said[1] John Butery ; and with this addition also, that the said John Redburne said to this witness in the hearing of the said her fellow-witness, at and in the times and place aforesaid, that he himself, the same John Redburne, had carnal knowledge of Agnes Stonham of Fotheringhay ; and she says that she has not been [sub]orned by prayer, reward, favour, hatred or fear.

Sir John Palmer, fellow of the college, priest, of the age of sixty years and upwards, of free estate and good report, as he says, admitted as a witness, sworn and diligently inquired of touching the premises, says that he has heard these things from the said William Puttenham and Joan his wife, but in no wise from John Redburne himself. He has not been corrupted, etc.

Henry Clampayn, gentleman-clerk of the said college, of the age of twenty-two years and upwards, of free estate and good report, as he says, admitted as a witness and sworn and diligently inquired of touching the premises, says that he has never heard the said John Redburne [say] one evil word of the said sirs Thomas Pecham, Richard Vautort or Agnes Stonham. He has not been corrupted, etc.

Richard at Wode, layman, of Fotheringhay, of the age of sixty years and upwards, of free estate and good report, as he says, admitted as a witness [and] sworn, examined touching these things concerning which his first fellow-witness was examined, agrees with his last fellow-witness.

Alice, the wife of Richard at Wode of Fotheringhay, of the age of sixty years and upwards, of free estate and good report, as she says, admitted as a witness, sworn and diligently inquired of touching the premises, says that she has never heard the said John Redburne say such things ; but she says that William Puttenham's wife, her fellow-witness, told this witness that John Redburne spake to the said Joan even as Joan deposed above of the late master and the master that is now, and of Agnes Stonham ; and otherwise she deposes not. She has not been corrupted.

Lucy Puttenham of Fotheringhay, widow, of the age of fifty years and upwards, of free estate and good report, as she says, admitted as a witness, sworn and diligently interrogated touching these things concerning which the first and second and her [other] fellow-witnesses were examined, says that she never has heard the said John Redburne say aught of the master that is now or of the late master, or of Agnes Stonham. Howbeit she says that Joan, the wife of William Puttenham, son of this witness, told the story to this witness even as Joan herself deposed above ; and she cannot depose otherwise, as she says. She has not been corrupted, etc.

The following examination of the witnesses brought forward for the information of the office of the reverend father in Christ and lord, the

[1] This is a mistake, as John Butery has not been mentioned before. It is explained, of course, by the previous occurrence of the name John Barbour.

Willelmi, Dei gracia Lincolniensis episcopi, contra Johannem Redeburne, superuisorem hospicii siue familie collegii de Foderynghey, Lincolniensis diocesis, super consumpcione et subtraccione victualium eiusdem collegii per ipsum Johannem, vt pretenditur, facta, in capella beate Marie dicti collegii, xxiiij die mensis Septembris, anno Domini mccccxxxviij, per reuerendum patrem antedictum, collegium tam in capite quam in membris iure suo ordinario actualiter visitantem.

Elena,[1] domi seruiens familiaris Johannis Redburne de Foderynghey per triennium, oriunda in parua Styuecle, etatis xviij annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissa, iurata et diligenter requisita an ipsa unquam[2] exportauit panem, ceruisiam, carnes crudas, assas[3] vel coctas aut alia cibaria, *et presertim heri ad octo dies j brest motone et tria capita p[or]cel[lorum] in gr[emio] vel c[ow]che*[4] a collegio ad domum dicti Johannis Redburne ex liberacione ipsius Redburne vel eius mandato, vel quando *ipse Redburne* manebat in Wermyngtone vel postquam mansit in Foderynghey, dicit plane quod non, nisi hoc solum quod, quando dictus Redburne mansit in Wermyngtone, *ista testis* multociens venit a Wermyngtone vsque Foderyngey cum ouis et pulteriis ad vsum collegii, ambulans in aquis ad genua, aliquociens ad nates, quando Johannes cocus, ignorante Redburne, dedit isti ad manducandum vnam buccellam caruis bouine, mutuline vel porcine salse, et nullatinus ad vsum magistri sui Redburne aut vxoris sue. Et dicit vlterius quod sepius audiuit Redburne prohibere Johanni Coke et aliis officiariis collegii ne aliqua victualia collegii ad domum dicti Redburne *deferrent.* Dicit preterea quod quolibet die istius quindene dominus Johannes Toune, socius collegii, sollicitauit istam testem, promittens sibi vnam nouam tunicam et xld. ad effectum vt teneret cum eo et sociis suis *ad perhibendum testimonium* contra Redburne in[5] *premissis* ; et quod magister Willelmus Appultone, audiente domino Johanne Palmere, dixit isti testi quod, si ipse non fuisset, Redburne fuisset *ante*[6] *illum diem* in puluere suo. Ad que Palmere dixit, 'Et ego adiuui ad vitam suam saluandam.' Et dictus Appeltone repetendo dixit, 'Nisi ego fuissem, ipse ante hec fuisset in puluere suo, et forte erit in breui.' Dicit preterea quod dictus dominus Johannes Tunne[7] isto die et[8] octo dies dixit isti testi, 'Tu capieris a seruicio tuo et eris cum vxore Wyngraue, et ibi habebis vnum bonum lectum in quo iaceas, et die Martis[9] eris coram episcopo ; et quando ista materia fuerit finita habebis xs. in bursa tua et tunicam tuam et xld., et post hanc materiam finitam ibis vsque Stamfordiam libera vel quo volueris.' Et dicit quod idem Johannes Tunne venit ad eam die Lune iam vltima *post meridiem* et sollicitauit eam ad standum cum eo et sociis suis contra dictum Redburne, adiciens quod noluit pro xx marcis quod ipsa in hoc eis deficeret. Non est informata *nec corrupta* prece, precio, odio, timore vel fauore.

Johanna,[10] vxor Reginaldi Bulkeley de Fotherynghey, etatis xliiij

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[1] The surname is not given, but the letters *of* follow, apparently cancelled.

[2] *experta* cancelled.

[3] *Sic* : for *assatas*.

[4] See *Prompt. Parv.* (Camden Soc.), I, 96, s.v. Cowche. But the word here is doubtful.

[5] *hac causa* cancelled.

[6] *h* cancelled.

[7] *die q* cancelled.

[8] *Sic* : for *ad*.

[9] *tu* cancelled.

[10] *Reynold* cancelled.

[1] Little Stukeley is three miles N.W. of Huntingdon, near the great North road.

lord William, by the grace of God bishop of Lincoln, against John Redburne, surveyor of the lodging or household of the college of Fotheringhay, of the diocese of Lincoln, touching the consumption and taking-off of the victuals of the same college done by the same John, as is averred, was made in the chapel of blessed Mary of the said college, on the 24th day of the month of September, in the year of our Lord 1438, by the reverend father beforesaid, while in the act of visiting the college both in its head and in its members by his right as ordinary.

Ellen, house-servant in the household of John Redburne of Fotheringhay by the space of three years, having her origin in Little Stukeley,[1] of eighteen years of age and upwards, of free estate and good report, as she says, admitted as a witness, sworn and diligently inquired of whether she ever carried out bread, beer, raw, roast or boiled flesh or other foodstuffs, and especially, yesterday week, one breast of mutton and three pigs' heads in her lap or c[ow]che, from the college to the said John Redburne's house, of the delivery of Redburne himself or at his bidding, either when the same Redburne dwelt at Warmington or after he took up his abode in Fotheringhay, says straight out no, with this exception only, that, when the same Redburne dwelt at Warmington, this witness many times came from Warmington to Fotheringhay with eggs and poultry for the use of the college, walking in the water[2] up to her knees, sometimes to her buttocks, and then John the cook, without Redburne's knowledge, gave her a mouthful of beef, mutton or salt pork to eat, and in no wise for the use of her master Redburne or his wife. And she further says that she has oftentimes heard Redburne forbid John Coke and the other officers of the college to take any of the victuals of the college to the said Redburne's house. She says moreover that every day this fortnight sir John Toune, fellow of the college, has importuned this witness, promising her a new tunic and forty pence, to the intent that she might hold with him and his fellows, to bear witness against Redburne as regards the premises ; and that master William Appultone said to this witness, in the hearing of sir John Palmer, that, had it not been for him, Redburne would have been in his dust ere that day. And to this Palmere said, 'I too have helped to save his life.' And the said Appeltone said over again, 'Had it not been for me, he would have been in his dust ere now, and haply will be ere long.' She says further that the said sir John Toune said this day week to this witness, 'You shall be taken from your service and shall be with Wyngrave's wife, and there you shall have a good bed to lie in, and on Tuesday you shall be before the bishop ; and when this affair is over, you shall have ten shillings in your purse, and your tunic and forty pence, and after this affair is over, you shall go free to Stamford[3] or wherever you wish.' And she says that the same John Tunne came to her last Monday afternoon, and importuned her to be on his and his fellows' side against the said Redburne, adding that he would not have her fail them herein for twenty marks. She has not been taught [what to say] nor has she been corrupted by prayer, reward, hatred, fear or favour.

Joan, wife of Reynold Bulkeley of Fotheringhay, of the age of forty-

[2] The flat meadow-land between Warmington and Fotheringhay is constantly flooded by the Nene.

[3] This allurement was probably held out merely because Stamford was the most important town in the neighbourhood. It was in the opposite direction to her road home.

annorum et amplius, libere condicionis, bone fame, testis admissa, iurata et diligenter examinata[1] an nouit[2] Johannem[3] Redburne aliqua subtrahere cibaria a collegio, dicit plane quod non. Dicit tamen quod audiuit quandam mulierem seruientem dicti Johannis Redburne dicere quod Johannes, cocus collegii, fuit optimus cocus in domo magistri sui, et quod aliquando per vnum mensem non fuit aliqua olla apposita ad ignem ad cibos conquendos.[4] Et aliter nescit deponere.

Johannes Wengrave de Foderynghey, etatis l annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et diligenter requisitus super premissis consumpcione et subtraccione cibariorum, et primo an nouit Johannem Redburne et quamdiu ipsemet mansit in Foderynghey, dicit quod mansit in Foderynghey vij annis et quod nouit Johannem Redburne ab vltimo festo Michaelis et citra. Interrogatus [de] victualibus subtractis a collegio per Redburne et seruientes suos, dicit quod numquam nouit aliud de ipso nisi fidelitatem. Audiuit tamen Elenam eiusdem Redburne[4] dicere hoc anno multociens quod non habentur victualia a domo magistri sui nisi ea que deportantur a collegio, et quandoque per mensem non ponebatur olla super ignem in domo magistri sui; et quod semel, absente magistro suo cum magistro collegii, audiuit eandem Elenam desiderare[5] ipsorum redditum, asserens[6] quod nisi cicius reuerterentur ipsi domi existentes morerentur fame. Plus dicit se nescire.

Margareta, vxor eiusdem Johannis Wengraue de Foderynghey, etatis xxix annorum, testis admissa, iurata, etc., dicit se traxisse moram in Foderynghey vij annis et nouisse Redburne isto anno preterito. Interrogata de subtraccione victualium a collegio per Redburne et seruientes suos, quo ad [posi]cionem olle super ignem, concordat cum marito suo superius examinato. Interrogata an maritus suus fuit presens, dicit quod non. Et dicit [quod] die quodam festiuo de quo certitudinaliter non recolit, intrauit dicta Elena domum istius iurate, presentibus tunc ibidem Agnete Gryffone, Thoma Bost[one], Johanne Base et domino Johanne Tunne, commedendo de carnibus bouinis *et mutilinis* quas habuit in gremio, et in tantum fetebant quod ista iurata abhorrebat, petendo vnde habebat illas carnes quas commedebat fetentes. Que dixit quod in collegio et tales fuerant cum quibus seruiebatur presbiteris et aliis clericis ibidem, et in lardaria ipsa habuit ipsomet die. Et alia vice de qua non recolit, inuitata per istam iuratam [ad] bibendum dixit quod in domo magistre sue[4] habebant de optimis cibariis que essent in collegio, de pistis, coctis et assatis. Et heri ad septimanam portauit in gremio suo capud porcelli, quod cecidit a casu a gremio parue Johanne, filie Redburne, vt asseruit, et insimul commedebant illud ibidem; et asserendo insuper quod dicta filia portauit tria capita porcellorum et vnum pectus multonis a coco collegii. Et plus vel aliter, vt dicit, nescit deponere.

[Fo. 13d.] Dominus Johannes Tunne, presbiter, socius collegii, etatis xxvij annorum et amplius, libere condicionis, etc., testis admissus, iuratus, etc., interrogatus de subtraccione victualium a collegio per Red-

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[1] *su* cancelled.

[2] *si* interlined and cancelled.

[3] Altered from *Johannes*.

[4] *Sic*.

[5] *Quibus attestacionibus publicatis* has been previously written below these last four words and cancelled, breaking the straightness of the line.

[6] *Sic*: for *asserendo* or *asserentem*.

four years and upwards, of free estate, of good report, admitted as a witness, sworn and diligently examined whether she has known John Redburne to take away any victuals from the college, says straight out no. She says, however, that she heard a serving-woman of the said John Redburne say that John, the college-cook, was the best cook in her master's house, and that sometimes for a month there has not been a pot set to the fire [in that house] to cook food withal. And otherwise she cannot depose.

John Wengrave of Fotheringhay, of the age of fifty years and upwards, of free estate and good report, as he says, admitted as a witness, sworn and diligently inquired of touching the aforeset consumption and removal of food-stuff, and first, whether he knows John Redburne and how long he himself has dwelt in Fotheringhay, says that he has dwelt in Fotheringhay seven years and that he has known John Redburne ever since last Michaelmas. Interrogated [concerning] the victuals taken away from the college by Redburne and his serving-folk, he says that he has never known aught of him but fealty. Howbeit, he has heard the same Redburne's Ellen say many a time this year that all the victuals they have from her master's house are those that are brought there from the college, and sometimes by the space of a month there was not a pot set on the fire in her master's house ; and that once, when her master was away with the master of the college, she heard the same Ellen wish for their return, declaring that, if they did not come back quickly, they that were at home would die of hunger. More she says that she knows not.

Margaret, wife of the same John Wengrave of Fotheringhay, of the age of twenty-nine years, admitted as a witness, sworn, etc., says that she has made her abode in Fotheringhay seven years and has known Redburne this past year. Interrogated concerning the taking away of victuals from the college by Redburne and his servants, she agrees with her husband examined above, as to the [sett]ing of the pot on the fire. Interrogated whether her husband was present, she says no. And she says [that] on a feast-day whereof she has no sure recollection, the said Ellen came into the house of this sworn witness, where were then present Agnes Gryffone, Thomas Bost[one], John Base and sir John Toune, eating of beef and mutton which she had in her lap, and they stank so sorely that this sworn witness shrank from them, asking her whence she had that stinking meat which she was eating. And she said, in college, and it was of the kind wherewith the priests and the other clerks therein are served, and she had it in the larder the self-same day. And another time whereof she has no recollection, being invited by this sworn witness [to] drink, she said that in her mistress's house they had of the best food that might be in the college, of baked, boiled and roast. And yesterday week she brought in her lap a pig's head, which, as she declared, fell by chance from the lap of little Joan, Redburne's daughter, and they eat it together in the same place, she, moreover, declaring that the said girl was carrying three pigs' heads and a breast of mutton from the cook of the college. And more or otherwise, as she says, she knows not to depose.

Sir John Toune, priest, fellow of the college, of the age of twenty-seven years and upwards, of free estate, etc., admitted as a witness, sworn, etc., interrogated concerning the removal of victuals from the

burne et seruientes suos, dicit quod tempore magistri premortui, quodam die de quo non recolit, iste iuratus vna cnm Ricardo Pyryelle obuiauit *cuidam* Roberto Wodale, seruienti domini Walteri Muskham, nuper socii collegii, iam mortui, qui portauit capud et posterius quarterium vnius porcelli et vnum ferculum carnium victulinarum assatarum ; et istemet interrogatus quesiuit a dicto Roberto quo portaret dicta fercula, et respondit quod ad domum Redburne, quod ibidem cum vxore sua proposuit, vt dixit, cenare. Et dicit quod infra istos xiiij dies Helena, seruiens dicti Redburne, intimauit isti iurato quod nunquam habuit victualia a collegio nisi per manus deliberata. Et plus vel aliter nescit deponere, vt dicit.

Quibus quidem testibus sic examinatis ac eorum dictis et deposicionibus in scriptis redactis, conuocatisque coram eodem reuerendo patre, eisdem die et loco iudicialiter in eodem negocio sedente pro tribunali, magistro et sociis predictis,[1] vocato eciam et presente dicto Johanne Redburne, idem reuerendus pater dicta et deposiciones testium predictorum in presencia dicti Johannis Redburne publicauit et ea in lingua vulgari publice legit et legi fecit ; et exinde peciit a dicto Redburne si quid habeat excipiendum vel proponendum contra aliquem testium predictorum aut dicta vel deposiciones eorum vel eorum alicuius. Dicit ipse Redburne quod, quantum ad[2] testes productos contra eum super diffamacione collegii vel alicuius singularis persone eiusdem, nichil[3] habet dicendum, proponendum vel excipiendum contra eos vel eorum aliquem aut eorum dicta, excepto Willelmo Puttenham, fratre carnali domini Johannis Puttenham, socii dicti collegii, qui principalis prosecutor est omnium istorum contra ipsum Redburne, pro quo dicit quod credit eundem Willelmum *crudelius*[4] deponere contra ipsum Redburne ob fauorem dicti domini Johannis fratris *sui*, vt meliorem habeat victoriam, et eciam racione inimiciciarum ex antiquo inter ipsum Willelmum et ipsum Redburne ortarum et continuatarum, pro eo quod idem Redburne peciit a dicto[5] Willelmo resolucionem pecuniarum quas idem Redburne eidem Willelmo dudum accomodauit nec poterat eas habere, et ideo diuersis vicibus ad verba contumelie proruperunt ; et excepta Johanna, vxore eiusdem Willelmi, eciam teste producta et examinata, contra quam excipit, dicens *ipsam* sic contra eum deposuisse vt frater mariti sui optineret victoriam, et racione inimiciciarum inter dictum Willelmum, maritum suum, et ipsum Redburne occasione supradicta. Et quantum ad subtraccionem vel consumpcionem cibariorum collegii, petit a dicto reuerendo patre vt posset[6] purgare se super hoc cum officiariis et ministris collegii qui habent custodiam huiusmodi victualium, et quorum nullam habet ipse custodiam, videlicet cum coco, pincerna, pistore et brasiatore[7] dicti collegii. Et ad clarius ostendendum et comprobandum innocenciam suam et fidelitatem in hac parte, peciit a dicto reuerendo patre vt posset producere coram eodem reuerendo patre prouisores victualium in villa de Foderynghey, a quibus emit panem, ceruisiam,

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[1] *excepto precentore* cancelled.
[2] *diffama* cancelled.
[3] *di* cancelled.
[4] Interlined above *fauorabilius* cancelled.
[5] *Redburne* cancelled.
[6] *Sic.*
[7] *et ad* cancelled.

[1] She meant that she had them given her in small quantities for her own consumption ; all she had she could take away in her hands.

college by Redburne and his servants, says that in the time of the master who died last, on a day whereof he has no recollection, this sworn witness together with Richard Pyryelle met one Robert Wodale, serving-man of sir Walter Muskham, late fellow of the college, now dead, who was carrying the head and hind-quarter of a sucking-pig and a dish of roast veal; and this same interrogate asked of the said Robert whither he was carrying the said meats, and he answered, to Redburne's house, for there he intended, as he said, to sup with his wife. And he says that within these fourteen days Helen, the said Redburne's serving-woman, made known to this sworn witness that she never had victuals from the college unless they were delivered by hand.[1] And more or otherwise she knows not to depose, as she says.

Now, when these witnesses had been thus examined and their sayings and depositions put down in writing, and when there had been called together before the same reverend father, as he was sitting on and in the same day and place in his capacity of judge in the same business as a tribunal, the master and fellows aforesaid, the said John Redburne also having been called and being present, the same reverend father published the sayings and depositions of the witnesses aforesaid in the presence of the said John Redburne and read them and caused them to be read publicly in the vulgar tongue; and thereafter he asked of the said Redburne whether he has any proposition or exception to make against any of the witnesses aforesaid or the sayings or depositions of them or any one of them. The same Redburne says that, as regards the witnesses brought forward against him touching the defamation of the college or of any several person of the same, he has nothing to say, propound or except against them or any one of them or their sayings, save William Puttenham, brother in the flesh of sir John Puttenham, fellow of the said college, who is the chief setter-on of all these things against the same Redburne, on whose behalf he says that he believes that the same William's deposition is more bitter against the same Redburne for the favour he bears to the said sir John his brother, in order that he may get the more complete victory, and also by reason of the quarrels begun of old and continued between the same William and the same Redburne, because that the same Redburne asked of the said William re-payment of the monies which the same Redburne sometime lent to the same William, nor could he get them, and so divers times they broke out into words of dudgeon; and save Joan, the wife of the same William, who also had been brought forward as a witness and examined, against whom he brings exception, saying that she had deposed against him on this wise, that her husband's brother might get the victory, and by reason of the quarrels between the said William, her husband, and the same Redburne for the cause abovesaid. And as regards the removal or consumption of the food of the college, he prays of the said reverend father that he may be able to clear himself touching this with the officers and servants of the college who have the keeping of such victuals, of the which he himself had not the keeping, to wit with the cook, the butler, the baker and the maltster of the said college. And to display and prove his innocence and fealty in this behalf more clearly, he prayed of the said reverend father that he might be able to bring before the presence of the same reverend father the purveyors of victuals in the town of Fotheringhay, of whom he buys bread, beer, flour for baking, malt for

farinam ad farinandum, braseum ad brasiandum, carnes, pisces et cetera victualia necessaria pro familia sua, et hoc septimanatim. Quibus auditis, idem reuerendus pater, amoto dicto Johanne a dicta capella, communicauit cum dictis magistro et sociis super huiusmodi dictis et deposicionibus testium predictorum et de excepcionibus ipsius Johannis Redburne contra dictos Willelmum Puttenham et Johannam eius uxorem, testes supradictos, et eorum dicta, et qualiter Johannes obtulit se ad purgandum se super subtraccione victualium cum ministris collegii et prouisoribus victualium de Foderynghey, declarans eis quod testes producti super diffamacione, *etc.*, nichil in effectum, exceptis Willelmo Puttenham et Johanna vxore sua, contra quos, vt premittitur, violenter est[1] exceptum,[2] probauerunt contra ipsum Johannem, et quod testes producti super subtraccione, etc., nichil contra ipsum Johannem probarunt, et tamen obtulit se purgacioni. Et sic idem reuerendus pater mouit eos vt, dimissis[3] rancore cordium, ex quo concepit omnia ista prouenire, conformarent se caritati, amori, dileccioni et quieti. Et deinde vocato dicto Redburne, idem reuerendus pater suadebat ei vt cum notibiliter[4] [habe]at a dicto collegio victum, vestitum et vnam annuatatem[4] ad terminum vite sue, vt decetero obediat ipsis magistris suis in [omnibus] prout decet, et quod precetur eos vt sint sibi boni et grati magistri et amabilis,[4] et *quod* ipse erit eis obediens et fidelis. Et sic iunctis manibus singulorum dicto Redburne, omnes ad rogatum dicti reuerendi patris remiserunt eidem Redburne omnem molestiam et rancorem ac odium, et promiserunt sibi bonam amiciciam in omnibus prout decet, si se habeat penes eos vt deberet. Et deinde ibidem coram dicto reuerendo patre[5] ac magistro et sociis predictis, *idem Redeburne* iurauit ad sancta Dei euangelia per eum corporaliter tacta quod erit fidelis ipsi collegio ac magistro et sociis eiusdem, et quod decetero non diffamabit dictum collegium nec aliquam singularem personam eiusdem sed *quod* eorum omnium honestam famam et honestatem quantum in eo est procurabit et seruabit. Quo iuramento sic prestito, idem reuerendus pater monuit eundem *Johannem Redburne*[6] primo, secundo et tercio peremptorie quod seruet huiusmodi suum iuramentum sub pena expulsionis[7] perpetue sui a dicto collegio et finalis amissionis annuetatis sue quam percipit de eodem, et eciam sub pena excommunicacionis maioris in personam suam si de contrario legitime conuincatur fulminande. Et quia per[8] deposiciones inquisitorum in [huiusmodi] sue visitacionis negocio nullos de sociis eiusdem collegii statuta eiusdem iurata obseruasse, sed pene omnes quasi reos fore criminis periurii in hoc casu *inuenil*, assignauit magistro dicti collegii diem Veneris proximam post festum Epiphanie Domini proxime futurum in loco capitulari dicti collegii coram ipso aut commissario suo, ad exhibendum dicto reuerendo patri sub forma autentica statuta dicti collegii, necnon plenum statum eiusdem collegii, et ad dimittendum penes officium registrarii dicti reuerendi patris veras copias tam dictorum statutorum et status quam eciam ereccionis eiusdem collegii. Et deinde idem

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1 *et quod* cancelled.
2 *et quo ad testes* cancelled.
3 *I.e.* for *dimisso.*
4 *Sic.*
5 *et toto collegio* cancelled.
6 *Reuerendum patrem* cancelled.
7 *sui* interlined and erased.
8 *confessiones* cancelled.

brewing, flesh, fish and the rest of the needful victuals for his household, and this every week. And, having heard these things, the same reverend father, when he had removed the said John from the said chapel, took counsel with the said master and fellows touching such the sayings and depositions of the witnesses aforesaid and concerning the exceptions of the same John Redburne against the said William Puttenham and Joan his wife, the witnesses abovesaid, and their sayings, and how John has offered himself for his purgation touching the removal of the victuals, with the servants of the college and the purveyors of victuals of Fotheringhay, explaining to them that the witnesses brought forward touching defamation, etc., have proved nothing effectual against the same John, save William Puttenham and Joan his wife, against whom, as is aforeset, vehement exception has been taken, and that the witnesses brought forward touching removal, etc., have proved nothing against the said John, and yet he has offered himself for purgation. And so the same reverend father moved them to set aside the heart-burning, wherefrom he imagined that all these things spring, and conform themselves to the likeness of charity, love, affection and peace. And then, having called the said Redburne, the same reverend father persuaded him that, since he is well known to have his living, raiment, and an annuity for the term of his life from the said college, he shall henceforth obey the same his masters in [all things] as is fitting, and that he shall pray them to be good and gracious masters and loving towards him, and that he himself will be obedient and faithful to them. And so, with the hands of each one joined to the said Redburne, they all at the asking of the said reverend father remitted to the said Redburne all their malice and spite and hatred, and promised him their good friendship in all things as is fitting, if he behave himself towards them as he ought. And then in the same place, before the said reverend father and the master and fellows aforesaid, the same Redeburne sware upon the holy gospels of God touched by him bodily, that he will be faithful to the same college and the master and fellows of the same, and that henceforward he will not defame the said college nor any several person of the same, but that, so far as in him is, he will take order for and maintain the honest report and honesty of them all. And, when this oath had been thus proffered, the same reverend father warned the same John Redburne a first, second and third time peremptorily to keep such his oath under pain of his perpetual expulsion from the said college and the final loss of his annuity which he receives of the same, and also under pain of the greater excommunication, to be levied against his person if he be lawfully convicted of the contrary. And because by the depositions of those questioned in the business of such his visitation he found that none of the fellows of the same college had kept the sworn statutes of the same, but almost all were convicted, as it were, of the guilt of perjury in this case, he appointed to the master of the said college the Friday next after the festival of our Lord's Epiphany next to come[1] in the place of chapter of the said college before himself or his commissary, to shew to the said reverend father under their original form the statutes of the said college together with the full state of the same college, and to leave with the office of the said reverend father's registrar true copies as well of the said statutes and state as also of the charter of erection of the same

[1] *I.e.* 8 Jan., 1438-9.

reuerendus pater assignauit eisdem magistro et sociis eosdem diem et locum coram eo aut commissario suo ad procedendum et procedi videndum vlterius in dicte visitacionis negocio prout de iure fuerit procedendum. Et post hec visitacionem suam huiusmodi in statu quo tunc erat ad eosdem diem Veneris et locum continuauit, presentibus magistro Johanne Depynge, Thoma Thorpe et me Thoma Colstone.[1]

[Fo. 15] Willelmus, etc., dilecto filio magistro Johanni Depyng, etc., salutem, etc. Visitantes iam pridem iure nostro ordinario collegium sancte Marie et omnium Sanctorum de Foderynghey, nostre diocesis, magistrumque et socios perpetuos eiusdem, ac in huiusmodi visitacionis nostre negocio iuxta merita inquisicionum per nos inibi factarum rite, recte et legitime procedentes, assignauimus magistro eiusdem collegii diem Veneris proximam post tunc proxime sequens festum Epiphanie Domini[2] in loc[o] capitulari eiusdem collegii, ad exhibendum nobis seu nostro in hac parte *commissario* statuta dicti collegii sub autentica forma ac plenum statum eiusdem collegii quo ipsum collegium ipso die Veneris fore contingeret, necnon ad dimittendum penes officium registrarii nostri copias omnium huiusmodi exhibitorum et eciam[3] ereccionis et fundacionis eiusdem collegii alias nobis per dictum magistrum in dicta visitacione [nostr]a exhibitarum, [et] i[psi] magistro et sociis eiusdem perpetuis ad vlterius procedendum et procedi videndum in eodem negocio iuxta inuenta et, c[om]perta a[c] retroacta in eisdem habita prout de iure fuerit procedendum. Ad presidendum igitur vice et auctoritate nostris die et [loco.] antedictis in dicte visitacionis nostre negocio iuxta formam retroactorum per nos in eodem habitorum, que vobis vna cum presentibus transmittimus, exhibicionemque dictorum statutorum et status in forma predicta, ac eorum et dictarum ereccionis et fundacionis copias admittendas, necnon in dicte visitacionis negocio iuxta formam retroactorum predictorum cognoscendum, procedendum, statuendum et diffiniendum alios dies et terminos si oporteat assignandos et prefigendos, seu alias et prout videritis eandem visitacionem dissoluendam, ceteraque omnia et singula facienda, exercenda et expedienda in premissis et [n]ecessaria et oportuna cum suis emergentibus, incidentibus, dependentibus et connexis. Et quid feceritis in premissis nos pro loco et tempore congruis et oportunis distincte, etc., certificetis, etc.[4]

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[1] Fo. 14 and its dorse are blank, save for a note on 14d. which is rather difficult to read, viz., 'Q. P[r]octer de Pilton ad[ulteratur] cum Elizabetha Reynolde. Vacabunda.' This is written upside down at the bottom of the leaf, and probably is a note made during the Northants visitation of 1438.

[2] *et iam proxime futuri* cancelled.

[3] An *s* stands alone in the text here, which should have been cancelled.

[4] The rest of fo. 15 and its dorse are blank.

college. And then the same reverend father appointed to the same master and fellows the same day and place before him or his commissary, to proceed and watch further process in the business of the said visitation, as process should be done of law. And after this he adjourned such his visitation in the state in which it then was to the same Friday and place, there being present master John Depynge, Thomas Thorpe and I Thomas Colstone.

William, etc.,[1] to our beloved son master John Depyng, etc., health, etc. When, some time back, we were visiting by our right as ordinary the college of St. Mary and All Saints of Fotheringhay, of our diocese, and the master and perpetual fellows of the same, and proceeding duly, rightly and lawfully in the business of such our visitation according to the merits of the inquiries made by us therein, appointed to the master of the same college the Friday next after the feast of our Lord's Epiphany then next following in the place of chapter of the same college, to shew to us or our commissary in this behalf the statutes of the said college under their original form and the full state of the same college wherein the same college happened to be on the same Friday, and also to leave with the office of our registrar copies of all such matters exhibited and also of the charters of erection and foundation of the same college, which at another time were shewn to us by the said master in our said visitation ; and [we appointed it] to [the same] master and the perpetual fellows of the same, for proceeding and watching further process in the same business according to the matters found and discovered and the past acts held in the same, even as process should be done by law. [We commit to you] therefore the office of presiding in our stead and by our authority on and in the day and place aforesaid in the business of our said visitation, according to the form of the past acts held by us in the same, which we despatch to you together with these presents, and to receive the exhibition of the said statutes and state in the form aforesaid, and the copies of them and of the said charters of foundation and erection, and also to take cognisance in the business of the said visitation according to the form of the past acts aforesaid, to proceed, determine and decide the other days and terms which, if needs be, must be appointed and prefixed, or at another time and as you see good to dissolve the same visitation, and to do, hold and dispatch all and sundry the remaining matters, which are both needful and opportune as regards the premises, with whatever proceeds from, is incident to, depends upon and is connected with them. And you shall certify us, etc., distinctly, etc., of what you do in the premises as place and time may be fit and suitable.

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[1] There are no injunctions, although the blank leaves at this point in the MS. may have been left for them.

XXIII.

[Fo. 92.]

VISITACIO COLLEGII BEATE MARIE ET OMNIUM SANCTORUM DE FODERYNGHEY, LINCOLNIENSIS DIOCESIS, FACTA IN CAPELLA BEATE MARIE IBIDEM VT PRO LOCO CAPITULARI, XXVJ DIE MENSIS JUNIJ, ANNO DOMINI MCCCCXLIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS XVJ ET TRANSLACIONIS SEXTO ANNIS.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali dictis die, loco et anno in huiusmodi visitacionis sue negocio inchoando et continuando, comparuerunt coram eo magister et socii perpetui aliique ministri et seruitores dicti collegii, parati vt apparuit ad subeundum dictam visitacionem. Et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam per honorabilem virum magistrum Johannem Beuerley, sacre theologie doctorem precipuum, sequentem hoc thema, 'Mundamini qui fertis vasa Domini.'[1] Quo in latina lingua multum culte finito, recedentibus a loco quorum non intererat interesse, dominus Ricardus Vautort, magister dicti collegii, certificatorium mandati domini sibi pro huiusmodi negocio directi in forma conceptum dicto reuerendo patri tradidit reuerenter ; quo in publica audiencia perlecto in hec verba, 'Reuerendo in Christo,' etc., preconizatis sociis, ministris et seruitoribus collegii citatis et comparentibus, dominus Willelmus Thurleby, ac magistri Johannes White et Ricardus Laxtone, socii perpetui, ac Willelmus Wolstone et Thomas Sirefe, presbiteri infra probacionis[2] in ipso collegio existentes, iurauerunt obedienciam canonicam et exhibuerunt litteras ordinum suorum.

Dominus Ricardus Vautort, magister collegii, dicit quod secundum primeuam ereccionem et eciam statuta collegii essent in collegii[3] duodecim socii capellani et vnus magister ; et iam non sunt nisi xij in toto. Similiter forent quatuor clerici generosi et quatuor clerici valetti, et iam sunt nisi sex.[4] Eciam essent xiij choriste, et iam sunt nisi x[4] ; et interrogatus de causa diminucionis numeri, dicit quod *redditus et* bona collegii in tantum decreuerunt quod vix *vel non* sufficiunt ad sustentacionem numeri qui nunc est.

(Puttenham : White.) Item dicit quod in tantum Johannes Puttenham subuertit corda sociorum et sic alliciebat eos sibi quod indifferenter absque licencia magistri et contra eius prohibicionem exeunt locum collegii et publice exercent publicas tabernas ; et eciam mulieres habent frequentem accessum ad cameras sociorum, videlicet Johannis White.

(White.) Item quedam mulier, seruiens matris ipsius Johannis Whyte, habet frequentem et suspectum accessum ad cameram ipsius Johannis, sub colore ad leuandum pueros de nocte,[5] quos habet secum in

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[1] Isaiah LII, II.
[2] *Sic*: *terminum* or *annum* omitted.
[3] *Sic*: for *collegio*.
[4] *Sic*.
[5] *cum ipso in camera sua cubantes* cancelled.

[1] Only seven fellows, however, gave evidence in addition to the master. Counting the two probationers, this brings the total number of resident priests up to ten. The master and four of the fellows present at the 1438 visitation appeared ; there are three new names.

XXIII.

The visitation of the college of blessed Mary and All Saints of FOTHERINGHAY, of the diocese of Lincoln, performed in the chapel of blessed Mary in the same place in lieu of a place of chapter, on the 26th day of the month of June, in the year of our Lord 1442, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the sixteenth year of his consecration and the sixth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal on and in the said day, place and year, in the beginning and continuation of the business of such his visitation, there appeared before him the master and the perpetual fellows and the other ministers and servants of the said college, in readiness, as was apparent, to undergo the said visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the honourable master John Beverley, eminent as a doctor of divinity, after this text, ' Be ye clean, ye that bear the vessels of the Lord.' And when this was finished in a highly polished manner in the Latin tongue, and those who had no concern in being present went away from the place, sir Richard Vautort, master of the said college, reverently delivered to the said reverend father the certificate of my lord's mandate which had been addressed to him for such business drawn up in form ; the which having been read in the public hearing in these words, 'To the reverend father in Christ', etc., and after the fellows, ministers and servants of the college who had been summoned had been called over and appeared, sir William Thurleby and masters John White and Richard Laxtone, perpetual fellows, and William Wolstone and Thomas Sirefe, priests who are within [their term] of probation in the same college, sware canonical obedience and exhibited the letters of their orders.

Sir Richard Vautort, master of the college, says that according to the original charter of erection and the statutes of the college also there should be in the college twelve chaplain fellows and a master ; and now there are only twelve in all.[1] Likewise there should be four gentlemen clerks and four yeomen clerks, and now there are but six. Also there should be thirteen choristers, and now there are but ten ; and interrogated concerning the reason of the decline of numbers, he says that the rents and goods of the college have grown to so little that they are hardly or are not sufficient for the maintenance for the number that now is.

(Puttenham : White.) Also he says that so greatly does John Puttenham undermine the hearts of the fellows and has so allured them to him, that without distinction they go outside the college precincts without leave of the master and against his forbidding, and do publicly use the public taverns ; and women also have often access to the chambers of the fellows, of John Whyte to wit.

(White.) Also a certain woman, the same John Whyte's mother's servant, has often and suspect access to the same John's chamber, under pretext of waking of a night[2] the boys whom he has sleeping with him

[2] *I.e.* for matins.

camera coniacentes absque licencia magistri. Credit accessum mulieris illius : non tamen fatetur.

(Thurleby.) Item[1] dominus Willelmus Thurleby redditus[2] suspectus super adulterio cum vxore Thome Page de eadem, que habet frequentem accessum ad cameram ipsius domini Willelmi. Item habetur suspectus cum Agnete Tapstere, clipsidraria apud ly Tabarde Stamfordie.

(Thurleby.) Idem frequentat tabernas publicas in villa contra prohibicionem magistri et statutorum tenorem.

(White.) Item magister Johannes White non sequitur chorum secundum quod artant eum statuta, et cum venerit ad chorum, expectata tercia leccione in matutinis exit chorum et discurrit ad vetita.

(Puttenham.) Item dominus Johannes Puttenham, inobediens magistro in monicionibus factis de non exeundo, dixit palam coram omnibus sociis, ' Domine, credatis pro firmo quod post interessenciam horis canonicis et misse, volo exire quocunque et quocienscunque vbi volui,[3] nulla *a* vobis in hac parte petita licencia.'

(Palmere.) Item dominus Johannes Palmere conficit metheglyne, et ob hoc habet aliquociens quatuor, quinque vel sex mulieres secum in camera, aliquociens vnam solam, ex quo resultat suspicio.

[Fo. 92d.] (Puttenham.) Item dominus Johannes Puttenham stetit senescallus hospicii per vnum annum : renuit publice reddere compotum de officio illo, per magistrum requisitus vicibus iteratis. Fatetur se non reddidisse, et allegat causam vt ex parte sinistra proximi folii.

(Puttenham.) Item idem dominus Johannes, cum non sit autorizatus, priuilegiatus aut missus, publice predicauit cum themate in vulgari in ecclesia ibidem quadam die dominica, videlicet xij die Marcii proxime[4] elapsa, propter quod locus est interdictus, et ipse sentenciam excommunicacionis incurrebat, et sic *eodem die et pluribus citra diebus*[5] celebrauit et celebrat, irregularitatem incurrendo. Fatetur predicacionem : allegat licenciam, de qua non docet. Habet crastinum in loco ipso ad[6] proponendum quare non debeat pronunciari irregularis et priuari beneficio collegii.

(Omnes et Puttenham.) Item dicit quod omnes de collegio confederati sunt cum Puttenham in tantum quod quicquid ipse dixerit, omnes ei alludunt, et potissime contra magistrum.

(Thurleby.) Dominus Johannes Brownyng, precentor, dicit quod Thurleby sepius post ingressum chori exit chorum ante completum diuinum obsequium et absque causa. Fatetur : habet crastinum in loco isto ad recipiendum penitenciam.

(Magister.) Item dicit quod in defectu magistri non seruitur sociis collegii neque sibi ipsi de salariis suis, et dicit quod possessiones et redditus collegii sunt hiis diebus adeo opulenti et boni sicut fuerunt tempore ereccionis collegii.

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[1] *dominus Johannes Palmere* cancelled.

[2] *Sic* : for *redditur.*

[3] The actual word is uncertain, the ending having been altered : *velim* or *voluerim* would have been right, and one of these may have been intended.

[4] *futura* cancelled.

[5] Interlined above *continuauit* cancelled.

[6] Altered from *quod.*

[1] See Ducange, s.v. Clepsidra, Clepsedraria.

[2] Statute 35 : see note 4 on p. 94 and note 3 on p. 95 above.

[3] Statute 42 : see note 2 on p. 94 above.

in his chamber without leave of the master. He [Whyte] believes the woman to have access, but does not confess it.

(Thurleby) Also sir William Thurleby is brought in suspicion of adultery with the wife of Thomas Page of the same, who has often access to the chamber of the same sir William. Also he is held in suspicion with Agnes Tapstere, the drawer[1] at the Tabard at Stamford.

(Thurleby.) The same haunts the public taverns in the town against the master's forbidding and the purport of the statutes.[2]

(White.) Also master John White does not attend quire as the statutes bind him to do,[3] and whenever he comes to quire, he stays for the third lesson at matins, and then goes out of quire and runs abroad to things forbidden.

(Puttenham.) Also sir John Puttenham, disobeying the master as regards admonitions given him not to go outside, said openly before all the fellows, 'You may take it for granted, sir, that, after I have put in my presence at the canonical hours and mass, I will go out whithersoever and as often soever as in what place I will, without asking any leave of you in this behalf.'

(Palmere.) Also sir John Palmere brews mead, and on this account has sometimes four, five or six women with him in his chamber, sometimes one alone, wherefrom there arises suspicion.

(Puttenham.) Also sir John Puttenham has continued steward of the guest-house for a year : he refuses to render an account of that office in public, after being asked by the master time and again. He confesses that he has not made reckoning, and alleges the reason as on the left side of the next leaf.[4]

(Puttenham.) Also the same sir John, although he has no authority, privilege or commission, preached in public with a text in the vulgar tongue in the church there one Sunday, to wit on the twelfth day of March last past, by reason whereof the place has been put under interdict, and he himself incurred the sentence of excommunication, and so did celebrate on the same day and several days since and does celebrate, incurring irregularity. He confesses to have preached : he alleges a licence, whereof he shews no proof. He has the morrow in the same place to shew cause why he ought not to be declared irregular and to be deprived of his benefice in the college.

(All and Puttenham.) Also he says that all of the college are in league with Puttenham to so great an extent that, whatever he says, they all agree with him,[5] and in special against the master.

(Thurleby.) Sir John Brownyng, the precentor, says that Thurleby very often after he has entered quire goes out of quire before divine service is ended and without reason. He confesses it : he has the morrow in this place for receiving penance.

(The master.) Also he says that in the master's default the fellows of the college and he himself are not provided with their stipends, and he says that the possessions and rents of the college are in these days as plentiful and profitable as they were at the time of the foundation of the college.

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[4] *I.e.* the obverse side of fo. 93. See the sixth paragraph of Puttenham's evidence.

[5] *Alludunt* seems here to be used in the sense common in modern English, viz. 'they all play up to him.'

(Magister.) Item dicit quod nulle sunt dissenciones aut contenciones inter magistrum et sociis,[1] nisi tantum propter non solucionem stipendiorum nec celebracionem missarum et alia debita.

(Magister.) Dominus Johannes Palmere dicit quod plures socii et alii obligati ad chorum post *eorum*[2] ingressum *chori statim* exeunt consuetudinaliter ante completum obsequium diuinum, et hoc in defectu *magistri*, qui sinit eos sic exire et non reprehendit nec refrenat eos : in defectu precentoris, absente magistro.

(Magister.) Item dicit quod magister detinet sibi xiiij*li.* vt de salariis suis et aliis sibi debitis, et eciam detinet sibi liberatam suam de vno anno.

(Magister.) Item dicit quod de statutis collegii magister reportaret omnia commoda domus ad collegium et ea reponeret in vna communi cista sub tribus seruris, quarum vnam haberet magister, aliam[3] *precentor*, et terciam vnus de collegio per socios electus, in alio officio non existens. Et pro tercio nominatur Palmere ab omnibus, et moniti sunt quod infra mensem proximum habeatur talis custodia clauium.

(Magister.) Item dicit quod magister non soluit choristis stipendia et alia iura sua. Fatetur magister.

(Magister.) Item petit quod Thomas Salmon, nuper valettus clericus, *qui* propter malum regimen fuit expulsus a collegio, et magister ipsum reduxit a Londoniis, et per ipsum diffamatur collegium in villa ibidem. Magister monitus est quod expellat eum pro perpetuo.

(Magister.) Dominus Willelmus Thurleby dicit quod familia nec eciam yconmia[1] bene superuidetur ad commodum collegii in defectu magistri, et male fiunt reparaciones in collegio, nec rectoria ecclesie, nec habetur aliquod staurum ad reparaciones faciendas in meremio et aliis necessariis.

(Magister.) Item dicit quod ex statutis et eorum vigore quatuor de consociis collegii essent presentes in reddicione compoti magistri in administracione bonorum collegii, et iam non sunt ibidem nisi magister et auditor, et ideo nescitur de commodis domus.

(Magister.) Item dicit quod in exeundo circa negocia collegii magister facit plures et quasi importabiles expensas ; ideo petit vt in hoc videantur statuta et eciam quod examinentur compoti, quia creditur quod non eque bene fiunt, et sic dicit quod collegium retrocedit et non prosperatur.

(Magister.) Item dicit quod magister nimis crebro et pro minimis causis et[4] cum nimis excessiua familia equitat Londoniam, et ibidem expectat per tempora prolixiora ad magnos et inutiles domus sumptus ; et credit quod[5] magister nescit[6] an vel quantum ordeum hoc anno seminatur.

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[1] *Sic.*
[2] Interlined above *eius* cancelled.
[3] *sacrista* cancelled.
[4] *pro* cancelled.
[5] *nesc* cancelled.
[6] *aut* cancelled.

[1] Statute 26 : see note 5 on p. 95 above. The money-chest actually ought to have had four locks. The duties of the master as the business-man of the house are stated or implied in several of the statutes.

(The master.) Also he says there are no differences or quarrels between the master and fellows, save only because the stipends are not paid both [for] the celebration of masses, and for other due reasons.

(The master.) Sir John Palmere says that several of the fellows and the others who are bound to quire, after they have come into quire, go out directly of custom before divine service is finished, and this in the master's default, for he suffers them so to go out and reproves them not nor restrains them : [and] in the precentor's default when the master is absent.

(The master.) Also he says that the master keeps back for himself fourteen pounds, to wit out of their stipends and their other dues, and also keeps back from him his livery for one year.

(The master.) Also he says that by the statutes of the college the master should convey all the profits of the house to the college and lay them by in one common chest under three locks, of which the master should have one [key], the precentor another, and one of the college chosen by the fellows, holding no other office, the third.[1] And Palmere is nominated as the third man by all, and they were warned that the keys should be kept on this wise within the next month.

(The master.) Also he says that the master does not pay the choristers their stipends and their other rights. The master confesses it.

(The master.) Also he prays that Thomas Salmon, late yeoman-clerk, [be expelled], who on account of his ill way of life was expelled from the college, and the master brought him back from London, and the college is defamed by him in the town in that place. The master was warned to expel him for ever.

(The master.) Sir William Thurleby says that the household and its stewardship also are not well overseen to the advantage of the college in the master's default, and repairs in the college are ill done, nor is the rectory-house of the church [kept in repair], nor is there any store kept for doing repairs in timber and other needful matters.

(The master.) Also he says that according to the statutes and by force thereof four of the fellows of the college should be present when the master renders his account as regards the administration of the goods of the college,[2] and now there are none thereat but the master and auditor, and therefore naught is known of the profits of the house.

(The master.) Also he says that, when the master goes out about the business affairs of the college, he causes manifold expenses that well-nigh may not be borne : therefore he prays that the statutes may be looked at as regards this,[3] and also that the accounts may be examined, because it is believed that they are not made up equally well, and he says that in this way the college is going back and not faring well.

(The master.) Also he says that the master too often and for very slight causes and with a too numerous household rides to London, and stays there for an over-long time, to the great and useless charges of the house ; and he believes that the master knows not whether barley is sown this year or how much.

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[2] Statute 22 prescribes the attendance of the precentor and six senior fellows at the audit of the annual balance-sheet, to take place within a month after Michaelmas.

[3] Under statute 13, if the master neglected his duties by absence or carelessness, or caused loss to the spiritualities or temporalities of the college, the precentor and a majority of the fellows had power to invite him to resign, and, if he refused, to report him to the bishop for deprivation.

(Magister.) Item dicit quod *non* seruitur sociis de salariis suis pro missis per ipsos iuxta statuta faciendis in defectu magistri.

[Fo. 93] (Magister.) Dominus Johannes Puttenham dicit quod collegium grauiter oneratur ere alieno in defectu magistri, quia non constat sociis de receptis nec de solutis ; quia magister ipse solus omnia facit absque communione sociorum.

(Magister.) Item dicit quod magister non est circumspectus in dirigendo iconomiam ad vtilitatem collegii, quia omnia retrocedunt et tendunt quasi ad non esse.

(Magister.) Item dicit de excessiua comitiua magistri in exeundo pro negociis vt supra ; et dicit plane quod nisi domus statuatur in meliori regimine cito ruet ad non esse.

(Clerici.) Item dicit quod clerici valetti et eciam generosi vtuntur habitu ad modum laicorum in scandalum ordinis clericalis et collegii.

(Magister.) Item dicit quod debetur sibi de salario suo pro vno anno et j quarterio et pro missis.

(Magister.) Item dicit causam quare non reddidit compotum de illo anno quo stetit senescallus per magistrum requisitus, videlicet quod debentur sibi per *tunc* prouisorem circiter c.s., et ipse debet aliis creditoribus notabilem summam, et cum ipse prouisor sit pauper et in non soluendo, timet quod pro resolucione facienda creditoribus assignaretur summa debita per prouisorem, que est illeuabilis occasione paupertatis sue.

Superuideat dominus orrea et alias domos grangie, que maxima indigent reparacione.

(Magister.) Dominus Henricus Stonham dicit de stipendiis et missis non solutis vt supra, et obitibus, etc., in defectu magistri ; de missis et obitibus, saltem toto tempore magistri nunc.

(Magister.) Item dicit de compotis magistri non redditis iuxta formam statutorum.

(Magister.) Item de modo recipiendi et reportandi redditus ad collegium vt supra.

(Magister.) Magister Johannes White dicit quod non possunt habere copiam statutorum vt possent ea transcribere.

(Magister.) Item dicit quod statuta in parte seruantur et in parte non seruantur, et hoc ideo quia ignorantur.

(Omnes.) Magister Ricardus Laxtone dicit quod ministri tarde veniunt ad chorum, et, cum venerint, indeuoti sunt, cachinnacionibus et aliis inutilibus mimis insolenter intendendo.

(Stonham.) Item dicit quod dominus Henricus Stonham nimis suspecte et frequenter exit solus collegium ad villam, intendendo tabernis et aliis locis suspectis[1]. Negat articulum prout articulatur, et deinde purgauit se super obiectis cum Brownyng, Puttenham et Palmere.

(Thurleby : White.) Item quod mulieres habent nimium accessum ad cameras Thurleby et Whyte infra claustrum,[2] vt supra.

[1] A long *s* not cancelled.
[2] *Sic.*

[1] Probably Redburne, whose conduct was discussed at such length in the previous visitation.
[2] This note was made hurriedly and ungrammatically in the original, but the general sense is clear.

(The master.) Also he says that in the master's default the fellows are not furnished with their stipends for the masses which according to the statutes ought to be celebrated by them.

(The master.) Sir John Puttenham says that the college is heavily burthened with debt in the master's default, for the fellows have no certainty of what is received or what is paid ; inasmuch as the master does everything by himself without taking counsel with the fellows.

(The master.) Also he says that the master is of no account in the governance of temporal affairs to the advantage of the college ; for all things are going backward and are on the way to cease to be.

(The master.) Also he says as above concerning the excessive retinue of the master when he goes out on business ; and he says flatly that, unless the house be established in better governance, it will speedily fall into nothingness.

(The clerks.) Also he says that the clerks, yeomen and gentlemen as well, do wear their dress after the manner of lay-folk to the scandal of the clerkly order and of the college.

(The master.) Also he says that there is owing to him of his stipend [the amount] for a year and a quarter and for masses.

(The master.) Also he tells the reason why he did not render an account, when asked by the master, for the year wherein he was steward, to wit that about a hundred shillings are due to him from him who was then purveyor,[1] and he himself owes a considerable amount to other creditors, and since the same purveyor is poor and insolvent, he fears that the sum due from the purveyor, which by reason of his poverty cannot be raised, should be assigned to the creditors by way of payment.

Let my lord survey the barns and the other buildings of the grange, which are in need of very great repair.

(The master.) Sir Henry Stonham says as above concerning the stipends and masses, that they are not paid, and the obits, etc., in the master's default ; as regards the masses and obits, at any rate during the whole time of the present master.[2]

(The master.) Also he says of the master's accounts that they are not rendered according to the form of the statutes.

(The master.) Also as above of the manner of receiving and conveying the rents to the college.

(The master.) Master John White says that they cannot have a copy of the statutes, so that they might be able to transcribe them.

(The master.) Also he says that the statutes are observed in part and in part not observed, and this inasmuch as they are not known.

(All.) Master Richard Laxtone says that the servants come late to quire, and, when they come, they are irreverent, spending their time irregularly in laughter and other profitless japes.

(Stonham.) Also he says that sir Henry Stonham goes out of the college to the town by himself in an exceedingly suspicious manner and often, haunting taverns and other suspect places. He denies the article as it is put to him, and then he cleared himself of the charges with Brownyng, Puttenham and Palmere.

(Thurleby : White.) Also that women have too much recourse to the chambers of Thurleby and White within the cloister, as above.

Moniti sunt omnes sub pena excommunicacionis quod decetero cohibeant se et abstineant ab exitu in villam et frequentacione tabernarum publicarum et aliorum locorum suspectorum in villa iuxta formam statutorum super hoc editorum.

Et deinde obiectis articulis subscriptis et habitis responsis ad eosdem vt infrascribitur, dominus continuauit visitacionem suam vsque crastinum mane, presentibus Depyng, Bug et me Colstone.

Monitus est magister quod liberet domino billam de compoto suo vt communicare possit cum auditore super compoto.

Reformetur custodia clauium ciste communis.

Memorandum de aduisando dominum, cum venerit apud Dauentre, vt mittat pro Thoma Wylugby, auditore domini ducis Eboraci.

Johannes White negat crimen cum muliere et purgauit se sola manu, et dedicit accessum mulieris de sciencia sua : tamen iuratus est quod decetero cohibeatur, et eciam quod seruet chorum cum intrauerit.

Willelmus Thurleby negat crimina. Habet crastinum ad purgandum se cum v sociis ; et fatetur exitum a choro in villam. Habet crastinum ad recipiendum penitenciam. Purgauit se cum Brownyng, Palmere, Stonham, Whyte, et monitus est quod decetero non exeat chorum absque causa legitima, et abiurauit loca suspecta cum dicta Page.

Johannes Palmere negat accessum mulieris in cameram. Habet crastinum ad purgandum se cum tribus sociis. Purgauit se sola manu et dimissus est.

Johannes Puttenam fatetur predicacionem : allegat licenciam quam non probat : fatetur celebracionem čitra. Habet terminum crastinum ad proponendum quare non debeat pronunciari irregularis et priuari beneficio collegii. Et pro confederacione cum sociis contra magistrum et pro inobediencia magistri, dominus sequendo confessionem suam declarauit ipsum excommunicatum, et habet diem Lune post Jacobi apud Lidyngtone ad proponendum quare non debeat pronunciari irregularis. Reseruata potestate corrigendi, reformandi detecta et faciendi iniuncciones, dominus dissoluit visitacionem suam.[1]

XXIV.

[Fo. 24 sched.]

Nouerint vniuersi per presentes me Willelmum, Lincolniensem episcopum, habuisse et ex commodato accepisse die confeccionis presencium de *Johanne Londone*, abbate[2] [monasterii] beate Marie de Geroldonia,

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[1] Fo. 93*d*. is blank.

[2] *et conuentu* cancelled. A large portion of the right-hand side of the receipt is torn away.

[1] The bishop was at Daventry, in the course of his visitation, on 15 and 16 July. Thomas Wylugby presumably lived at Willoughby in Warwickshire, which is not far from Daventry. The duke of York, patron of Fotheringhay college at this time, was Richard, father of Edward IV and Richard III, and nephew of the founder. After his death at Wakefield in 1460, his body was brought from Pontefract priory to Fotheringhay. His present monument, on the north side of the altar in the nave of the church, was put up in the time of queen Elizabeth.

[2] 30 July, 1442. The irregularity consisted in the fact that Puttenham, being an ordinary secular priest without cure of souls, could not preach without a licence from the bishop.

All were warned under pain of excommunication to refrain themselves and abstain from going out into the town and from haunting the public taverns and other suspect places in the town, according to the form of the statutes published touching this.

And then, when the articles under-written had been laid to their charge and the answers had been had to the same, as is written beneath, my lord adjourned his visitation to the morrow morn, there being present Depyng, Bug and I Colstone.

The master was warned to deliver to my lord the schedule of his account, that he may be able to communicate with the auditor touching the account.

Let the keeping of the keys of the common chest be reformed.

Note should be taken to remind my lord, when he comes to Daventry, to send for Thomas Wylugby, the auditor of my lord the duke of York.[1]

John White denies his guilt with the woman and cleared himself without compurgators, and denies the recourse of the woman with his knowledge: nevertheless he was sworn that it should be restrained henceforward, and also to stay in quire when he comes therein.

William Thurleby denies his guilt. He has the morrow for clearing himself with five of the fellows; and he confesses that he has gone out of quire into the town. He has the morrow for receiving his penance. He cleared himself with Brownyng, Palmere, Stonham, Whyte, and was warned that henceforth he go not out of quire without lawful cause, and he forswore suspect places with the said Page.

John Palmere denies the recourse of the woman to his chamber. He has the morrow for clearing himself with three of the fellows. He cleared himself without compurgators and was dismissed.

John Puttenam confesses to have preached: he alleges a licence of which he has no proof: he confesses to have celebrated since. He has the morrow as his term for shewing forth why he ought not to be declared irregular and deprived of his benefice in the college. And for his conspiracy with the fellows against the master and for disobedience to the master, my lord in consequence of his confession declared him excommunicate, and he has the Monday after St. James's day[2] at Liddington to shew forth why he ought not to be declared irregular. Having reserved the power of correction, of reforming the matters disclosed and of making injunctions, my lord dissolved his visitation.

XXIV.

[GARENDON ABBEY.][3]

Know all men by these presents that I William, bishop of Lincoln, have had and have received as a loan, on the day of the composition of these presents, from John Londone,[4] abbot [of the monastery] of St. Mary of Garendon, of the county of Leicester, and the convent of the

[3] The bishop was at Garendon on 22 Jan., 1440-1. It was an exempt house, belonging to the Cistercian order; but the bishop had the right of claiming procurations from it, either in entertainment or money, *ratione primi adventus*. The bond is interleaved between the visitations of Bardney in 1444 (no. V) and Goring in 1445 (no. XXVII).

[4] No notice of the benediction of this abbot or his successor appears in the episcopal registers.

commitatus Leycestrie, et eiusdem loci conuentu[1] Originem super[2] tres primos libros Pentheth[euchi et] Judicum, et modicum super primum Regum et aliquantulum super Cantica canticorum, Isaiam, Jeremiam, Ezechielem ; et incipit volumen in ij° folio . . . iij°, antur. Ad quem quidem librum siue volumen eisdem abbati et conuentui retradendum et restituendum in festo[3] [. . . proxime] futuro absque vlteriori dilacione obligo me, executores et attornatos meos quoscumque. In cuius rei testimonium sigillum meum presentibus [est appensum].

XXV.

[Fo. 28].

Visitacio monasterij de GODESTOWE, ordinis sancti Benedicti, Lincolniensis diocesis, facta in domo capitulari ibidem xxix° die mensis Maij, anno Domini mccccxl quinto, per reuerendum in Christo patrem et dominum, dominum Willelmum Alnewyke, Dei gracia Lincolniensem episcopum, suarum consecracionis anno xix° et translacionis nono.

In primis sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi sue visitacionis inchoando negocio die, anno et loco supradictis, comparuerunt coram eo abbatissa et moniales de monasterio, parate vt apparuit visitacionem huiusmodi subire ; et deinde primo et ante omnia propositum fuit verbum Dei in lingua vulgari per notabilem virum magistrum Thomam Twyere, in sacra theologia scholarem, sequentem hoc thema, 'Hoc est corpus meum,'[4] etc. Quo laudabiliter finito, abbatissa dicti loci exhibuit dicto reuerendo patri certificatorium mandati domini sibi pro visitacione huiusmodi subeunda directi, conceptum in hec verba 'Reuerendo in Christo patri,' etc. Quo perlecto, domina Elizabetha Felmersham, abbatissa, exhibuit dicto reuerendo patri confirmacionem eleccionis sue et installacionem suam. Exhibuit eciam status[5] domus ; et deinde iurauit fidelitatem et obedienciam domino in forma consueta. Postea exhibuit fundacionem monasterii.

Domina Elizabetha Felmersham, abbatissa, dicit quod domus potest expendere cccc marcas per annum.

Petit quod fiant iniuncciones quod non admittant aliquas perhendinantes, nec quod alique seculares iaceant in dormitorio, et quod *non* concedant aliqua corrodia.

Item dicit quod plures sunt familie monialium distincte in monasterio.

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[1] *vnum* cancelled.
[2] *quosdam pe* cancelled.
[3] *sancti Michaelis* cancelled.
[4] St. Matt. xxvi, 26.
[5] *Sic.*

[1] *I.e.* the second half of a word. The initial word of the second leaf has been lost, owing to the tearing of the parchment.

[2] See note 2 on p. 60 above.

[3] She was abbess 1434-5—1446, dying about a year after the present visitation. See *Visitations* I, 67, note 1.

[4] For the foundation see *Visitations* I, 166. The charters printed in *Monasticon* IV, 362 sqq., begin with the letters patent of Alexander, bishop of Lincoln, at the dedication of the church, 18 Jan., 1138-9. The various benefactions were confirmed by king Stephen, who was present at the ceremony ; and the abbey was under the patronage of the Crown. The chartulary of Godstow used by Dugdale is in the Public Record office, Exch. K.R.

same place, [a volume of] Origen upon the first three books of the Pentateuch [and the book of] Judges, and somewhat upon the first [book of] the Kings, and some little upon the Song of songs, Isaiah, Jeremiah, Ezekiel; and the volume begins on the second leaf [with the word . . . and on the] third, *antur.*[1] And I bind myself, my executors and my attorneys, whosoever they be, to deliver back and restore this book or volume to the abbot and convent on the feast [of . . . next] to come, without further delay. In witness whereof my seal [is appended] to these presents.

XXV.

The visitation of the monastery of GODSTOW, of the order of St. Benet, of the diocese of Lincoln, performed in the chapter-house there on the 29th day of the month of May, in the year of our Lord 1445, by the reverend father in Christ and lord, the lord William Alnewyke, by the grace of God bishop of Lincoln, in the nineteenth year of his consecration and the ninth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the beginning of the business of such his visitation, on and in the day, year and place abovesaid, there appeared before him the abbess and nuns of the monastery, in readiness, as was apparent, to undergo such visitation; and then first and before all else the word of God was set forth in the vulgar tongue by the distinguished master Thomas Twyere,[2] student in divinity, after this text, 'This is my body,' etc. The which being ended in praiseworthy fashion, the abbess of the said place shewed to the said reverend father the certificate of my lord's mandate which had been addressed to her for undergoing such visitation, composed after these words, 'To the reverend father in Christ,' etc. And when this had been read through, dame Elizabeth Felmersham, the abbess, exhibited to the said reverend father the confirmation of her election and her certificate of installation.[3] She exhibited also the state of the house; and then she sware fealty and obedience to my lord in the form accustomed. Afterwards she exhibited the foundation charter of the monastery.

Dame Elizabeth Felmersham,[5] the abbess, says that the house is able to spend 400 marks a year.

She prays that injunctions be made to the end that they receive no boarders, nor that any secular women lie in the dorter, and that they grant not any corrodies.[6]

Also she says that there are in the monastery several separate households of nuns.

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misc. books, vol. xx. An English chartulary has been edited by the Rev. Andrew Clark for the Early English Text soc. (Orig. ser., nos. 129, 130, 142).

[5] The surnames of the nuns do not point very clearly to the places of their origin, and such names as Weston and Oakley are too general to convey any information. Felmersham is in Bedfordshire, 6 miles N.W. of Bedford. While most of the members of the convent were probably drawn from the middle class, the names of two noble families, Lumley and Clyntone, also appear, the only obediences mentioned being entrusted to their owners.

[6] Gray's injunctions (see *Visitations* I, 66-8) conveyed no specific directions on any of these heads, the question of corrodies being entirely omitted. The existing boarders, however, had been dismissed from the monastery. The remaining *detecta* furnished by the abbess refer to definite breaches of Gray's injunctions.

Item dicit quod seculares habent frequentem accessum ad moniales tempore diuini officii *in choro* et ad refectorium refeccionis tempore.

Item dicit quod non potest cohibere scolares Oxonienses quin ipsa inuita habent[1] communem accessum ad monasterium et loca claustralia.

Moniales habent colloquia cum secularibus aduentantibus ad monasterium, nulla licencia petita ab abbatissa.

Domina Alicia Lumley, priorissa, dicit quod moniales habent frequentem accessum ad Oxonias visitand[i] amicos suos pretextu[2].

Post hec dominus continuauit visitacionem suam vsque in diem Lune tunc proximam, presentibus abbatissa et omnibus commonialibus, Depyng . . . . et Derby et me Colstone.

Domina Juliana Westone petit vt aqueductus cum festinancia reparetur, quia ob defectum reparacionis paciuntur magnam penuriam aque infra claustrum.

Item petit quod panis et ceruisia meliorentur, quia aliquociens valde debiles sunt ; et dicit quod plures . . . . fer . . . .

Domina Isabella Clyntone, sacrista et bursaria, dicit quod abbatissa non iacet in dormitorio.

Domina Alicia Henley dicit quod dominus Hugo Sadylere de Oxoniis, capellanus, habuit frequentem accessum ad dominam Aliciam L[ongspee], quam dixit cognatam suam et sub hoc colore huiusmodi habet frequentem communicacionem cum sorore Longspee.

Item dicit quod quatuor sunt familie monialium in monasterio diuise.

Domina Alicia Longspee dicit omnia bene.

Domina Margareta More dicit quod domina Amia Hardelle est janitrix claustri.

Domina Elizabetha Hultone dicit quod omnia bene.

Domina Elizabetha Forthey dicit quod omnia bene.

[Fo. 28d.] Domina Amia Hardelle dicit quod domina Katerina Okeley habet nimiam confabulacionem cum extraneis venientibus ad monasterium in ecclesia, in capitulo, in porta ecclesie, porta aule et aliis diuersis locis, nec est obediens iussibus et mandatis abbatisse secundum regulam.

Item dicit quod domina Alicia Longspey confabulabatur multum suspecte in ecclesia conuentuali cum domino Hugone Sadylere, presbitero, contra prohibicionem abbatisse, pro quo iniuncta fuit sibi penitencia carceris et disciplinarum regularium ac custodia refectorii et claustri per vnum annum.

Item dicit quod Johannes Norys, senescallus, habet de domo feodum annuum x marcarum et in nichilo profuit monasterio.

Domina Maria Brewley dicit omnia bene.

Domina Maria Browdie dicit omnia bene : tamen dicit quod vbi haberent continue in monasterio quatuor sacerdotes, aliquociens habent nisi[3] duos vel tres ; et tamen, licet desint huiusmodi presbiteri, allocatum est abbatisse pro stipendiis et mensa quatuor sacerdotum.

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[1] *Sic* : for *habeant*.

[2] This part of the document is rubbed and torn, and the word *pretextu* is very faint.

[3] *Sic* : *non habent nisi* is necessary to the sense.

[1] On Elizabeth Felmersham's death in 1446, Alice Henley was elected abbess. Her temporalities were restored on 1 Sept. (*Cal. Pat.* 1446-52, p. 2). She died in 1471, when, on 20 Oct., the temporalities were restored to Alice Nunny, previously confirmed without the royal assent to her election (*ibid.* 1467-77, p. 278).

Also she says that secular folk have often access to the nuns during the divine office in quire and to the frater at meal-time.

Also she says that she cannot restrain students from Oxford from having common access in her despite to the monastery and the cloister precincts.

The nuns hold converse with the secular folk that come to visit the monastery, without asking any leave of the abbess.

Dame Alice Lumley, the prioress, says that the nuns have often access to Oxford under colour of visiting their friends.

After these things my lord adjourned his visitation until the Monday next following, there being present the abbess and all her fellow nuns, Depyng . . . . and Derby and I Colstone.

Dame Juliane Westone prays that the conduit may be speedily repaired, inasmuch as by reason of default in repair they suffer great scarcity of water within the cloister.

Also she prays that the bread and beer be bettered, for that sometimes they are very poor ; and she says that several . . . .

Dame Isabel Clyntone, the sacrist and bursar, says that the abbess does not lie in the dorter.

Dame Alice Henley[1] says that sir Hugh Sadylere of Oxford, chaplain, has had often access to dame Alice L[ongspee], whom he has said to be his kinswoman and under such pretence holds often converse with sister Longspee.

Also she says that there are four separate households of nuns in the monastery.[2]

Dame Alice Longspee says all things are well.

Dame Margaret More says that dame Amy Hardelle is the door-keeper of the cloister.

Dame Elizabeth Hultone says that all things are well.

Dame Elizabeth Forthey says that all things are well.

Dame Amy Hardelle says that dame Katherine Okeley holds too much talk with the strangers that come to the monastery in the church, in the chapter-house, at the church-door, the hall-door and divers other places ; nor is she obedient to the orders and commands of the abbess according to the rule.

Also she says that dame Alice Longspey used to hold parley after an exceedingly suspicious fashion in the church of the convent with sir Hugh Sadylere, priest, despite the prohibition of the abbess, for the which there was enjoined upon her the penance of imprisonment and of discipline according to the rule[3] and to keep to the frater and cloister for a year.

Also she says that John Norys, the steward, has of the house the yearly fee of ten marks and has been of profit to the monastery in naught.

Dame Mary Brewley says all things are well.

Dame Mary Browdie says all things are well : howbeit she says that, whereas they should have four priests constantly in the monastery, sometimes they have but two or three; and yet, although such priests are wanting, allowance is made to the abbess for the pay and board of four priests.

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[2] Three households, in addition to that of the abbess, had been permitted by bishop Gray (*Visitations* I, 68).

[3] *I.e.* scourging.

Domina Margareta Grenhyrst dicit omnia bene.

Domina Agnes Wylde dicit quod porci ingrediuntur cimiterium et subuertuntur terram et alias maculant cimiterium.

Item dicit quod seruientes seculares et alie[1] seculares deponunt pondus naturale in domo monialibus solummodo ad hoc deputata. Petit igitur vt seculares ab hoc prohibeantur et alius locus extra claustrum eis ad hoc deputetur.

Domina Alicia Nunne[2] dicit quod soror Matilda, laica, est multum rebellis abbatisse, et quod obtinuit vnam bullam a sede apostolica in preiudicium monasterij et abbatissa inscia.

Domina Katerina Okeley dicit quod omnia bene.

[INJUNCTIONS.]

Wyllyam, by the grace of God bysshope of Lincolne, to our wele belufed doghters in God the abbesse and the couent of the monastery of Godestow, of the order of seynt Benet, of our diocyse, *that now are and here after shall be*, helthe, grace and our blessyng.

For as mykelle as now late we by our ordynary powere visityng yowe and your saide monastery fonde by our inquisicyone preparatory certeyn defawtes that nede reformacyone, we send yowe as hit is here bynethe writene certeyn iniunccyons lefulle and lawfulle as for reformacyone of the saide defawtes to be kepped by yow and your successours in forme that folows vndere paynes bynethe wrytene.

In the fyrst we inioyne and charge yow, abbesse, and yche one of yowe of the couent that none of yowe vndere the payne of cursyng take ne receyue no seculere persone, man ne woman, to soiourne wyth yowe in your monasterye, but if ye hafe lefe of hus or our successours, bysshope of Lincolne, but if it be yong childerne, a man not ouere ix yere of age and a woman of xij yere of age.[3]

Also we inioyne yowe, abbesse, vndere greuous payne of contempte, that ye suffre no[4] man ne *seculere*[5] woman of what age euer thai be to lyg in the dormytorye be nyght, and also that ye your selfe lyg often tymes in the dormytory and in lyke wyse ryse to matynes with your susters, *and at the leste in alle double festes.*

Also we inioyne and charge yow, abbesse, and alle your successours, vndere peyne of fynalle depriuacyone of your dignitee abbacyalle, that fro hense forthe ye selle, gyfe ne graunte *to*[6] any persone of what degree, state or condicyone so euer thai be to certeyn tyme, terme of lyfe or perpetuelly, any corrody, lyvery, pensyone or annuytee ; ne that ye in no wyse selle ne gyfe any grete wode ne felle not, but to necessarye reparacyone of your monastery ande tenements, but if ye hafe specyalle licence

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[1] *alii* seems to have been written first.

[2] This name is barely legible. Alice Nunny became abbess in 1471 : see note 1 on p. 114 above.

[3] The first three injunctions were issued in response to the request of the abbess. It will be noted that the clause respecting the abbess which is added to the second was founded upon the *detectum* furnished by Isabel Clyntone, but includes a recommendation to attend matins for which no reason appears in the evidence. The only positive evidence for corrodies, etc., is the steward's yearly fee, vouched for by Amy Hardelle.

[4] *seculere persone* cancelled.

[5] Interlined above *mar* cancelled.

[6] Interlined : *ne* cancelled.

Dame Margaret Grenhyrst says all things are well.

Dame Agnes Wylde says that swine do come into the churchyard and root up the earth and befoul the churchyard in other wise.

Also she says that secular serving-folk and other secular women do ease themselves in the house appointed for this purpose to the nuns only. She prays therefore that secular folk be forbidden this and another place be appointed them to this end outside the cloister.

Dame Alice Nunne says that sister Maud, a laywoman, is very rebellious to the abbess, and that she has obtained a bull from the apostolic see to the prejudice of the monastery and without the abbess's knowledge.[1]

Dame Katherine Okeley says that all things are well.

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there to graunted by us or our successours bysshops of [Linc]olne and the fulle assente of the more hole party of your couent.

Also we inioyne, charge and commaunde yow, abbesse, [and the co]uent that now are and shalle be here aftere that, for as mykelle as we fynde by our saide inquisicyone that there are many . . . . and separate housholdes of nunnes in your saide monastery were thurghe as we drede hafe commen and dayly comes . . . . .[2] hurtes, *sclaunders*,[3] harmes and causes of dyssolucyone and mysgouernaunce of diuerse persones, that ye, abbesse, so dispose [all] your susters that at the ferrest on the morwe after the fest of seynt Myghelle now next comyng alle the nunnes of yowre [cou]ent that now are and shalle be here aftere,[4] vndere peyn of contempt and cursyng as it is writen here benethe, ete to gedre [ey]there in *the* fraytere, the fermory, or in your halle, *abbesse*, or chaumbre,[5] and that ye, abbesse, *do* mynystre to thaym *of the commune godes of the house* mete and drynke owte [of] one selare and one kychyn *to thair competent sustynaunce*, so that all the nunnes sitte to gedre at mete and sopere and no seculere among thaym [and] that in tyme of mete there be som lessone redde of holy wrytte or seyntes lyfes to the whiche redyng alle ye intende, [al]le other vayne talkyng and dissolucyone lafte.[6]

Also we inioyne yow, abbesse and pryoresse and other presidentes of religyone in your monastery, vndere payne of contempt, that ye suffre no seculere persone, man ne woman, to hafe any accesse to any nunne in the qwere in tyme[7] of dyuyne seruyce ne in to fraytour in tyme of refeccyone.[8]

Also we enioyne yow, abbesse, vndere peyne of fynale priuacyone of yowe fro your dignitee abbacyalle, that for as mykelle as your saide monastery and diuerse singulere persones ther of are greuously noysed

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[1] There is no trace of this bull in *Cal. Papal Letters*.

[2] *causes* cancelled.

[3] Interlined : *and* cancelled.

[4] A mark is interlined here with reference to a marginal addition. The left-hand margin, in which it must have been written, has disappeared.

[5] This restriction to three households in the three normal places is founded upon the *detecta* of the abbess and Alice Henley. The rest of the injunction rests upon no reported evidence, but precludes misuse of the frater at meal-times.

[6] Another marginal reference here. A fragment of the addition can be traced in the margin, but not enough to make out its purport.

[7] *core* cancelled.

[8] This injunction and the next follow the abbess's *detecta* in order. See also the *detecta* of Alice Henley and Amy Hardelle.

and sclaundred for the grete and contynuelle accesse and recourse of seculere *and regulere* persones, and in specyalle of scolers of Oxonford to your said monastery and singulere persones ther of,[1] that fro hense forthe ye suffre no seculere persones scolers ne othere, officiers of the said monastery *and other that are of your counsaile and fee* alle onely owte taken, to hafe any accesse or recourse to your said monastery ne to any[2] singulere persone ther of, ne there to abyde nyght ne day, ne that ye suffre none of your susters to speke wythe any seculere persone ne religiouse but all only *in your halle* in your presence and audience, or by your specyalle licence asked and had in the presence and audience of two awncyent nunnes approued in the religyone, so that *ye* or the saide two nunnes here and see what thai say and do and so that thaire spekyng to gedre be not longe but in shorte and few wordes.

Also we enioyne yow, abbesse, and your successours vndere peyn of contempte that ye suffre none of your susters in no wyse go to the towne of Oxonforde *whan thai*[3] visite thair frendes *in other cuntrees that ouere thair goyng and comyng thai stande not there*[4] ouere thre dayes and wyth honest company wythe thaym, at the leste wythe [one] nunne approued and other honest persones.[5]

Also we enioyne yow, abbesse, vndere payne of contempte, that euery day [fo. 29] and nyght ye *do*[6] the dorres of your kyrke and cloystere be sparrede and openede in due tymes, so that seculere persones hafe none accesse in to the cloystere ne *by*[7] hit, specyally in tyme of contemplacyone.[8]

XXVI.

[Fo. 86.]

VISITACIO PRIORATUS DE GOUKEWELLE, ORDINIS CISTERCIENSIS, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XJ DIE MENSIS APRILIS, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS ANNO XIIIJ° ET TRANSLACIONIS QUARTO.

In primis sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis sue negocio, die et loco et anno predictis, comparuerunt prior*issa* et moniales dicti prioratus huiusmodi visitacionem vt apparuit subiture ; et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam et eciam auditorium et secundum hoc

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[1] A reference here to the following passage, written at the bottom of the page and then cancelled : [*and*] *more in especyall syn we were wythe yow it is openly detecte to vs that a sustere of yowres, dame Alice Longspee, went* [*o*]*ute in apostasye wythe a monke of Eynesham and other many grete defautes in lyke wyse to be openly detecte.* This addition was doubtless cancelled as dealing with an individual case which was irrelevant to injunctions for general use and required its own special mandate.

[2] *seculere* cancelled.

[3] Interlined above *to* cancelled.

[4] Interlined above *ther to stande* cancelled.

[5] Founded on the *detectum* of the prioress.

[6] Interlined above *see that* erased.

[7] Interlined above *to* cancelled.

[8] The following words are cancelled : *ne thai seculeres hafe none accesse in no wyse to nunnes chambres wythe ynne ne wythe owte the cloystere.* The injunction is founded upon the *detecta* of the abbess and Amy Hardelle. See also the evidence of Margaret More.

Also we enioyne yow, abbesse, in vertue of your obedyence, that ye do close your kyrkeyerde in slyke[1] wyse that bestes ne swyne come ther yn to defoule it ne wrote ther yn, and also that ther come no seculer persones in the house of ease that is ordeyned for your susters wythe yn the cloystere.[2]

Also for as mykelle as we fynde that your monastery ys bounde to fynde of your costes foure prestes seculere and ofte tymes ye hafe but thre or two, and yit are *ye* allowede at alle tymes *as for the* stypende and vytayle for foure *prestes*, we charge yow that in alle haste ye purvey yowe of thise foure prestes, and that fro hense forthe ye aske no more allowance for thair stipende and borde but for as many prestes as ye hafe for *the tyme*.[3]

More ouere we monesse yowe, abbesse, and euery singulere persone of the couent that now are and shall be in tyme *comyng* ones,[4] twyes, thryes peremptoryly *be side the paynes abofe writene*, that ye and euery one of yow in your persones kepe, obserue and fullfylle alle thise our said iniunccyons as thai are abofe wrytene in euery poynt and article of thaym and not to disobey thaym ne none of thaym in as mykelle as thai concerne[5] or touche yowe or any of yowe vndere peyne of the grete cursyng, the whilk we purpose and *wylle*[6] gyfe in to euery persone of yow that obeyes not ne kepes not our said iniunccyons in forme afore wrytene.

And also that ye, abbesse, make thise our said iniunccyons to be redde openly word be worde *ones* euery quartere of the yere in the chapitre be fore alle your susters so that ye and thai mowe vnderstande and kepe thayme wythe owte any ignorance or sleuthe.

Writene and yeuen vnder our seal ad causas in our monastery of Eynesham the fyfte day of Juny, the yere of our Lord mccccxlv and of our consecracyone xix and translacion ix.

XXVI.

The visitation of the priory of GOKEWELL, of the order of Cîteaux, of the diocese of Lincoln, performed in the chapter-house there on the 11th day of the month of April, in the year of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the fourteenth year of his consecration and the fourth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge in the business of such his visitation, on and in the day and place and year aforesaid, there appeared the prioress and nuns of the said priory to undergo, as was apparent, such visitation; and then first and before all else the word of God was set forth as befitted the

[1] *Sic.*
[2] Founded on the *detecta* of Amy Hardelle.
[3] Interlined over *one* cancelled. The injunction is founded on the *detectum* of Mary Browdie.
[4] *twyues* cancelled.
[5] *y* cancelled.
[6] Interlined above *wyse* cancelled.

thema, 'Salua animam tuam et noli respicere post tergum', etc.[1] Quo laudabiliter finito, liberauit domino mandatum suum pro visitacione alias eidem priorisse directum, asserens se fuisse executam illud secundum eius effectum, sed nescire conficere certificatorium in forma, eo quod non habet aliquos literatos de consilio suo in hoc casu peritos; sed ministrauit nomina sororum suarum et suum loco certificatorii.[2] Ideo dominus habuit eam in hoc excusatam; et tandem ministratis nominibus huiusmodi, dominus peciit a priorissa titulum confirmacionis eleccionis sue exhiberi. Que dicit quod nullum habet de quo scit: tamen a die recepcionis mandati domini diligenter quesiuit, sed vllo modo non inuenit. Et postea examinata dicit ea que sequuntur.

Domina Johanna Thorpe, priorissa, dicit quod moniales tenent diuersas familias, due videlicet adinuicem; et tamen nichil percipiunt de domo nisi panem et ceruisiam; et dicit quod nichil percipiunt de creacione monialium, nisi id quod amici creande voluntarie et non ex pacto offerunt.

Item dicit quod domus in redditibus non excedit xli., et dicit quod multum domus indebitatur rectori de Flixburghe.

Item dicit quod non habent perhendinantes vltra x annos in femina et viij in mari in etate.

Item dicit quod rector de Flixburghe est eorum iconomus et ipse intromittit de temporalibus et non ipsa.

Domina Maria Barwe, suppriorissa, dicit quod omnia bene.

Domina Johanna Kellome dicit quod priorissa est multum simplex[3] *et* quodammodo remissa in correccionibus, in tantum quod alie iuniores in *religione*[4] modicum ponderant eam aut eius correcciones.

Domina Johanna Cotome nichil deponit preterquam quod omnia sunt bene.

Domina Alicia Feryby dicit quod omnia bene.

Domina Johanna Pygot dicit quod omnia bene.

Domina Alicia Suppe dicit quod omnia bene.

Domina Alicia Humbrestane dicit quod omnia bene.

XXVII.

[Fo. 25.]

VISITACIO PRIORATUS DE GORYNGES, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XXJ° DIE MENSIS MAIJ, ANNO DOMINI MCCCCXL QUINTO, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM ALNEWYK, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM TRANSLACIONIS[5] ANNO XIX° ET TRANSLACIONIS IX°.

In primis sedente dicto reuerendo patre iudicialiter pro officio visitacionis sue exercendo die et loco antedictis, comparuerunt coram eo

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[1] Gen. XIX, 17.
[2] *q* cancelled.
[3] *quia iunior in religione et ideo simplex* cancelled.
[4] *etate* cancelled.
[5] *Sic*: for *consecracionis*.

[1] There is no record of this in the episcopal registers.
[2] Four place-names from north Lincolnshire occur in the list of nuns. Barwe is probably Barrow-on-Humber. Humbrestane probably Humberstone near Grimsby, while Cotome may be Nun Coton or Cotham, where there was another Cistercian nunnery. Feryby is almost certainly South Ferriby on the Lincolnshire bank of the Humber. Kellome is Kelham in Nottinghamshire, close to Newark; and Cotome may also be Cotham near Newark

process about to take place and them also who heard it, and according to this text, 'Save thy life and look not behind thy back,' etc. And when this was come to a praiseworthy end, [the prioress] delivered to my lord his mandate which at another time had been addressed for the visitation to the same prioress, averring that she had performed it according to its effect, but that she knows not how to compose a formal certificate, in that she has no lettered persons of her counsel who are skilled in this case ; but she furnished the names of her sisters and herself in lieu of a certificate. Therefore my lord had her excused herein ; and at length, when she had furnished such names, my lord asked of the prioress exhibition of the title of the confirmation of her election.[1] But she says that she has none that she knows of : howbeit from the day whereon she received my lord's mandate she has made diligent search but has found it in no wise. And thereafter on examination she says these things which follow.

Dame Joan Thorpe,[2] the prioress, says that the nuns do keep divers households, to wit by two and two ; and yet they receive nothing of the house but bread and beer ; and she says that they take nothing for the admission of nuns, save that which the friends of her who is to be admitted do offer of their free-will and not by agreement.

Also she says that as regards rents the house is not [worth] above ten pounds, and she says that the house is much in debt to the rector of Flixborough.[3]

Also she says that they have no boarders above ten years of age of female and eight [years] of male sex.

Also she says that the rector of Flixborough is their steward and he busies himself with their temporalities, and not she.

Dame Mary Barwe, the sub-prioress, says that all things are well.

Dame Joan Kellome says that the prioress is exceeding simple and somewhat negligent as regards corrections, insomuch that the others who are younger in religion take little account of her or her corrections.

Dame Joan Cotome deposes nothing save that all things are well.

Dame Alice Feryby says that all things are well.

Dame Joan Pygot says that all things are well.

Dame Alice Suppe says that all things are well.

Dame Alice Humbrestane says that all things are well.

XXVII.

THE VISITATION OF THE PRIORY OF GORING, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 21ST DAY OF THE MONTH OF MAY, IN THE YEAR OF OUR LORD 1445, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM ALNEWYK, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE NINETEENTH YEAR OF HIS CONSECRATION[4] AND THE NINTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge to exercise the office of his visitation on and in the day

or Cottam near Retford. Nothing can be said definitely of Thorpe. Of the remaining two, Joan Pygot bore the name of a well-known Lincolnshire family : see note 2 on p. 92 above.

[3] Flixborough is about six miles N.E. of Gokewell, which is in Broughton parish. The rector of Flixborough at this time was probably John Aylestone, canon of Lincoln, who resigned the living in 1444-5. He may have obtained it in 1437, but his institution is not recorded. See *Visitations* I, 207.

[4] The original has 'translation.'

priorissa et conuentus dicti loci, parate vt apparuit ad subeundum visitacionem huiusmodi; et deinde primo et ante[1] propositum fuit verbum Dei secundum auditorium et actus futuri congruenciam per honorabilem virum magistrum Johannem Beuerley, canonicum Lincolniensem, sacre pagine professorem, sequentem hoc thema, 'Egredimini, *filie Syon* et vide[2] regem Salamonem,' etc.[3] Quo in vulgari lingua laudabiliter finito, priorissa reuerenter porrexit dicto reuerendo patri certificatorium mandati dicti reuerendi patris eidem priorisse pro visitacione huiusmodi facienda directi. Quo per dictum reuerendum patrem recepto, et de eius mandato in publica audiencia perlecto, cuius tenor talis est, 'Reuerendo in Christo patri,' etc., dicta priorissa, videlicet domina Matilda James, iurauit fidelitatem et obedienciam domino in forma consueta. Quod quidem iuramentum idem reuerendus pater sub protestacione quod exhibeat confirmacionem eleccionis sue admisit; et quia eam *non* exhibuit, dominus assignauit eidem quemlibet diem citra festum natiuitatis domini sancti Johannis Baptiste proxime futurum ad sufficienter docendum. Et deinde, quia dominus[4] vidit oculata fide moniales gerere vela sua vltra et supra frontes extenta, iniunxit eidem priorisse in virtute obediencie prestita[5] quod ipsa gerat et faciat sorores suas gerere vela sua vsque ad oculos suos extenta.

Domina Matilda James, priorissa, dicit quod domus potest expendere annuatim xl li.

Soror Margareta Thomas, suppriorissa, dicit quod priorissa licenciat moniales visitare parentes suas per septimanam totam[6] sepe.

Soror Matilda Gastone dicit omnia bene.

Soror Cristiana Warnforde dicit quod omnia bene.

Soror Alicia Langspray dicit quod omnia bene.

Soror Agnes Englefeld dicit quod omnia bene.

Soror Johanna Cauersham dicit quod omnia bene.

Soror Margareta Coksale dicit quod omnia bene.

Postea congregatis dictis priorissa et conuentu coram dicto reuerendo patre in dicta domo capitulari die antedicto, idem reuerendus pater visitacionem suam huiusmodi dissoluit.

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[1] *omnia* omitted.
[2] *Sic*: for *videte*.
[3] Cant. III, 11.
[4] *iniunxit* cancelled.
[5] *Sic*: for *prestite*.
[6] Probably *totam*, but the word is difficult to make out.

and place aforesaid, there appeared before him the prioress and convent of the said place, in readiness, as was apparent, to undergo such visitation; and then first and before [all else] the word of God was set forth as befitted them that heard it and beseemed the process about to take place by the honourable master John Beverley, canon of Lincoln, professor of holy writ, after this text, 'Go forth, daughters of Syon, and behold king Solomon,' etc. And when this had come to a praiseworthy end in the vulgar tongue, the prioress presented reverently to the said reverend father the certificate of the said reverend father which had been addressed to the same prioress for the performance of such visitation. The which having been received by the said reverend father and read through at his bidding in the general hearing, the purport whereof is on such wise, 'To the reverend father in Christ,' etc., the said prioress, to wit dame Maud James,[1] sware fealty and obedience to my lord in the form accustomed. The which oath the same reverend father accepted under protest, requiring her to exhibit the certificate of the confirmation of her election; and, because she did not exhibit it, my lord appointed her any day on this side the feast of the nativity of my lord saint John the Baptist[2] next to come to shew sufficient proof. And then, because my lord saw with the evidence of his eyes that the nuns do wear their veils spread out on either side and above their foreheads,[3] he enjoined upon the same prioress in virtue of her obedience proffered that she shall wear and cause her sisters to wear their veils spread down to their eyes.

Dame Maud James,[4] the prioress, says that the house is able to spend forty pounds a year.

Sister Margaret Thomas, the sub-prioress, says that the prioress gives the nuns leave to visit their parents oftentimes for a whole week.

Sister Maud Gastone says all things are well.

Sister Christine Warnforde[5] says that all things are well.

Sister Alice Langspray says that all things are well.

Sister Agnes Englefeld says that all things are well.

Sister Joan Caversham says that all things are well.

Sister Margaret Coksale says that all things are well.

Thereafter, when the said prioress and convent had been gathered together before the said reverend father in the said chapter-house on the day aforesaid, the same reverend father dissolved such his visitation.

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[1] Prioress 1440-6: see *Visitations* I, 165, 166, where the alternate forms Jame or Jaine on p. 166 should be omitted.

[2] Probably, in writing the words *nat' d'ni*, the registrar made a mistake; but *d'ni* was not cancelled subsequently.

[3] See note 3 on p. 47 above.

[4] Of the eight nuns, two at any rate bore local names. Caversham is on the Oxfordshire bank of the Thames opposite Reading, while Englefield is in Berkshire, five miles S.W. of Reading. The name of Alice Langspray is probably another form of Longspee, which has appeared as the name of a nun at Godstow.

[5] Christine Warnforde succeeded Maud James as prioress in 1446: signification of royal assent, 10 December; temporalities restored 9 Feb., 1446-7 (*Cal Pat.* 1446-52, pp. 24, 51).

XXVIII.

[Fo. 109.]

VISITACIO PRIORATUS DE GRACIA DEI, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM xxj DIE JANUARIJ, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO[1] PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XV ET TRANSLACIONIS QUINTO.

In primis sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis sue negocio inchoando, die, loco et anno supradictis, comparuerunt coram eo priorissa et conuentus dicti loci, visitacionem huiusmodi vt apparuit subiture[2]; et deinde primo et ante omnia propositum fuit verbum Dei per egregium virum magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Exhibeatis corpora vestra hostiam Domino.'[3] Quo in lingua vulgari laudabiliter finito, priorissa loci illius exhibuit dicto reuerendo patri certificatorium mandati domini sibi pro huiusmodi visitacione directi et liberati, cuius tenor talis est, 'Reuerendissimo,' etc. Postea exhibuit fundacionem et statum domus, et deinde iurauit obedienciam in forma consueta; sed de confirmacione eleccionis nihil exhibuit. Postea examinata dicit ea que sequentur.

Domina Alicia Dunwyche, priorissa, dicit quod in ingressu suo domus indebitatur[4] in xlviij li., et iam indebitatur in xxxviij li.

Item dicit quod refectorium non seruatur nec seruabatur per septennium, et quod commixtim sedent moniales cum secularibus in mensa quotidie in aula sua, et quod habent leccionem tempore refeccionum.

Item dicit quod tantum sunt due familie in domo, videlicet aula sua et infirmaria, vbi tres sunt simul in mensa.

Item dicit quod aliquando licenciat moniales de visitando amicos suos per[5] vj dies.

Item dicit quod moniales officiarie sole accedunt ad officinas.

Item dicit quod vnus masculus vij annorum iacet cum celleraria in dormitorio.

Item dicit quod tempore suo vendita sunt tria corrodia, vnum vicario de Whitewyke pro xx li., et aliud cuidam domicello pro l marcis.

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[1] *m* cancelled.
[2] *p* cancelled.
[3] Rom. XII, I.
[4] *Sic*: for *indebitabatur*.
[5] *tres* cancelled.

[1] *I.e.* 21 Jan. 1440-1.

[2] The foundation charter is printed in *Monasticon* VI (1), 568. Rohese de Verdun gave the manor and advowson of Belton in frankalmoin to God and St. Mary and the church of the holy Trinity 'de la Gracedieu' at Belton and the servants of Christ, the nuns who serve God in the same church. The date is usually given as c. 1239.

[3] For the confirmation of Alice Dunwyche in 1418, see *Visitations* I, 166. The well-known household account-book of Gracedieu, the contents of which have been partially and popularly summarised by cardinal Gasquet, *English Monastic Life*, pp. 158-76, concludes in the year 1418. The present document affords a surer estimate of the internal condition of the convent than can be gained from the account-book, which is an insufficient basis for the inferences drawn with some confidence by the cardinal. It is, however, only fair to

XXVIII.

THE VISITATION OF THE PRIORY OF GRACEDIEU, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 21ST DAY OF JANUARY, IN THE YEAR OF OUR LORD 1440,[1] BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FIFTEENTH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge in the beginning of the business of such his visitation, on and in the day, place and year abovesaid, there appeared before him the prioress and convent of the said place, to undergo, as was apparent, such his visitation; and then first and before all else the word of God was set forth by the excellent master Thomas Duffelde, bachelor in divinity, after this text, 'Present your bodies a sacrifice to the Lord.' And when this had come to a praiseworthy end in the vulgar tongue, the prioress of that place shewed to the said reverend father the certificate of my lord's mandate which had been addressed and delivered to her for such visitation, the purport whereof is on such wise, 'To the right reverend,' etc. Thereafter she shewed the foundation charter[2] and the state of the house, and then she sware obedience in the form accustomed; but touching the confirmation of her election[3] she shewed nothing. Afterwards on examination she says these things which follow.

Dame Alice Dunwyche,[4] the prioress, says that at her entry the house was forty-eight pounds in debt and now it is in debt thirty-eight pounds.

Also she says that frater is not kept, nor has it been kept for seven years, and that the nuns sit in company with secular folk at table in her hall every day, and that they have reading during meals.

Also she says that there are two households only in the house, to wit [in] her hall and the infirmary, where there are three at table together.

Also she says that sometimes she gives nuns leave to visit their friends for six days.

Also she says that the nuns who are officers go to the offices by themselves.

Also she says that a male child of seven years sleeps in the dorter with the cellaress.

Also she says that in her time three corrodies have been sold, one to the vicar of Whitwick[5] for £20, and another to a donzel[6] for fifty marks.

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remember that, although his picture owes something to a graceful imagination, the state of things in 1418 may have been better than Alnwick found it 22 to 23 years later.

[4] Alice Dunwyche, Elizabeth Jurdone, Philippa Jecke and Alice Rowby occur in the list of nuns in 1418. In 1440-1 there was one nun less than the fifteen in 1418. The only Leicestershire place-name among the surnames of the nuns is Roteby, *i. e.* Ratby. a few miles west of Leicester. The family of Belers, however which, gave its name to Kirkby Bellars, was well known in Leicestershire and Poutrelle is also a local name, while from the account-book it appears that the Jurdones or Jordanes and the Rowbys or Robys lived at no great distance. Chesham is in Buckinghamshire, Gretham (*i. e.* Greetham) in Rutland, while, from the the supplementary document printed below, we know that Margaret Crosse had a sister who was prioress of St. Margaret's at Ivinghoe.

[5] Whitwick is on the edge of Charnwood forest, some two miles south of Gracedieu. The church was appropriated to the prior and convent of Holland (Upholland), Lancs: see the foundation charter (1319) in *Monasticon* IV, 410. The bull for appropriation bears the

Item dicit quod claustrum non seruatur, prout nec consueuit ab antiquo.

Item dicit quod cellararia et subcelleraria vt bursarie recipiunt omnes reuentus domus et expendunt.

[Fo. 109d.] Domina Agnes Roteby, suppriorissa, dicit quod priorissa non exhibet se equalem omnibus, sed quibusdam est nimis rigorosa et aliquibus nimis fauet.

Item dicit quod priorissa propter senium et impotenciam abdicauit a se omne regimen temporalium nec interest diuinis, sic quod inutilis est; sed si quas faciat correcciones, eas facit cum verbis opprobriosis et obiurgatoriis.

Item dicit quod sub ista priorissa tota quasi religio perit.

Item dicit quod sunt quedam moniales quas priorissa vocat discipulas suas, que semper adherent priorisse, ad quas et priorissam seculares habent frequentem accessum, cum quibus iste discipule habent colloquia inhonesta.

Item dicit quod priorissa non computat annuatim coram sororibus suis in communi.

Item dicit quod iocalia domus impignorantur absque sciencia conuentus, sed nescit quibus nec pro quare,[1] in tantum quod non habent vnum craterem in *quo* possunt bibere.

Inter seculares commensales priorissa communicat secreta religionis in eius scandalum magnum.

Item dicit quod Margareta Belers occupat sola omnia temporalia absque communione conthesaurarie sue vel alicuius de conuentu.

Item dicit quod secundum regulam deberent certificari de statu domus et de compotis in communi *quater in anno*, et iam hoc non fit: ideo ignorant de statu.

Item dicit quod a tempore vltime[2] visitacionis non fuit dileccio inter eos,[3] nam extunc et citra exprobrauit[4] moniales pro detectis in ipsa visitacione.

Item dicit quod celleraria non venit ad chorum nec de die nec de nocte, sed neque dominicis vel festiuis.

Item dicit quod nimis mane illa celleraria visitat sola officinas et alias domos exteras in quibus viri conuersantur.

Item priorissa habet vnam perhendinantem que infra triduum venit ad locum, et est filia cuiusdam Vilers.

Item dicit quod capellanus et Bellers exibant ad opera autumpnalia metendo fenum et messes, in tantum quod sero equitabat illa post illum in eodem equo, et citra fuit et est nimis familiaris cum eo.

Item dicit quod dictus capellanus, nomine Henricus, non dicit horas

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date 23 April, 1320. The appropriation was effected and the vicarage ordained by Roger Northburgh, bishop of Coventry and Lichfield, at Birkenhead priory, 24 May 1331 (Reg. VI, ff. 40d. 41). A composition arranged between the vicar and impropriators, 26 Oct. 1382, occurs in Reg. XII, ff. 255, 256, where the church of Whichwerke is mentioned. The vicar at this time was probably William Horton, who resigned at a date not given, apparently 1448 (Reg. XVIII, fo. 162). His institution is not recorded.

[6] See Ducange, s. v. Domicellus. The word *domicellus*, Fr. *damoiseau*, Eng. damozel, donzel, is properly applied to the sons of noblemen or gentlemen. In the present case it probably refers, as is constantly the case at this period, to a gentleman who was simply an esquire and not a baron or a knight.

[1] *Sic.*

[2] Altered apparently from *vltimum*.

Also she says that cloister is not kept, nor even so has it been the custom from of old.

Also she says that the cellaress and sub-cellaress do, as bursars[1], receive and lay out all the revenues of the house.

Dame Agnes Roteby, the sub-prioress, says that the prioress does not show herself impartial to all, but is too harsh to some and to some is too kind.

Also she says that the prioress by reason of old age and incapacity has renounced for herself all the governance of matters temporal, nor does she take part in divine service, so that she is of no use ; but if she makes any corrections, she makes them with words of chiding and abuse.

Also she says that under this prioress religious discipline almost altogether is at an end.

Also she says that there are certain nuns whom the prioress calls her disciples, that keep always close to the prioress, and to these and the prioress secular folk have often access, with whom these pupils hold unseemly conversations.

Also she says that the prioress makes no reckoning yearly before her sisters in common.

Also she says that the jewels of the house are put in pawn without the knowledge of the convent, but she knows not to whom or wherefore, insomuch that they have not one goblet wherein they can drink.

The prioress makes the secrets of their religious life common among the secular folk that sit at table with her to the great scandal thereof.

Also she says that Margaret Belers holds all their temporal affairs in her own hands without consultation with her fellow treasurer or with any one of the convent.

Also she says that according to the rule they ought to be assured of the state of the house and of the accounts in common four times in the year, and this is no longer done : therefore they are in ignorance of its state.

Also she says that from the time of the last visitation there has been no love among them, for from that time ever since [the prioress] has reviled the nuns for the matters disclosed by them in the same visitation.

Also she says that the cellaress comes not to quire either by day or by night, and not even on Sundays or feast-days.

Also she says that that cellaress visits by herself over early of a morning the offices and the other outbuildings wherein men are occupied.

Also the prioress has a boarder who came to the place within [the last] three days, and she is the daughter of one Vilers.[2]

Also she says that the chaplain and Bellers did go out to their autumn tasks to mow hay and to harvest, insomuch that she rode back at evening behind him on the same horse, and since then she has been and is too free in converse with him.

Also she says that the said chaplain, by name Henry, does not say

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[3] *Sic* : for *eas*.

[4] Sc. *priorissa*.

[1] See note 2 on p. 50 above.

[2] One Joan Villiers, doubtless a relation of this lady, is mentioned as a frequent visitor to Gracedieu in 1418 (Gasquet, *op. cit.*, p. 163). The family of Villiers, which long afterwards produced the famous duke of Buckingham, owned the manor of Brooksby in the Wreak valley. William Villiers, esq., presented to the rectory of Brooksby in 1440 and 1442 (Reg. XVII, ff. 152, 155).

canonicas et indeuote multum se habet circa altare, nam mundat stabula et non lotis manibus accedit altare, nullis inclinacionibus habitis ante vel post. Morabatur dudum apud Lughtburghe, vbi non fuit bone fame.

Item quandoque moniales adiuuant seculares in horreando grana tempore autumpnali.

(Nota). Memorandum de mencione fienda priorisse et omnibus de non admittendo aliquos[1] perhendinantes.

Domina Elizabetha Jurdone dicit quod priorissa subtrahit ab officio infirmaria[2] per xxiij annos xx s. datos per quendam Knyvyngtone de comitatu Derbeye.

Item quod quedam francigena[3] confectrix brasei est, multum inhoneste conuersacionis[4].

Item dicit quod seculares seruientes paruipendunt moniales : petit vt cohibeantur ; et presertim sunt rebelles in dictis suis contra coquinariam.

[Fo. 110.] Domina Philippa Jecke dicit quod omnia corriguntur tanto rigore et tanta turbacione quod exulant caritas et dileccio a domo.

Item dicit quod infirmaria est adeo ruinosa quod moniales non possunt morari ibidem absque[5] tedio magno.

Domina Alicia Rowby dicit quod Belers tantum confidit de discrecione sua quod ceteras despicit.

Domina Agnes Poutrelle dicit omnia bene.

Domina Isabella Jordane dicit omnia bene.

Domina Elizabetha Shirburne dicit quod Poutrelle nominat se discipulam priorisse, que quod audierit vel viderit in monialibus statim refert priorisse, que eas vilissime redarguit.

Item dicit quod Isabella Jordane est eiusdem condicionis.

Domina Margareta Belers, celleraria.

Domina Margareta Chesham, subcelleraria, dicit quod de mandato priorisse iacet in infirmaria et non venit de nocte ad matutinas aut alias horas, et ea occasione quod non habent aliquam seruitricem in infirmaria.

Item dicit quod seruientes domus non simul veniunt sed sparsim et segregatim ad refecciones in magnum domus dispendium, quia quod quatuor sufficeret vni vel duobus apponitur.

Domina Margareta Crosse dicit quod omnia bene.

Domina Margareta Gretham refert se ad dicta suppriorisse et aliarum suarum sequacium.

Domina Johanna Germeyn dicit omnia bene.

Domina Constancia Londone dicit quod non est sibi satisfactum de vestura.

+Quod priorissa est inutilis domui, nam propter impotenciam abdicauit sibi regimen temporalium nec intendit religioni.

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[1] *Sic.*

[2] *Sic* : for *infirmarie.*

[3] *est* cancelled.

[4] *et quod* cancelled.

[5] *omni* cancelled.

[1] Probably Knyveton. To the family of this name, which derived its origin from Kniveton near Ashbourne, belonged Henry Knyveton, rector of Norbury, Derbyshire, who founded a chantry in Ashbourne church in 1392 and has been credited on insufficient grounds with the building of the beautiful chancel at Norbury, which is actually earlier than his incumbency. The Easter sepulchre tomb in the chancel at Ashbourne is said to be that of Robert Knyveton, d. 1471. See *Archaeol. Journal* XXI, 384, 387.

the canonical hours and behaves himself very irreverently at the altar, for he cleans the stables and goes to the altar with unwashen hands, nor makes any bow before or after [mass]. He dwelt sometime at Loughborough, where he was not of good report.

Also sometimes the nuns do help secular folk in garnering their grain during the autumn season.

(Note). It should be remembered to make mention to the prioress and all that they receive not any boaders.

Dame Elizabeth Jurdone says that the prioress for twenty-three years withholds from the office of the infirmary twenty shillings given by one Knyvyngtone[1] of the county of Derby.

Also that a Frenchwoman of very unseemly conversation is their maltstress.

Also she says that the secular serving-folk hold the nuns in despite: she prays that they may be restrained; and chiefly are they rebellious in their words against the kitchener.

Dame Philippa Jecke says that all corrections are made with so great harshness and so much ado that charity and loving-kindness are banished from the house.

Also she says that the infirmary is in such a ruinous state that the nuns cannot abide there without great discomfort.[2]

Dame Alice Rowby says that Belers trusts so highly in her own judgment that she despises the others.

Dame Agnes Poutrelle says all things are well.

Dame Isabel Jordane says all things are well.

Dame Elizabeth Shirburne says that Poutrelle dubs herself the prioress's disciple, and whatever she hears or sees among the nuns she straightway retails to the prioress, who scolds them most shamefully.

Also she says that Isabel Jordane is in the same case.

Dame Margaret Belers, the cellaress.

Dame Margaret Chesham, the sub-cellaress, says that she lies in the infirmary at the commandment of the prioress and comes not to matins of a night or to the other hours, and for this cause, that they have not any serving-woman in the infirmary.

Also she says that the servants of the house come not together, but in scattered parties and severally to meals to the great waste of the house, forasmuch as what would be enough for four is set before one or two.

Dame Margaret Crosse says that all things are well.

Dame Margaret Gretham refers herself to the words of the sub-prioress and the others that follow her.

Dame Joan Germeyn says all things are well.

Dame Custance Londone says that satisfaction has not been made her of her raiment.[3]

+That the prioress is of no use to the house, for by reason of her incapacity she has renounced for herself the governance of things temporal and pays no heed to religion.

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[2] As Phillippa Jake or Jecke seems from her place in the list of 1418, where she stands fourth, to have been one of the senior nuns, she was probably spending her old age in the infirmary and had reason for complaint.

[3] The short paragraphs which follow are the articles drawn up from the *detecta* against the prioress and others involved in them.

+Non est equa ad omnes: aliquibus nimis fauet, alias afficit opprobriis et contumeliis.

+Propter eius inaduertenciam tota religio perit.

+In correccionibus non est discreta propter ipsius intolerabilem rigorem ad quasdam et nimium favorem ad alias, quas vocat discipulas suas.

+Iste quas vocat discipulas sunt nimis familiares cum secularibus in colloquiis, etc.

+Visus compotorum non exhibentur quater in anno in conuentu secundum regulam.

+Jocalia domus impignorantur, nescitur propter quas causas aut quibus.

+Priorissa communicat secreta[1] religionis cum secularibus.

+Priorissa habet perhendinantem absque licencia domini.

+Moniales sunt adiuuando seculares in orreis faciendo tassas.

+Priorissa subtrahit et subtraxit per xxiij annos ab infirmaria xx s. annuos.

+Non soluit moniales pro vestitu secundum consuetudinem.

+Reprehendit moniales pro detectis in vltima visitacione, a quo tempore caritas et dileccio exulant a domo.

+Amoueatur quedam francigena manens in prioratu propter vite inhonestatem, nam omnes admittit vniformiter ad concubitus suos.

+Seruientes seculares vilipendunt moniales in defectu prioris,[2] et presertim coquinariam.

+Infirmaria est ruinosa in defectu priorisse: tedium est inhabitantibus in ea.

+Non habetur seruiens in infirmaria ad seruiendum infirmantibus.

+Refectorium non seruabatur hiis vij annis in defectu priorisse.

+Moniales mixtim comedunt cum secularibus in aula priorisse.

[3]Licenciat aliquando moniales per vij vel viij dies visitare parentes suos.

+Seculares iacent in dormitorio.

+Priorissa vendidit tria corrodia tempore suo.

+Claustrum non seruatur.

[Fo. 110*d*.] Belers sola disponit omnia temporalia absque communione conuentus.

Vendidit boscos et similia, et nescit conuentus de disposicione conuentus.

Omnia recipit absque communione Chesham conthesaurarie.

Sola visitat omnes officinas, eciam orrea et alia in quibus mares sunt, et eciam nimis mane ante lucem.

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[1] *dom* cancelled.
[2] *Sic.*
[3] *Leui* cancelled.

+ She is not indifferent to all: to some she is over-kind, others she treats with scorns and railing.

+ By reason of her inattention religious discipline is altogether at an end.

+ She is not discreet in her corrections because of her unbearable harshness to some and over-kindness to others, whom she calls her disciples.

+ These whom she calls disciples have too free intercourse with secular folk in conversation, etc.

+ Views of the accounts are not presented four times a year in the convent according to the rule.

+ The jewels of the house are put in pawn, it is unknown for what reasons or to whom.

+ The prioress makes the secrets of the religious life common to secular folk.

+ The prioress has a boarder without my lord's leave.

+ The nuns are in the habit of helping secular folk to make stacks in the barns.

+ The prioress withholds and for twenty-three years has withheld twenty shillings a year from the infirmary.

+ She makes no payment to the nuns for their raiment as is customary.

+ She upbraids the nuns for their disclosures at the last visitation, since which time charity and loving-kindness are banished from the house.

+ A Frenchwoman who dwells in the priory should be removed because of the unseemliness of her life, for she receives all alike to her embraces.

+ The secular serving-folk hold the nuns in contempt, and especially the kitchener, in the prior[ess]'s default.

+ The infirmary is falling to ruin in the prioress's default: it is an annoyance to them that dwell therein.

+ No servant is kept in the infirmary to do service to them that are in ill health.

+ Frater has not been kept these seven years in the prioress's default.

+ The nuns do eat promiscuously with secular folk in the prioress's hall.

She sometimes gives nuns leave to visit their parents for seven or eight days.

+ Secular folk do lie in the dorter.

+ The prioress has sold three corrodies in her time.

+ Cloister is not kept.

Belers orders all matters temporal by herself without consultation with the convent.

She has sold thickets and the like, and the convent knows not how the convent is ordered.

She receives all things without consultation with Chesham, her fellow treasurer.

She visits all the offices by herself, even the barns and other places wherein there are men-folk, and this too over early in the morning before day-break.

Non venit ad chorum de die nec de nocte dominicis aut aliis festiuis.

Sola cum domino Henrico exit ad autumpnalia, ille metendo messes et illa faciendo ligaturas, *et illa* equitando post eum sero in eodem equo.

Nimis familiaris est cum eo et fuit citra predicta.

Confidens de discrecione sua ceteras sorores suas vilipendit.

Non patitur Chesham cothesaurariam suam habere noticiam recepcionum aut solucionum.

Seruientes non simul sed sparsim veniunt ad refecciones.

Chesham non venit ad chorum de nocte. Obiecto sibi huiusmodi articulo, dicit quod priorissa assignauit eam ad seruiendum tribus senibus monialibus in infirmaria, que iacent ibidem omni nocte, et cum eis simili modo,[1] et eis seruit die et[2] nocte lauando et cetera faciendo vt laica : petit igitur vt restituatur dormitorio et choro et aliis regularibus. Libenter vult superuidere vt honeste seruiatur *eis de die.*

Agnes Poutrelle et Isabella Jurdane, nominantes se discipulas priorisse, sunt eo causa discordie inter ipsam et sorores, quia quod audiunt et vident in monialibus statim referunt priorisse. Comparuit vterque,[3] et obiecto eis articulo negant illum et omnia in eo contenta expresse; vnde purgauerunt se solis manibus : tamen, ne super hiis habeantur suspecte inantea aut in hiis delinquant, iurauit earum vtraque ad sancta Dei euangelia quod decetero nichil de sororibus suis reuelabunt priorisse, propter quod occasio discordiarum vel odij fomes possit ministrari inter eas, nisi talia sint que in dispendium corporis priorisse vel honoris cedere possint.

Dominus Henricus capellanus intendit operibus inhonestis, mundando stabucla,[4] et absque locione accedit altare maculando vestimenta. Comparuit, et obiecto sibi huiusmodi articulo negat contenta in eodem expresse : tamen iuratus est quod decetero quicquid anteac[4] fecerit[5] non perpetrabit.

Solus accedit ad rura cum Belers metendo messes fenum[4] et faciendo tassas in orreis. Negat expresse soliuagacionem in campis cum dicta Belers : fatetur tamen se cum aliis et Belers fuisse in pratis leuando fenum et adiuuando in pingendo[6] garbas ad tassas in orreis.

Indeuotus et irreuerens est circa altare, et mali nominis est apud Lughtburghe et alibi vbi morabatur : iuratus est quod decetero deuote et reuerenter habeat se circa altare in inclinacionibus suis post et ante missas suas.

Post hec et publicacionem detectorum in huiusmodi visitacione, et eciam postquam dominus obiecerat priorisse et cellerarie diuisim omnia de eis detecta, et eciam post responsa earum ad eadem, dominus sedens iudicialiter in dicta domo capitulari ibidem xxj° die Januarij anno predicto, eo quod priorissa confessa est quod ipsa citra et post

[1] *Sic* : *illa* seems to be omitted.
[2] *la* cancelled.
[3] *Sic* : for *utraque.*
[4] *Sic.*
[5] *Solus* cancelled.
[6] *Sic* : probably a mistake for *pangendo.*

She comes not to quire by day or by night on Sundays or on the other feast-days.

She goes out to work in autumn alone with sir Henry, he reaping the harvest and she binding the sheaves, and at evening she [comes] riding behind him on the same horse.

She is over friendly with him and has been since the doings aforesaid.

Of her trust in her own judgment she holds the rest of her sisters in contempt.

She does not suffer Chesham her fellow treasurer to have knowledge of the receipts or payments.

The serving-folk come to meals not together but in scattered parties.

Chesham comes not to quire of a night. Such article having been laid to her charge, she says that the prioress has appointed her to do service in the infirmary to three old nuns who lie therein every night, and [she] with them in like manner, and she does them service day and night, washing them and doing all else like a laywoman: she prays therefore to be restored to dorter and quire and the other regular observances. She will willingly watch that fit service be done them by day.

Agnes Poutrelle and Isabel Jurdane, who style themselves the prioress's disciples, are thereby the cause of quarrel between her and her sisters. forasmuch as what they hear and see among the nuns they straightway retail to the prioress. They both appeared and, the article having been laid to their charge, expressly deny it and all things that are contained therein; wherefore they cleared themselves without compurgators: howbeit, that they may not be held suspect hereafter touching these matters or offend herein, they both sware upon the holy gospels of God that henceforth they will discover to the prioress concerning their sisters nothing whereby cause of quarrel or incentive to hatred can be furnished among them, unless they be such matters as may tend to the damage of the prioress's body or honour.

Sir Henry the chaplain busies himself in unseemly tasks, cleansing the stables, and goes to the altar without washing, staining his vestments. He appeared and, such article having been laid to his charge, he expressly denies the matters contained in the same: howbeit he was sworn that henceforward he will not commit whatever he has done heretofore.

He goes to country places with Belers alone, harvesting [and] haymaking and making stacks in the barns. He expressly denies his solitary roaming in the fields with the said Belers: howbeit he confesses that he has been in the fields with the others and Belers, carting hay and helping to pile the sheaves in stacks in the barn.

He is without devotion and irreverent at the altar and is of ill reputation at Loughborough and elsewhere where he has dwelt: he was sworn to behave himself devoutly and reverently henceforward at the altar in making his bow after and before his masses

After these things and the publication of the disclosures in such visitation, and also after my lord had laid to the charge of the prioress and cellaress severally all that had been disclosed concerning them, and also after their answers to the same, my lord, sitting in his capacity of judge in the said chapter-house in the same place on the 21st day of January in the year aforesaid, inasmuch as the prioress confessed that

visitacionem vltimo per eius predecessorem inibi factam occasione detectorum in ipsa visitacione improperabat consorores suas et eas ideo exprobauit[1] et odio habuit et habet, quorum occasione[2] caritas et dileccio penitus exulabant et semper inibi viguerunt contenciones, odia, similaciones et discordie, vt ista omnino penitus exularent ac pax, concordia, caritas et mutua dileccio inter eas reformarentur, monuit ipsam priorissam primo, secundo et tercio peremptorie sub pena excommunicacionis et sub pena finalis et perpetue priuacionis et amocionis sui ab officio et statu priorisse loci illius[3] ne decetero detecta in vltima sui predecessoris aut ista sua visitacione aliquatenus ab hac hora inantea innou*et*[4] consororesve suas propterea exprobet[5] aut eis eorum occasione improperetur[6] directe vel indirecte, sed quod sorores suas materna et sororia dileccione tractet et foueat; intimans eidem priorisse et intimauit quod si decetero legitime conuicta fuerit de aliquo premissorum, procedet ad execucionem penarum predictarum quatenus de iure fuerit procedendum. Iniunxit eciam dominus singulis de conuentu quod dicte priorisse tanquam matri et prelate sue in omnibus licitis et canonicis obediant et eam honorent et reuerentur[7] humiliter vt tenentur, presentibus magistris Johanne Depyng, Thoma Londone et me Colstone.

[Fo. 107*d.*] Wyllyam, by the grace of God bysshope of Lincolne, to our wele belufede doghters in Criste the prioresse and the couent of[8] nunnes of the priory of Gracedieu, of the ordre of seynt Austyn, of our diocise, helthe, grace and blessyng. In our visitacyone that we now late by our ordynarye powere made in your saide priorye by due inquisicion by vs then made, we fonde certeyne and notable defautes requiryng necessary correccion, for whose reformacyone we sende yow certeyn our iniunccyons, commaundements and ordynaunces here bynethe writene, chargeyng eueryche oon of yow vndere the peynes also bynethe writene that ye duely and obedyently[9] kepe thaym in euery article of thaym in as myche as thai touche eueryche one of yowe.

(Incipe.) Fyrste,[10] for as myche as we fonde that lufe, charitee, pees and concorde are vtterly excludede and exiled fro yow, and nothyng among *yow* but pryvy envye, hate, similacions, discordes,[11] vppebraydes and rebukes, and that for certeyn defautes detectede to our nest[6] predecessour in his laste visitacyone among yow made, the whiche myschieves to our powere we desire to exclude and encrece among yow vertues, as lufe and charite, wythe owte whiche all that ye do is but invayne, we charge *and enioyne* ye, pryoresse,[12] ones, twyes and thryes vndere peyne of cursyng and vndere peyne of fynale and perpetuelle amocyone and priuacyone of yowe fro your office and dignytee of

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[1] *Sic:* for *exprobravit.*
[2] *dominus* cancelled.
[3] *quod* cancelled.
[4] Altered from *innouaret.*
[5] *Sic*: for *exprobret.*
[6] *Sic.*
[7] *Sic*: for *reuereantur.*
[8] *the* cancelled.
[9] First written *obedyne*: *ne* cancelled and *ently* added.
[10] Founded on the sub-prioress's tenth and Philippa Jecke's first *detecta*, and upon the confession of the prioress.
[11] *and* cancelled.
[12] *vnder peyne of cursyng* cancelled.

she, since and after the visitation last held therein by his predecessor,[1] did reproach her sisters because of the disclosures at the same visitation and did blame them therefore and has held and holds them in hatred, by reason whereof charity and loving-kindness were utterly banished and strivings, hatreds, back-bitings and quarrellings have ever flourished in that place, in order that these things should altogether be utterly driven out and peace, concord, charity and love one to another be restored among them, warned the same prioress a first, second and third time peremptorily, under pain of excommunication and under pain of her final and perpetual deprivation and removal from the office and estate of prioress of that place, that henceforward from this time onwards she broach not anew in any way the disclosures at the last visitation of his predecessor or at this of his own or blame her sisters therefor or reproach them because thereof directly or indirectly, but that she treat and cherish her sisters with motherly and sisterly love; and, in giving notice to the same prioress, he informed her that if henceforward she be lawfully convicted touching any of the premises, he will proceed to the execution of the penalties aforesaid so far as legal process may go. My lord also enjoined the several members of the convent to obey the said prioress as their mother and prelate in all things lawful and canonical and to honour and do her lowly reverence as they are bound, there being present masters John Depyng, Thomas Londone, and I Colstone.

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prioressye, *that* ye neuer renewe ne reherse pryvy*ly* ne *in* apert,[2] directly ne indirectly, to any of your susters any thynge detecte[3] in the visitacyone of our saide[4] next predecessour *or*[5] in this our visitacyone, latyng yowe wyte that if ye here aftere be conuicte lawfully that ye attempte any thyng agayn this our iniunccyone we shalle procede agayns yow to the execucyone of the peynes afore writene as ferre as lawe wylle demaunde.

(ij) Also we charge and enioyne yow, prioresse, in vertue of your obedience and vndere peynes of contempt and cursyng, that euery weke ones, *but ye haue a lawfulle impediment*, ye holde a chapitre, and that then ye correcte that that is to be correctede wythe moderly charitee, pacyence and *mekenesse*,[6] wythe owte any rancour, malice, hate or euelle wylle to oon or fauour to othere, so that indifferently ye hafe yow to alle your susters wythe owte accepcyone of any persone, sithe God is none acceptour of[7] persones.[8]

(iij)[9] Also we enioyne yow, prioresse, vndere peynes of cursyng and priuacyone a foresaide, and yche oon of yow of the couent vnder peyn of cursyng, that none of yowe receyve ne admitte in to your place any subiournauntes of whate astate, condicyone *or* age so thai be, man ne

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[1] There is no record of a visitation of Gracedieu by Gray, but it may fairly be assigned to the end of September 1433. See *Visitations* I, xxiv.

[2] *Sic.*

[3] *to our se* cancelled.

[4] *s* cancelled.

[5] Interlined above *ne* cancelled.

[6] Interlined above *supportacyone* cancelled.

[7] *any* cancelled.

[8] Founded on the sub-prioress's second and fourth *detecta* and those of Elizabeth Shirburne. The neglect of chapter may be taken as included in the sub-prioress's third *detectum.*

[9] *Dimitte* written in the margin.

woman, but if ye hafe therto specyalle leve of vs or our successours, bysshops of Lincolne, *save childerne, males the ix and females the xiij yere of age, whome we*[1] *licencede yow to hafe for your relefe.*[2]

(iiij) Also we enioyne yow, pryoresse, in vertue of your obedience and vnder peyn of contempt, that othere whyle, at the leste ones in a fourtnyght or the monethe, ye lyg by nyght in the dormytory to se how religyone is keppede there, and that ye suffre no manere of seculere to lyg by nyght *in no wyse* in the dormytorye[3] ne in non other place wythe yn the cloystere.[4]

(v) Also, etc., sicut in quarta[5] iniunccione Langley.[6]

(vj) Also vt in quinta iniunccione Langley.

(vij) Also vt *in* sexta iniunccione Langley.

(viij) Also we enioyne yow, prioresse, vndere peyne of cursyng,[7] in the vigile of the puryficacyone of our Lady now next comyng *and suenglye forthe* ye do the fraytour be keppede daylye, as your ordre and rule requires,[8] *and* that thai that shalle be in the fraytour hafe conuenyente seruauntes to wesshe and clenne thair napery and vesselle, and to make thair *mete*;[9] and also that houres of contemplacyone dayly be had in the cloystre after your rule, and that alle your susters nyghtly lyg in *the* dormytory and ryse to matynes and come *to* messes and houres dayly, namely thoe that be hole and myghty, *but thei haue a necessarie impediment, for the profete and the behoue of the hous.*[10] Item that no mo of your susters entende vp on yowe, save onely your chapeleyn,[11] and otherwhile, as your rule wylle, ye calle to your refeccyone oon or two of your susters to thair recreacyone, and that *ye* ordeyne an honest persone woman to sarafe your sustres[12] in the fermery both nyght and day.[13]

(ix) Also we enioyne yow, pryoresse, vndere peynes of cursyng and suspensyone fro alle manere administracyone in spirituelle and temporelle, that four tymes euery yere after your rule ye shewe a vewe, and euery yere betwix the festes[14] of seynt Mighelle in Septembre and alle Halowen a fulle and plenare accompt of the ministracyone of alle your godes spirituelle and temporelle in commune before your couent or suche persones[15] as the couent wylle assygne, ne that ye lete[16] no fermes *ne lay no*

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1 *hafe* cancelled.

2 Founded on the prioress's sixth and the sub-prioress's thirteenth *detecta*.

3 Altered from *dormytoree*.

4 *necessarye women seruauntes except* cancelled. Neglect to sleep in the dorter on the part of the prioress is not definitely mentioned among the *detecta*: the clause about secular persons may be referred to the 21st article charged against her.

5 *iniunccyone* cancelled.

6 See the Langley injunctions in their place. No. 4 refers to corrodies (see the prioress's seventh *detectum*) and felling timber; no. 5 to the reception of nuns according to the resources of the house; and no. 6 to the communication of the nuns with secular persons, for which the *detecta* contain abundant ground.

7 *and priuacyone, as it is aforesaide, that fro henseforthe begynnyng* cancelled.

8 *so* cancelled.

9 Interlined above *fyre* cancelled.

10 *so that, fro maty, and not feynedly excusede, so* cancelled successively.

11 See *Visitations*, I, 50, note 2.

12 The clause, *and that . . . sustres*, was cancelled, but the words were underlined and *scribatur* written in the margin.

13 Founded chiefly upon the prioress's second, third and eleventh *detecta*: the last clause is founded upon the evidence of Margaret Chesham.

14 *and* cancelled.

15 *all* cancelled.

16 *non* cancelled.

jewels to wed,[1] ne do none other grete thynges wythe oute the advise and assent of the more hole parte of your couent, ne in no wyse that ye commune *to seculers* the secretes of your religyone ne correccyons vndere peynes aforesaide.[2]

(x) [Quod iura domus prosequantur et conseruentur sub pena[3] priuacionis.] Also we enioyne yow, prioresse, vndere peyne of priuacyone a foresaide, that wythe *alle* haste and diligence possible ye[4] sewe for the recouerye of thoe xxs., the whiche oon[5] Knyvyngtone of Derbyshire oght yerely to pay to your place in releve of the chargees in your fermery, and also that duely ye pay or do be payede to your susters thair habite[6] after the custome of your place vsede here afore.[7]

(xj) Also we charge yowe, prioresse, vndere peyne of cursyng, that in alle hast possible ye ordeyne that alle your seculere seruauntes presente in the place at tymes of metes and sopers come alle holy gedre to thaire meeles vp o peyn of lesynge of thaire meeles, and that ye suffre no seculere seruaunt rebuke ne revyle ne[8] vnhonestly speke to any of your susters, but that thai obeyngly hafe thaym to your susters, and specyally that been in offyce as thaym oght to do, and also that ye holde no seruaunt wythe yow, man ne woman, *that is* of euelle name[9] or fame.[10]

(xij)[11] Also we enioyne yow, prioresse, vndere peynes of cursyng and priuacyone aforesaide, that ye suffre none of your susters to go to any felde werkes, but alle onely in your presence, ne that ye suffre[12] none of thaym, officiere ne other, to go *to any* house of office wythe owte the cloystere, but if ther be an other nunne approvede in religyone assigned to go wythe hire, eyther to be wytnesse of others conuersacyon ;[13] ne also that ye licence none of your susters to be owte in visityng of thair frendes ouer thre days. And also that wythe haste possyble ye do to be reparede the defautes in your place and specyally in the fermory, vndere the same peynes.[14] And also that thoe two bursaryes that are ordeyned by your allere assent receyve to gedre alle the revenues of your place and in lyke wyse make payements, so that noythere of thaym do any thyng wythe owte othere *advise*.[15]

Thise our iniunccyones, etc. Yeven, etc., in the monastery of Gerwedone,[16] etc.

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[1] See note 19, on p. 9 above.

[2] Founded on the fifth, sixth, seventh and ninth *detecta* of the sub-prioress.

[3] Altered from *penis*.

[4] *sel* cancelled.

[5] Blank left in original for Christian name.

[6] *sy* cancelled.

[7] Founded on the first *detectum* of Elizabeth Jurdane and that furnished by Custance Londone.

[8] *vnhonestely but go* cancelled.

[9] *of* cancelled.

[10] Founded on the following *detecta* : Margaret Chesham's second, Elizabeth Jurdane's third and second. It is noteworthy that specific details, such as the insolence of servants to the kitchener and the ill-fame of the French maltstress, are made the foundation of injunctions of general application.

[11] A note, apparently *scr.*, *i.e. scribatur*, occurs in the margin here.

[12] *no* cancelled.

[13] *di*[*mitte*] is written in the margin against this passage.

[14] *Thise our* cancelled.

[15] Founded on the fourteenth and twelfth *detecta* of the sub-prioress, the prioress's fourth *detectum*, Philippa Jecke's second *detectum* and the eighth *detectum* of the sub prioress.

[16] The bishop was at Garendon on the following day, 22 Jan. See no. xxiv above.

[Fo. 109 sched.] Facta fuit sequens examinacio testium productorum per partem domine Alicie Dunwyche, priorisse de Gracedieu, super confirmacione vel infirmacione eleccionis sue et eciam installacione eiusdem electe per magistrum Johannem Leeke, in decretis bacallarium, reuerendi in Christo patris et domini, domini Willelmi, Dei gracia Lincolniensis episcopi, commissarii in hac parte specialiter deputati, in domo registrarii dicti reuerendi patris infra situm manerii sui de Netelham, xxij die Aprilis, anno Domini mccccxlj.

Ricardus Herthylle de Gracedieu, *literatus*, etatis lvj annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus et iuratus et diligenter examinatus an nouit priorissam de Gracedieu, dicit quod sic. Interrogatus quamdiu nouit eam et quo nomine vocatur, dicit quod nouit eam xxxv *annis* proxime preteritis et quod vocatur Alicia Dunwyche. Interrogatus an nouit de eleccione ipsius priorisse aut de confirmacione eiusdem, dicit quod sic. Interrogatus de causa sciencie sue, dicit quod xxiij^{bus} annis elapsis, quo certo die non recolit, vt audiuit ab aliis quibus fidem adhibuit, dicta Alicia electa fuit in priorissam per maiorem partem conuentus in domo capitulari ibidem, et quod quidam magister Johannes Beby iurisperitus regebat ipsas eligentes et confecit eleccionem in scriptis; et[1] dicit iste iuratus quod iste idem iuratus vna cum aliis equitauit cum dicta electa vsque Sleforde ad dominum Philippum, episcopum Lincolniensem, qui tunc ibidem residebat, pro habenda confirmacione eleccionis huiusmodi, et quod de visu et sciencia istius iurati dictus dominus episcopus direxit litteras suas fratribus Johanni Scarburghe, abbati de Gerwedone, et Johanni Amyas, priori de Bredone, cum confirmacione eleccionis huiusmodi; et dicit iste iuratus quod quodam die Mercurii circa festum sancti Georgii, anno predicto, *quo certo*[2] *non recolit*, in ecclesia parochiali de Beltone, Lincolniensis diocesis, predicti abbas et prior sederunt adinuicem, et quod ipsis die et loco constituta fuit coram eis dicta domina electa, et quod ibidem dictus Beby legebat in publico dictam eleccionem, et ibidem dicti abbas et prior et Beby discuciebant eleccionem huiusmodi, et quod dicti abbas[3] examinabant dictam electam super[4] abilitate sua, et dicit quod hec omnia facta in dicta ecclesia Beltone vidit et audiuit iste iuratus, vt qui hiis omnibus interfuit. Interrogatus insuper iste iuratus si dicti abbas et prior confirmauerant dictam eleccionem, dicit quod sic. Interrogatus de causa sciencie sue, dicit quod vidit quando dicti abbas et prior fecerunt dictam electam genuflectem[5] iurare super librum quod fideliter faceret administracionem spiritualium et temporalium prioratus de Gracedieu,[6] et super hoc, vt dicit iste iuratus, dictus abbas tradidit dicte electe claues ecclesie, et aliter

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[1] *quod* cancelled.
[2] *die* omitted.
[3] *et prior* omitted.
[4] *abb* cancelled.
[5] *Sic*: for *genuflectentem*.
[6] *et aliter* cancelled.

[1] See *Visitations*, I, 91, 218.
[2] *I. e.* bishop Repyngdon.
[3] His benediction by his diocesan does not seem to be recorded.
[4] Amyas was admitted to the priory of Breedon, 28 July 1411, during archbishop Arundel's visitation of the province (Lambeth Reg. Arundel, II, f. 85). He was a son of John Amyas, buried at Thornhill, Yorks., whose will was proved 12 Aug., 1419. For the descent of the family, see note to the will of William Amyas, of Horbury (1509-10), in *Test. Ebor.* (Surtees Soc.) v. 17-20.

The following examination of the witnesses brought forward by the party of dame Alice Dunwyche, prioress of Gracedieu, touching the confirmation or invalidation of her election and also the installation of the same [prioress] elect was made by master John Leeke, bachelor in decrees,[1] commissary specially appointed in this behalf of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the house of the registrar of the said reverend father within the precinct of his manor of Nettleham, on the 22nd day of April in the year of our Lord 1441,

Richard Herthylle of Gracedieu, literate, of fifty-six years of age and upwards, of free estate and good fame, as he says, having been received as a witness and sworn and diligently examined whether he knows the prioress of Gracedieu, says yes. Being interrogated how long he has known her and by what name she is called, he says that he has known her for the last thirty-five years gone by and that she is called Alice Dunwyche. Interrogated whether he knows of the election of the same prioress or of the confirmation thereof, he says yes. Interrogated concerning the reason of his knowledge, he says that twenty-three years ago, on what certain day he remembers not, as he has heard from others to whom he gave credence, the said Alice was elected prioress by the more part of the convent in the chapter-house there, and that one master John Beby, skilled in the law, directed the same in their election and composed the written certificate of the election ; and this sworn deponent rode in company with others to Sleaford with the said elect, to the lord Philip, bishop of Lincoln,[2] who then was resident in that place, to procure the confirmation of such election, and that in the sight and with the knowledge of the deponent the said lord bishop addressed his letters to brothers John Scarburghe, abbot of Garendon,[3] and John Amyas, prior of Breedon,[4] with the certificate of the confirmation of such election ; and the deponent says that one Wednesday about the feast of St. George in the year aforesaid, on which actual day he does not recollect,[5] in the parish church of Belton, of the diocese of Lincoln,[6] the aforesaid abbot and prior sat together, and that on and in the same day and place the said lady elect was set before them, and that in the same place the said Beby read the same certificate of election in public, and there the said abbot and prior and Beby discussed such election, and that the said abbot [and prior] examined the said elect touching her capacity, and this deponent says that he saw and heard all these things done in the said church of Belton, inasmuch as he took part in them all. This deponent moreover, interrogated if the said abbot and prior confirmed the said election, says yes. Interrogated touching the reason of his knowledge, he says that he saw when the said abbot and prior made the said elect, with bended knee, swear upon the book that she would faithfully administer the spiritual and temporal affairs of the priory of Gracedieu, and hereupon, as this deponent says, the said abbot delivered the keys of the church to the said elect, and otherwise or in other manner, as this

[5] The confirmation of the election took place on 25 April. 1418 (Reg. XIV, fo. 198). For some reason, the abbot of Garendon did not return his certificate until 10 June following, which is given as the date of confirmation in *Visitations* I, 166. The bishop's commission to the abbot and prior bore date 19 April.

[6] *I. e.* Belton, the church of the parish in which Gracedieu was situated. There were three other Beltons in the diocese, viz. Belton by Grantham, Belton-in-Axholme and Belton, a chapelry of Wardley in Rutland.

vel alio modo, vt dicit iste iuratus, nescit deponere de confirmacione vel infirmacione dicte eleccionis. Interrogatus insuper iste iuratus si quid nouit de installacione dicte electe, dicit quod in crastino dicti diei Mercurii, videlicet quodam die Jouis, presens fuit iste iuratus in ecclesia conuentuali et capitulo ibidem, quando decanus de Akle, tunc rector de Swythelande, *vt credit*,[1] auctoritate officialis archidiaconi Leycestrie duxit dictam electam in[2] domum capitularem, et *postea*[3] in ecclesiam conuentualem, et posuit eam in sede priorisse in choro. Interrogatus que vel qualia verba protulit ille decanus ponendo dictam electam in stallo huiusmodi, dicit quod non recolit.

Henricus Iretone de Beltone, laicus, etatis xliiij annorum et amplius, libere condicionis et bone fame, vt dicit, admissus testis et diligenter examinatus vt supra concordat cum priore conteste suo, hoc excepto quod nouit electam solum xxx annos, et quod non[4] fuit profectus cum electa vsque Sleforde, et hoc *addito*[5] quod prestitit dicta electa iuramenta sua capitulo de obediendo domino episcopo et archidiacono, etc.

Certificatorium quare Margareta Crosse, monialis, non debet transferri ad alium locum.

[Reg. xviii, fo. 69].

Reuerendo in Christo patri et domino, domino Willelmo, Dei gracia Lincolniensi episcopo, vestre deuote filie et oratrices continue, priorissa et conuentus prioratus de Gracedieu, vestre diocesis, obedienciam et omnimodas reuerencias cum honore. Litteras vestras reuerendas nouerit vestra dominacio nos recipisse[6] de verbo in verbum vt sequitur continentes :

'Willelmus,[7] permissione diuina Lincolniensis episcopus, dilectis in Christo filiabus priorisse et conuentui prioratus de Gracedieu, ordinis sancti Augustini, nostre diocesis, salutem, graciam et benediccionem. Licet, vt accepimus, dilecta in Christo filia, soror Margareta Crosse, commonialis et consoror vestra ac in dicto vestro prioratu expresse professa, in qua[6] per nonnullos annos sic stetit, regulares vestri ordinis obseruancias in omnibus laudabiliter obseruando, iam dudum a vestro prioratu ad prioratum siue domum monialium sancte Margarete, dicte nostre diocesis, que est ordinis sancti Benedicti et, vt dicitur,[8] striccioris religionis et obseruancie, non ex causa leuitatis aut vanitatis, sed vt[9] vitam ducat omnino ac penitus duriorem, se transferri desiderauerit,[10] ac obtentis a priorissa et conuentu dicti prioratus siue domus sancte Margarete litteris in euentu ad acceptandum et recipiendum eam[10] in

[1] Interlined above *nescit qua* cancelled.
[2] *s* cancelled.
[3] Interlined above *posuit* cancelled.
[4] *fuiss* cancelled.
[5] Interlined above *excepto* cancelled.
[6] *Sic*.
[7] There is another and more accurate copy of this letter on fo. 72, the text of which has been collated here with fo. 69.
[8] *dicatur*, fo. 72.
[9] *ad*, fo. 69.
[10] *desiderauit*, fo. 69.
[11] *et recipiendum eam* omitted, fo. 72.

deponent says, he cannot give evidence of the confirmation or invalidation of the said election. Interrogated further if he knows aught of the installation of the said elect, this deponent says that on the morrow of the said Wednesday, to wit one Thursday, this deponent was present in the church of the convent and the chapter-house in the same, when the dean of Akeley, at that time the rector of Swithland,[1] as he believes, by the authority of the archdeacon of Leicester's official[2] brought the said elect into the chapter-house, and afterwards into the conventual church, and set her in the prioress's seat in the quire. Interrogated what or what sort of words the dean uttered when he set the said elect in such her stall, he says that he does not recollect.

Henry Iretone of Belton, layman, of forty-four years of age and upwards, of free estate and good fame, as he says, having been received as a witness and diligently examined as above, agrees with the former his fellow witness, save in this, that he has known the elect only thirty years, and that he did not journey to Sleaford with the elect, and with this addition, that the said elect proffered her oaths in the chapter-house to obey the lord bishop and the archdeacon, etc.

GRACEDIEU PRIORY, 1447-8.

Certificate [to shew] why Margaret Crosse, a nun, should not be transferred to another place.[3]

To the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, your devout daughters and constant bedeswomen, the prioress and convent of the priory of Gracedieu, of your diocese, obedience and all manner of reverence with honour. Know your lordship that we have received your reverend letters with the contents word for word as follows:

'William, by divine permission bishop of Lincoln, to our beloved daughters in Christ the prioress and convent of the priory of Gracedieu, of the order of St. Austin, of our diocese, health, grace and blessing. Albeit, as we have learned, our beloved daughter in Christ, sister Margaret Crosse, your fellow nun and sister, who also has been expressly professed in your said priory, wherein she has so continued for some years, praiseworthily observing the regular observances of your order in all things, has now for some time been desirous that she should be transferred from your priory to the priory or house of the nuns of St. Margaret,[4] of our said diocese, which is of the order of St. Benet and, as it is said, of a straiter order of religion and observance, not for a frivolous or empty reason, but that she may lead a life altogether and entirely harder; and having obtained letters from the prioress and convent of the said priory or house of St. Margaret for her admission and reception, in the event thereof, into the said priory, the same sister

[1] Roger Crosseby exchanged the chantry of the Holy Trinity and St. Mary in the cathedral priory of Coventry for the church of Swithland, 19 Dec. 1405 (Reg. XIV. f. 149). He was probably related to Richard Crosseby, prior of Coventry, the commissary for his institution. Thomas Wryght succeeded him at Swithland at some unrecorded date before 1446 (Reg. XVIII. f. 160).

[2] The archdeacon of Leicester in 1418 was Richard Elvet, archdeacon 1404-24 and dean of Newark college, Leicester, 1396-1431.

[3] This interesting document, of an unusual type, is taken from Alnwick's register and belongs to a period six years later than his visitation of Gracedieu.

[4] St. Margaret's of the wood at Ivinghoe, Bucks.

dictum[1] prioratum, eadem soror[2] Margareta, cum huiusmodi litteris ad vos accedens, licenciam migrandi ad dictum prioratum sancte Margarete ac se ab obediencia vobis priorisse debita absolui pecierit, vos, priorissa et conuentus de Gracedieu predicta, bonum zelum ac deuotum propositum prefate sororis Margarete minime attendentes, huiusmodi licenciam sibi[3] concedere aut eam ab obediencia huiusmodi absoluere denegastis, litteras huiusmodi[4] sibi per dictam priorissam et conuentum domus sancte Margarete predicte concessas auferentes ab eadem indebite et detinentes. Quo circa permissum[5] fore[6] considerantes in hoc casu iuxta canonicas sancciones ipsam a minore religione ad maiorem causa arcioris ac durioris vite, dummodo infamia aut[7] iactura ipsi[8] vestro prioratui inde non oriatur aut quomodolibet subsequatur, posse migrare[9] et conuolare, vobis firmiter iniungimus et mandamus quatinus, ad statum[10] visis[11] presentibus, litteras quas ab eadem sorore Margareta[12] abstulistis eidem restituentes,[13] eam cum vestra licencia sub litteris communi vestro sigillo sigillatis, ad prioratum sancte Margarete predicte, in casu quo arcioris fuerit religionis,[14] transire libere permittatis, aut nos quare eam sic transire permittere non debiatis[15] curetis citra[16] festum purificacionis beate Marie virginis proxime futurum certificare autentice et cerciorare. Data sub sigillo nostro ad causas in castro nostro de Sleford duodecimo die mensis Januarij, anno Domini mccccxlvj^to nostrarumque consecracionis anno vicesimo primo et translacionis vndecimo.'

Post quarum quidem litterarum reuerendarum recepcionem et earum inspeccionem diligentem vestre paternitati notificamus quod litteras illas in vestris litteris reuerendis [fo. 69d] nominatas et per dictas dominam priorissam et conuentum prioratus monialium sancte Margarete, dicte vestre diocesis, directas nobis specialiter pro parte dicte Margarete Crosse, commonialis et consororis nostre, perferendas, vt ex tenore earundem liquere valeat intuenti, non abstulimus ab eadem, sed tanquam nostras proprias litteras acceptauimus pro parte dicte Margarete Crosse nobis oblatas sua spontanea voluntate per nos in salua custodia possidendas. Preteria,[17] reuerende in Christo pater predicte, licet prioratus monialium sancte Margarete predicte striccioris esse religionis et obseruancie asseratur, quod tamen sic esse non concedit pars nostra, sed penitus duriorem sed vt vitam ducat laxiorem diffitetur.[18] Dicta tamen Margareta Crosse, a nostro prioratu ad dictum prioratum sancte Margarete, non vt vitam omnino ac penitus duriorem, sed ad[19] vitam ducat laxiorem, temeritate quadam vel leuitate seu saltem affeccione carnali in iacturam vel infamiam nostri prioratus antedicti desiderat se transferri, presertim cum in nostro prioratu secundum obseruancias regulares Deo seruitur et chorus regulatur tam legendo quam canendo et salmodizando ac in vinea

1 *eorum* inserted here, fo. 69.
2 *soror*, omitted fo. 69.
3 *sibi licenciam*, fo. 69.
4 *huiusmodi litteras*, fo. 72.
5 *premissum*, fo. 69.
6 *fore* omitted, fo. 72.
7 *iam*, fo. 69.
8 *ipsi* omitted, fo. 72.
9 *migrare posse*, fo. 72.
10 *Sic* : for *ad statim*. Omitted, fo. 69.
11 *vitis*, fo. 69.
12 *sorore Margareta* omitted, fo. 69.
13 *redentes* (sic), fo. 69.

Margaret, coming to you, besought leave to migrate to the said priory of St. Margaret and her absolution from the obedience due to you the prioress, you, the prioress and convent of Gracedieu aforesaid, paying no heed to the honest zeal and devout purpose of the aforesaid sister Margaret, did refuse to grant her such licence or release her from such obedience, taking away from her unduly and keeping back such letters which had been granted her by the said prioress and convent of the house of St. Margaret aforesaid. Wherefore considering that it would in this case be allowed according to the sanctions of the canons[1] that she should have power to migrate and take flight from the slighter form of religion to the more advanced for the sake of the stricter and harder life, provided that no ill report or loss should arise thereout or follow in any way whatsoever to the same your priory, we straitly enjoin and command you, as soon as you have seen these presents, to restore the letters which you have taken away from the same sister Margaret to her and suffer her to have free passage, with your licence under letters sealed with your common seal, to the priory of St. Margaret aforesaid, in case that it be of a stricter order of religion, or take order to certify us authentically and surely inform us, on this side the feast of the purification of blessed Mary the virgin next to come, why you should not suffer her so to pass. Given under our seal *ad causas* in our castle of Sleaford on the twelfth day of the month of January, in the year of our Lord 1446[2] and the twenty-first year of our consecration and the eleventh of our translation.'

Now, after the receipt of these reverend letters and careful inspection of them, we do your fatherhood to wit that those letters which are named in your reverend letters and were addressed by the said lady prioress and the convent of the priory of the nuns of St. Margaret, of your said diocese, to be conveyed specially to us on behalf of the said Margaret Crosse, our fellow nun and sister, as he who looks therein may clearly see from the purport of the same, we have not taken away from her but received them as letters of our own presented to us on behalf of the Margaret Crosse of her own free-will, to be held by us in safe keeping. Moreover, reverend father in Christ aforesaid, albeit the priory of the nuns of St. Margaret aforesaid is alleged to be of a straiter religious order and observance, nevertheless that this is so our party does not allow but demurs that it is altogether harder. The said Margaret Crosse, however, desires her transference from our priory to the said priory of St. Margaret, not that she may lead a life altogether and entirely harder, but that she may lead a life of less restraint, from some presumption or lightness or at any rate from fleshly impulse, to the loss or ill repute of our priory aforesaid, especially inasmuch as in our priory according to the observances of the rule God is served and quire is ruled both in reading and singing and chanting the psalms and toiling in the vineyard of the

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[14] *in casu . . . religionis* omitted, fo. 69.

[15] *Sic.* Fo. 72 has *sic facere minime debeatis.*

[16] *circa*, fo. 69.

[17] *Sic.*

[18] *Sic.* The words *duriorem . . . laxiorem* have been inserted by mistake after *penitus*, owing to a confusion with the *penitus* which occurs a little lower down.

[19] *Sic*: for *ut.*

[1] See Decretal. III, tit. xxxi, c. 18, *Licet*, by which the principle is laid down that a bishop is bound *de jure* to grant leave for migration to a stricter order, if the motive of the petitioner be love of God and not merely *temeritas*. Cf. *ibid.*, c. 10, *Sane.*

[2] *I.e.* 12 Jan., 1446-7.

Domini Sabaot laborando circa horas canonicas diurnas et nocturnas, graues eciam erumpnas, ieiunia et vigilias pacienter sustinendo, ac insuper contemplacioni iugiter insistendo pro vt Spiritus sanctus nobis inspirare dignatur. Et dicta Margareta Crosse, huiusmodi obseruanciis regularibus sufficienter instituta ac ad deseruiendum Deo in nostro prioratu predicto multum necessaria, in dictum prioratum monialium sancte Margarete predicte si transferatur, in quo huiusmodi obseruancie regulares et contemplaciones sicut in nostro prioratu antedicto non habentur tam plene, vbi eciam [1] soror eius carnalis tanquam priorissa, pocius se ipsam donaret circumquaque secularibus negociis quam huiusmodi contemplacioni seu obseruacioni regulari; et inde orietur nobis et prioratui nostro non tam grauis infamia pro eo quod a seculo non erat auditum quod monialis ab inde recessit, quam eciam non modica iactura, presertim cum huiusmodi decantaciones et regulares obseruancie propter absenciam dicte Margarete veresimiliter[2] deperirent. Preterea dicta Margareta Crosse non nulla bona, res et iocalia ad nostrum prioratum spectancia per quosdam amicos dicte Margarete carnales contrectari fecit et mandauit a nostro prioratu antedicto ad loca foranea et priuata, ac huiusmodi contradiccioni[3] suo nomine facte autoritatem prestabat, ea intencione firmiter vt speratur, vt, cuiusdam noctis captandis tenebris,[4] velut angelus Sathane in angelum lucis se transformans, ad loca penitus extranea se transferrat[5] inconsulte in omnibus et per omnia, preter et contra voluntatem nostram habitam seu petitam, sacrilegium in hac parte dampnabiliter incurrendo frustraque legis auxilium inuocando cum in legem committat. Quibus per vestram dominacionem paternalem ad plenum pensatis, vobis suggesta in hac parte pro parte dicte Margarete Crosse ueram seu plenam non continent veritatem. Vnde, cum dicta Margareta ad dictum prioratum sancte Margarete ex puro corde et consciencia ac fide non ficta intrare velle minime dinoscatur, non est per nos dicta Margareta ad prioratum sancte Margarete predicte cum nostra licencia sub litteris communi nostro sigillo sigillatis transire libere permittenda, potissime cum sic foret res mali exempli in personis ceterarum sororum nostrarum. Que omnia et singula premissa vestre dominacioni paternali certificamus per presentes sigillo nostro communi signatas. Data in domo nostra capitulari xxvj die mensis Januarii, anno Domini supradicto.

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[1] Blank in original: *conversatur* or *degit* needs to be supplied.
[2] *Sic.*
[3] *Sic*: for *contrectacioni.*
[4] *captand' tenebris*: possibly *captando tenebras* was meant.
[5] *Sic.*

Lord of Sabaoth at the canonical hours by day and night, while we also patiently endure grievous cares, fastings and watchings, and further are instant together in contemplation, even as the holy Spirit deigns to give us His inspiration. And the said Margaret Crosse, who is sufficiently trained in such regular observances and is very needful for the service of God in our priory aforesaid, if she be transferred to the said priory of the nuns of St. Margaret aforesaid, wherein such regular observances and contemplations are not so fully kept as in our aforesaid priory, in the which also her sister according to the flesh [abides] as prioress,[1] would give herself to secular business in all matters rather than to such contemplation or observance of the rule; and thereout shall arise to us and our priory not only grievous ill repute, for that it was never yet heard that a nun departed therefrom, but also no small loss, especially in that such chantings and regular observances would in likelihood suffer damage by reason of the said Margaret's absence. Besides, the said Margaret Crosse has caused and commanded certain goods, property and jewels belonging to our priory to be stealthily conveyed by certain of the said Margaret's friends in the flesh from our priory to foreign and privy places, and to such conveyance done in her name has lent her authority, with the purpose, as is strongly suspected, of taking advantage of the darkness one night, like an angel of Satan taking the form of an angel of light,[2] and transferring herself utterly and entirely of her own motion to places wholly strange, without having or asking and against our will, incurring sacrilege to her damnation herein and calling in vain upon the aid of the law, since she commits her case to the law.[3] And when these things have been fully weighed by your lordship's fatherhood, the pleas which have been submitted to you in this case on behalf of the said Margaret Crosse do not contain the very or the full truth. Wherefore, seeing that the said Margaret's wish to enter the said priory of St. Margaret is known not to be of a pure heart and conscience and faith unfeigned, the said Margaret may not be freely suffered by us to pass to the priory of St. Margaret aforesaid with our licence under letters sealed with our common seal, in especial as there would thus be matter of ill example as regards the persons of the rest of our sisters. The which premises all and sundry we certify to your lordship's fatherhood by these presents sealed with our common seal. Given in our chapter-house on the 26th day of the month of January in the year of our Lord abovesaid.

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[1] Eleanor Cross, prioress of St. Margaret's, died in 1467. See *Visitations* I, 157.

[2] The prioress and convent, who probably employed some *iurisperitus* to compose the certificate, seem to refer to the words of the decretal to which the bishop had alluded: 'Si vero probabiliter dubitetur, utrum quis velit ad ordinem arctiorem aut laxiorem ex caritate, an ex temeritate transire: superioris est iudicium requirendum, *ne forte angelus satanae in lucis angelum se transformet.*'

[3] The obvious meaning is that the prioress and convent considered Margaret's request to change her house a mere pretext for apostasy.

XXIX.

[Fo. 114.]

Visitacio prioratus de HAREWOLDE, ordinis sancti Augustini, Lincolniensis diocesis, facta in domo capitulari ibidem xvj die mensis Januarij, anno Domini mccccxlij°, per reuerendum in Christo patrem et dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, suarum consecracionis anno xvij° et translacionis vij°.

Quibus die et loco coram dicto reuerendo patre in huiusmodi visitacionis sue negocio inchoando iudicialiter sedente comparuerunt dicti loci priorissa et moniales, parate vt apparuit visitacionem huiusmodi subire; et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam lingua vulgari per venerabilem virum magistrum Thomam Twyere, in artibus magistrum, sequentem hoc thema, 'Vigilate,' etc.[1] Quo laudabiliter finito, amotis a domo capitulari omnibus secularibus et aliis quos huiusmodi negocium non tangebat, priorissa liberauit domino certificatorium mandati pro visitacione sibi directi. Quo perlecto in hec verba, 'Reuerendo,' etc., eadem exhibuit fundacionem domus. Exhibuit eciam confirmacionem eleccionis factam per[2] dominum Cantuariensem vacante sede; et deinde iurauit fidelitatem et obedienciam domino in forma consueta. Deinde examinata dicit ea que sequuntur.

Domina Alicia Watyr,[3] priorissa, dicit quod domus potest expendere per estimacionem annuatim xl li. Iniunctum est sibi quod post nonas exhibeat installacionem et statum domus.

Item dicit quod ipsamet habet vnam generosam secum commensalem que est coniugata.

Domina Emma Welde, suppriorissa, dicit quod domus indebitatur in xx marcis.

Item quod compoti non redduntur annuatim.

Item quod vendiderunt vnum corrodium pro xx marcis.

Domina Alicia Decun dicit de compotis non redditis. Omnes vtuntur velis extensis ad summitatem frontis.

Item dicit quod iuuencule iacent in dormitorio de nocte due tantum vj vel vij annorum.

Item dicit quod silencium non seruatur locis dębitis secundum regulam.

Item petit quod hora cene monialium obseruetur inter quintam et sextam.

Domina Agnes Grene petit vt,[4] cum sit grandeua et debilis, quod[5] exoneretur a sequela chori.

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[1] Probably S. Matt. xxiv, 42, or one of the cognate passages in the other gospels.
[2] *dominam* cancelled.
[3] *dicit* cancelled.
[4] *propter* cancelled.
[5] *Sic.*

[1] *I.e.*, 16 Jan., 1442-3.
[2] See note 2 on p. 60 above.
[3] For the foundation of the priory see *Visitations* I, 166. Early charters, with confirmations by Malcolm IV and his brother William the Lyon, kings of Scotland and earls of Huntingdon, are printed in *Monasticon* IV, 330-1. There is an abridgment of a chartulary of the house in MS. Lansdowne, 391.

XXIX.

The visitation of the priory of HARROLD, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house there on the 16th day of the month of January, in the year of our Lord 1442,[1] by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the seventeenth year of his consecration and the seventh of his translation.

On and in the which day and place, before the said reverend father as he was sitting in his capacity of judge at the beginning of such his visitation, there appeared the prioress and nuns of the said place in readiness, as was apparent, to undergo such visitation ; and then first and before all else the word of God was set forth, as beseemed the process about to take place, in the vulgar tongue by the worshipful master Thomas Twyere, master in arts,[2] after this text, 'Be watchful,' etc. And when this was come to a praiseworthy end, after all secular folk and others whom such business did not concern had been removed from the chapter-house, the prioress delivered to my lord the certificate of the mandate which had been addressed to her for the visitation. And when this had been read through after these words, 'To the reverend,' etc., she also exhibited the foundation charter of the house.[3] She exhibited also the certificate of the confirmation of her election performed in the vacancy of the see by my lord of Canterbury[4] ; and then she sware fealty and obedience to my lord in the form accustomed. Then on examination she says these things which follow.

Dame Alice Watyr, the prioress,[5] says that the house is able on an estimate to spend forty pounds a year. She was enjoined to exhibit her certificate of installation and the state of the house after nones.

Also she says that she has with her at her board a gentlewoman who is married.

Dame Emma Welde, the sub-prioress, says that the house is twenty marks in debt.

Also that the accounts are not rendered yearly.

Also that they have sold a corrody for twenty marks.

Dame Alice Decun says of the accounts that they are not rendered. They all wear their veils spread up to the top of their foreheads.

Also she says that only two little girls, of six or seven years, do lie in the dorter.

Also she says that silence is not kept in the due places according to the rule.

Also she prays that the hour for the nuns' supper be kept between five and six o'clock.

Dame Agnes Grene prays, seeing that she is stricken in years and feeble, that she may be discharged from attendance in quire.

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[4] This does not appear to be recorded in archbishop Chichele's register at Lambeth.

[5] Of the eight surnames given three appear to be derived from places. Tyringham is in Buckinghamshire, near Newport Pagnell ; Cotyngham is probably Cottingham in Northamptonshire, near Rockingham ; and Meltone is more likely to be Melton Mowbray than any other place of the name.

Domina Agnes Tyryngham dicit quod[1] compotis non redditis.

Item dicit de silencio non seruato, et dicit quod duo[1] iuuencule iacent cum monialibus de nocte in dormitorio.

Domina Thomasina Courteney dicit quod non habent communem lotricem que lauet vestes monialium nisi quatuor vicibus in anno; reliquis autem temporibus coguntur moniales adire ripam fluuii communis pro vestibus suis lauandis.

Item dicit quod, cum priorissa emerit aliqua emenda pro stauro prioratus, non conficiuntur aliqua tallia super contractibus, et sic lapso tempore aliquo veniunt creditores huiusmodi petentes duplum precii.

Item dicit quod sunt ibidem duo corrodiarii vnus de tempore *nunc* et alius de tempore alterius priorisse.

Item dicit de compotis non redditis, et ideo non constat de statu monasterii.

Fiat prouisio de nemoribus non vendendis vel alienandis.

[Fo. 114d.] Domina Gracia Meltone dicit quod omnia bene.

Domina Elizabetha Cotyngham dicit quod omnia bene.

Wyllyam, by the grace of God bysshope of Lincoln, to our wele belufede doghters in God the prioresse and the couent of nunnes of the priorye of Harewolde, of the ordere of seynt Austyne, of our diocise, that nowe are and shalle be here after, helthe, grace and our blessyng. Late we by our ordynary powere *visityng* yow and your sayde priory, by our inquisicyone then made fonde certeyn defaltes detecte to vs in our saide visitacyone that nede reformacyone, for the correccyone and reformacyone where of we sende yowe thise our iniunccyons, commaundementes and ordynaunces here bynethe writene to be kepped by yow and your successours vndere the peynes benethe folowyng.

Fyrst we enioyne yow alle in vertu of obedyence that ilk one of yowe in your owen persones kepe silence in alle places as ye are bounde by the rule of seynte *Austyne*, and that the prioresse and supprioresse vndere greuous peyne of contempte so punysshe thoe the[2] trespasse here yn that thair punysshyng be ensaumple to alle other in that case.[3]

Also we enioyne yowe alle and singulere persones of yowe vndere peyn of[4] cursyng that ye atyre your hedes in such wyse that your vayles come downe nyghe to your yene or your browes.[5]

Also we enioyne yowe alle and yche one of yow vndere the same peyne that ye receyve no sugernauntes to dwelle among yowe, and in especyalle thoe that bene weddede, ne childere ouere xj yere olde men and xij yere olde wymmen, wythe owten specyalle leue of vs or our successours bysshops of Lincolne[6] fyrst asked and had; ne that ye suffre ne seculere persones wymmen ne childern lyg by nyghte in the dormytory.[7]

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[1] *Sic.*

[2] *Sic*: for *that*.

[3] Founded on Alice Decun's third and Agnes Tyryngham's second *detecta*.

[4] *cir* cancelled.

[5] Founded on Alice Decun's first *detectum*.

[6] *ne* cancelled.

[7] Founded on the second *detecta* of the prioress, Alice Decun and Agnes Tyryngham respectively.

Dame Agnes Tyryngham says [of] the accounts that they are not rendered.

Also she says of silence that it is not kept, and she says that two little girls do lie anight in the dorter with the nuns.

Dame Thomasine Courteney says that they have a common washer-woman to wash the nuns' clothes only four times a year ; while for the rest of the time the nuns are compelled to go to the bank of the public river[1] to wash their clothes.

Also she says that, whenever the prioress buys aught that need be bought for the store of the priory, no tallies are made up concerning the contracts, and so, after some time has gone by, the creditors in such case come and ask for double the price.

Also she says that there are in the same place two holders of corrodies, one of the time of the present and the other of the time of another prioress.

Also she says of the accounts that they are not rendered and therefore they have no assurance concerning the state of the monastery.

A provision should be made that the copses should not be sold or alienated.

Dame Grace Melton says that all things are well.

Dame Elizabeth Cotyngham says that all things are well.

Also we enioyne yow, prioresse, and euery othere prioresse that succedes after yowe, vndere payne of suspensyone fro admynystracyone of the godes spirituelle and temporelle that long to your pryory, that euery yere betwix the festes of seynt Myghelle and seynt Martyne in wyntere ye gyfe a fulle and a plenare accompte of *your admynystracyone of* the sayde godes in your chapitre before your susters or suche persones as thai wylle assigne, so that hit may be knawen to thaym what plyte your place yerely standes yn.[2]

Also we enioyne yow, prioresse, and yowr successours, vndere peyne of pryuacyone *and perpetuelle amocyone* fro your and thaire astate and dygnyte, that fro hense forthe ye ne thai selle, graunte, ne gyfe to ony persone what euer *thai*[3] be any corrodye, lyverye, pensyone or anuyte to terme of lyve, certeyn tyme or perpetuelly, but if *ye* or thai fyrste declare the cause to vs or to our successours bysshoppes of Lincolne, and in that case have our specyalle licence or of our saide successours and also the fulle assent of the more hole parte of your couent.[4]

Also we enioyne yow, pryoresse, in vertu of your obedyence and vndere payne of contempte, that of euery purveyaunce that ye make for your place vndere creaunce ye do make tayles or *som remembraunce writene*[5] be twix yow and the sellers, so that when thai come for payement thai take no more of yow than is conteynede in the tayles or indentures.[6]

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[1] *I.e.*, the Ouse. Harrold is on the left bank of the river and the priory stood to the north-east of the small town, close to the bridge. The frater, used as a barn, is said to have been standing as late as 1840.

[2] Founded on Emma Welde's second and Thomasine Courteney's fourth *detecta*.

[3] Interlined above *ye* cancelled.

[4] Founded on Emma Welde's and Thomasine Courteney's third *detecta* respectively.

[5] Interlined above *indentures* cancelled.

[6] Founded on Thomasine Courteney's second *detectum*.

Also we enioyne yowe, pryoresse, vndere peyne of contempte, that ye dispose so for a commune lauendere in your place that she wasshe your susters clothes ones euery[1] fourtenyghte be twix Paske and Myghelmesse and fro Myghelmesse to Paske euery thre wekes ones, so that your susters nede not to go to the commune streme for wasshyng as thai have done here afore.[2]

Also we enioyne yow, prioresse, and your successours vndere the payne of priuacyone afore *saide*, that ye ne thai selle, gyfe, alyene ne felle no grete wode or tymbere saue to necessary reparacyone of your place and your tenaundryes, but if ye and thai hafe specyalle licence ther to of vs or our successours bysshoppes of Lincolne, and the cause declared to vs or our saide successours.[3]

XXX.

VISITACIO PRIORATUS DE HENYNGES, ORDINIS CISTERCIENSIS, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM VIJ° DIE MENSIS APRILIS, ANNO DOMINI MCCCCXL°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUE CONSECRACIONIS XIIIJ° ET TRANSLACIONIS QUARTO.

In primis, sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis negocio, die, anno et loco predictis, comparuerunt priorissa et conuentus dicti prioratus huiusmodi visitacionem vt apparuit subiture; et deinde primo et ante omnia propositum fuit verbum Dei secundum hoc thema, 'Omnis edificacio constructa crescit in templum sanctum in Domino,' etc.[4] Quo secundum auditorium et actus futuri congruenciam finito, domina Johanna Hothum, priorissa, ministrauit domino certificatorium super mandato domini eidem priorisse pro hoc negocio directo sub hac forma, 'Reuerendo' etc. Quo perlecto et comparentibus omnibus citatis, dicta priorissa iurauit obedienciam canonicam, et deinde exhibuit confirmacionem eleccionis sue preter installacionem. Postea exhibet fundacionem et statum domus, sed de cantariis ibidem fundatis nichil exhibuit, quia vt dicit non habet fundaciones ad manus. Et deinde examinata dicit quod omnia bene.

Moniales habent nimium accessum ad domum thesaurarii Lincolniensis, aliquando per septimanam ibidem expectando.[5]

Domina Isabella Burtone, suppriorissa, dicit quod omnia bene.

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[1] *fuaut* cancelled.
[2] Founded on Thomasine Courteney's first *detectum*.
[3] Founded on the petition at the end of Thomasine Courteney's *detecta*.
[4] Eph. II, 21.
[5] Written in as a note on one side of the page.

[1] *hurst* cancelled.
[2] Founded on Alice Decun's concluding petition.
[3] *Sic.*
[4] The bishop held his visitation at Newnham on this day.
[5] There is no record of her election. See *Visitations* I, 160.
[6] The foundation charter is printed in *Monasticon* V, 723, from the confirmation by Henry III (Charter roll, anno 52, m. 3).

Also we enioyne yowe, prioresse, that as mykelle as ye may wythe owten grete[1] hurte dayly whan ye sowpe ye kepe the houre of sowpyng for yow and your susters at the halfe houre betwyx fyve and six.[2]

Fertheremore we monysshe yow and ylke one of yow alle that now are and shalle be here aftere that ylk one of yow duely kepe and obserue thise our iniunccyones as thai are afore writene vndere payne of cursyng, the whiche we purpose to gyfe in eueryche of your persones that duely obey ne kepe *the* saide iniunccyones ouere alle the peynes obofe writen.

Yeven ant[3] writene vndere our seale ad causas in the priory of Newenham[4] the xviij day of January, the yere of our Lorde mccccxlij, and of our consecracyone xvij and translacion vij.

XXX.

THE VISITATION OF THE PRIORY OF HEYNINGS, OF THE ORDER OF CÎTEAUX, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 7TH DAY OF THE MONTH OF APRIL, IN THE YEAR OF OUR LORD 1440, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FOURTEENTH YEAR OF HIS CONSECRATION AND THE FOURTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge in the business of such visitation, on and in the day, year and place aforesaid, there appeared the prioress and convent of the said priory to undergo, as was apparent, such visitation; and then first and before all else the word of God was set forth according to this text, 'All the building framed together groweth to an holy temple in the Lord,' etc. And when this was finished as befitted them that heard it and beseemed the process about to take place, dame Joan Hothum, the prioress,[5] furnished my lord with her certificate touching my lord's mandate which had been addressed to the same prioress for this business, under this form, 'To the reverend,' etc. And after this had been read through and when all that had been summoned had made their appearance, the said prioress sware canonical obedience, and then she exhibited the certificate of the confirmation of her election without that of her installation. Thereafter she exhibits the foundation charter[6] and the state of the house, but concerning the chantries that are founded therein she exhibited naught, because, as she says, she has not the foundation deeds to her hand. And then on her examination she says that all things are well.

The nuns have access too often to the house of the treasurer of Lincoln,[7] abiding there sometimes for a week.

Dame Isabel Burtone,[8] the sub-prioress, says that all things are well.

[7] The treasurer at this time was John Haget or Heygate, for whom see *Visitations* I, 175, 176.

[8] The names of the nuns are in several instances those of gentle families. The prioress and Isabel Pudsey bear Yorkshire names. Other gentle names are those of Sutton, Pakyngton, Assheton, and Dawtre. The sub-prioress may have come from the neighbouring village of Gate Burton; Ellen Bryg was probably from Brigg in Lincolnshire; Ellen Cotum from Cottam in Nottinghamshire, just across the Trent; and Katherine Hoghe from Hough-on the-Hill, between Lincoln and Grantham.

Domina Katerina Hoghe dicit quod quedam moniales sunt quodammodo[1] sompnolentes, tarde veniendo ad matutinas et alias horas canonicas.

Item dicit quod domus indebitatur, et hoc propter magnas reparaciones factas interiores et exteriores et eciam propter parcitatem annone pluribus annis.

Domina Elena Cotum dicit quod omnia bene.

Domina Alicia Portere dicit quod priorissa est acceptrix personarum in correccionibus faciendis, nam quas diligit leuiter pertransit et quas non habet acceptas rigide punit; et dicit quod priorissa improperat sororibus suis, dicens quod, siquid dixerit[2] episcopo, tales eis imponet penas quod de facili non sustinebunt. Negat secundam partem articuli: negat eciam primam partem articuli.

Item dicit quod priorissa non exhibet statum domus in communi; et dicit quod fouet[3] seruientes suas seculares, quibus plus quam sororibus in dicendis credit, ad reprehendendum ipsas sorores suas, et per hoc suscitantur dissensiones suas[4] inter ipsam et sorores suas.

Item dicit quod priorissa prosternit grossas arbores extra casum necessitatis. Ad hec dicit quod nullas prosterni fecit nisi ab euidente, etc., vtilitate et de expresso consensu conuentus.

Item dicit quod sorores Elena Bryg et Agnes Bokke habent frequentem accessum ad Lincolniam et ibidem moras faciunt diutinas. Negant accessum vt articulatur.

Domina Agnes Bokke dicit quod omnia bene.

Domina Elena Bryg dicit quod omnia bene.

Domina Katerina Benet dicit quod omnia bene.

Domina Constancia Burnham dicit quod omnia bene.

Domina Johanna Asshetone dicit quod omnia bene.

Domina Agnes Sutton dicit quod amici sui conuenerunt cum priorissa et conuentu *pro* xij marcis ad ipsam recipiendam in monialem, et antequam admittebatur dicta pecunia erat soluta; et dicit quod nulla admittitur priusquam soluatur quod conuentum est pro ipsis recipiendis. Dicit quod nichil exigitur nisi quod gratis est oblatum. Fiat iniunctum quod non decetero exigatur[5] *nisi* a volentibus quicquam gratis dare.

Domina Katerina Pakyngtone dicit quod omnia bene.

Domina Isabella Pudsey dicit quod omnia bene.

Sorora Alicia Leget, soror laica conuersa, dicit quod infirmaria occupatur per seculares ad magnam inquietudinem sororum. Fiat iniunccio.

Item petit quod hostia claustri debitis horis claudantur et aperiantur, quia nimis sero stant aperta. Fiat iniunccio.

Item dicit quod mulieres seculares seruientes iacent in dormitorio inter sorores, et presertim vna que emebat corrodium ibidem. Fiat iniunccio.

Item dicit quod moniales exercent potaciones serotinas in ly gestchaumbre eciam post completorium, potissime cum earum amici ad eas

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[1] *solne* and *soiemp* cancelled.

[2] *Sic*: for *dixerint*.

[3] Interlined: *sustentat* cancelled.

[4] *Sic*.

[5] Some words, apparently *aliquem et leuibus*, cancelled.

Dame Katherine Hoghe says that some of the nuns are somewhat sleepy and come late to matins and the other canonical hours.

Also she says that the house is in debt, and this by reason of the large repairs which have been done within and without and also because of the scarcity of corn for several years.

Dame Ellen Cotum says that all things are well.

Dame Alice Portere says that the prioress when she makes corrections is an accepter of persons, for those whom she loves she passes over lightly and those whom she holds not in favour she harshly punishes; and she says that the prioress reproaches her sisters, saying that, if [they] say aught to the bishop, she will lay on them such penalties that they shall not easily bear them. She denies the second part of the article: she denies also the first part of the article.

Also she says that the prioress does not exhibit the state of the house in common; and she says that she encourages her secular serving-women, whom she believes more than her sisters in their words, to scold the same her sisters, and for this cause quarrels do spring up between her and her sisters.

Also she says that the prioress fells thick trees when there is no need. To this [the prioress] says that she has caused none to be felled save for the manifest, etc., advantage and with the express consent of the convent.

Also she says that sisters Ellen Bryg and Agnes Bokke have often recourse to Lincoln and there make long tarrying. They deny recourse as is contained in the article.

Dame Agnes Bokke says that all things are well.

Dame Ellen Bryg says that all things are well.

Dame Katherine Benet says that all things are well.

Dame Custance Burnham says that all things are well.

Dame Joan Asshetone says that all things are well.

Dame Agnes Sutton says that her friends made agreement with the prioress and convent for twelve marks that she should be received as a nun, and the said money was paid before her admission; and she says that no one is admitted before the sum agreed on for their reception be paid. [The prioress] says that nothing is demanded but what is offered freely. Let an injunction be made that no demand be made henceforward save of those who are willing to give anything of their free-will.

Dame Katherine Pakyngtone says that all things are well.

Dame Isabel Pudsey says that all things are well.

Sister Alice Leget, lay sister converse,[1] says that the infirmary is occupied by secular folk, to the great disturbance of the sisters. Let an injunction be made.

Also she prays that the cloister doors may be shut and opened at the due hours, forasmuch as they stand open too late. Let an injunction be made.

Also she says that secular serving-women do lie among the sisters in the dorter, and specially one who did buy a corrody there. Let an injunction be made.

Also she says that the nuns do hold drinkings of evenings in the guestchamber even after compline, especially when their friends come to

[1] See *Visitations* I, 228, s.v. Conversus.

declinauerint. Fiat iniunccio quod tales non fiant potaciones.

Soror Agnes Dawtre, soror laica conuersa, dicit quod omnia bene.

Dominus ordinauit quod post istos[1] qui nunc sunt inibi perhendinantes nullos recipiat priorissa qui mares xij^{mum} et femine xiiij^{mum} annum peregerit.[2]

Reseruata potestate corrigendi, etc., et faciendo iniuncciones dominus dissoluit visitacionem.

[Fo. 23.] (*Hic incipiatur*). Wyllyam, by the suffraunce of God bysshope of Lincolne, to our wele be lufede doghters in Cryste the prioresse and the couent of the pryorye [of] Henynges, of the order of Cystewes, of our dyocyse, gretyng in God wythe grace and our blessyng. Late, as hit longes to hus by the [right[3]] of our office ordynarye, we visytyng yow and your sayde pryorye as wele in *the* hede as in the membrees, by dewe inquisicyone that we made in our sayde visitacyone fonde certeyn thynges that nede reformacyone as for the gode and the gode rewle of yow and your sayde pryory as wele in spirituelle as in temporelle, and sende yow certeyn iniunccyones and commaundementes and ordynaunces as thai *are* here writen be nethe, chargeyng yow in vertue of your obedyence and vndere paynes that folowe here aftere that ye and ych oon of yowe kepe and obserue thaym and euery oon of thaym in euery poynt and artycle.

(*Quod non admittantur alie moniales in monasterium absque consensu episcopi nec quod sint plures moniales quam facultates domus paciuntur contra ius commune*). In the fyrst, for as mykelle as we fonde that agayn the entente and the forbedyng of the commune lawe there are in your saide pryorye meo[4] nunnes and susters professede then may be competently susteynede of the revenews of your sayde pryorye, the exilitee of the saide revenews *and charitees* duly considerede, we commaunde, ordeyne, charge and enioyne yowe vndere payne of *the sentence of* cursyng, the which we entende to gyfe in to ylk oon of your persones that is rebelle and obeyes not to this our iniunccyone, that fro this day forthe ye receyve no mo in to nunnes ne sustres in your sayde pryory[5] wythe owte the advyse and assent of hus [and] of our successours bysshope of Lincolne, so that *we* or thai wele informede of the yerely valwe of your saide revenewes may ordeyn for the nombre competente of nunnes and susters.[6]

(*Quod non recipiantur dona ab intrantibus religionem ex pacto: si tamen gratis fuerint oblata vsque[7] vicio, non prohibentur quin possint recipere*). Also for as mykelle as we founde that[8] *many* has bene receyvede here afore in to nunne *and*[9] sustre in your sayde pryory[10] by couenaunt

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1 *Sic*.
2 *Sic*: for *peregerint*.
3 Word torn and illegible.
4 *Sic*: for *moe*.
5 *then* cancelled.
6 The bishop obviously obtained the *compertum* here stated *oculata fide* and by the comparison of the numbers of the nuns with the *status domus*.
7 *Sic*: for *absque*.
8 *there is none* cancelled.
9 Interlined above *ne* cancelled.
10 *but by symony and that* cancelled.

visit them. Let an injunction be made that such drinkings shall not take place.

Sister Agnes Dawtre, lay sister converse, says that all things are well.

My lord ordained that after such as are now boarders in that place the prioress shall receive none who have passed, if males their twelfth and if females their fourteenth year.

Having reserved his power of correction, etc., and making injunctions, my lord dissolved the visitation.

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and paccyons made be fore thair receyvyng of certeyn moneys to be payed to the howse, *the* whiche is dampnede by alle lawe, we charge yowe vnder the payn of the sentence of cursyng obove wrytene that fro hense forthe ye receyve none persone in to nunne ne sustere in your sayde pryore by no suche couenan[t] ne pactes or bargaines made before. Whan thai are receyvede and professede, if thaire frendes of thaire almesse wylle any gyfe to the place, we suffre wele, *commende and conferme* hit to be receyvede.[7]

(*Quod abbatissa*[1] *faciat omni anno compotum coram sororibus suis sub pena suspensionis ab administracione sua*). Also for as muche as we founde that ye, doghtere prioresse, hafe not s[hewn] in playne audyence *of your susters* a fulle acompte of your admynystracyone of the comune gode of your pryory euery yere syn the tyme of yo[ur] installacyone, we charge yowe vndere payne of suspendyng of yow fro your admynystracyone that euery yere fro hense for[the] betwix the festes of seynt Myghelle archaungelle and seynt Martyne in wyntere ye shewe a fulle and a playne accompt[e] of all your administracyone of the saide godes of the hole yere a fore be fore all your sustres or the more parte of thayme, so [that] thai may knawe what is thaire lyvelode, what thai be indettede and what is youre stuffe.[2]

(*Quod hostia claustri serantur horis debitis iuxta regulam ordinis sub pena abstinencie et jeiunandi in pane et seruicia, etc.*) Also for as muche as we founde [that] the dures of the cloystere are not sparrede and openede in dewe tymes, whe charge yow, pryoresse, and thaym that hafe the ke[yes] of the saide dures that euery nyght thay sparre the saide durres and opene thaym on the morne in dewe tymes after your or[der] so that seculeres hafe none entree in to the sayde cloystere in vndewe tyme, vndere payne of fastyng in brede and wat[er] the next Fryday folowyng after the trespace as to the kepare, and absteynyng[1] fro[2] fysshe next Wedenesday as [to] yow, pryoresse, if ye[3] be recheless in ouerseyng of sperryng of this dores.[4]

(*Quod inmediate post completorium et collacionem recedant ad dormitorium, ipsum nullatinus vsque auroram sequentem exiture nisi ad matutinas, quibus omnes intersint sub pena seruandi claustrum per mensem quociens deliquerint*). Also for as muche as we founde [that] there are

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[1] Founded on the *detectum* of Agnes Suttone.
[2] *Sic*: for *priorissa*.
[3] Founded on the first part of Alice Portere's second *detectum*.
[4] *of* cancelled.
[5] *frys* cancelled.
[6] *mi* cancelled.
[7] Founded on Alice Leget's second *detectum*.

vsede late drynkynges *and talkyng* by nunnes as wele wythe yn as wythe owte the cloystere wythe seculeres, where thu[rgh] som late ryse to matynes and some come not at thayme, expressely agayns the rule of your ordere, we charge yo[w and] yche oon singulere that fro this day forthe ye neyther vse spekyng ne drynkyng in no place aftere complyne, but [that] after collacyone and complyne sayde ych oon of yow go wythe owte lengere[1] tarying to the dormytorye to your rest[e, so] that ye passe hit not tylle the morne folowyng that ye ryse to pryme, save alle onely to matynes, *and that euery nyghte holy ye go* [*to them*] vndere pay[ne of] kepyng and not passyng the cloystere by a monethe as ofte as any of yow trespace in any of thise be fore re[herced].[2]

(*Quod nulle persone seculares iaceant in dormitorio vel expectent in infirmaria*). Also for as moche[3] as hit was detected to hus in our sayde visytacyon that [the] infirmarye is as commune or more to seculeres as to the nunnes thaym to dysese, and also that seculere wymmen [lie] by nyght in the dormytory among nunnes and susters agayns the rule of your order, we charge yow, [p]ry[oresse], vndere payn of contempte that fro hense forthe ye suffre no seclures *persones*[4] lyg wythe in your do[rmytorye] ne to be conuersaunt ne duellyng in your infirmary, the whiche places by your rule shulde be alle onely reser[ued to] yow, your nunnes and susters.[5]

Also for as myche as we fynde detecte that for the multitude of subiournauntes wythe [yow] as wele weddede as other ofte tymes the qwyere and the rest of yowe in your obseruaunces is troublede, we charge [yow], pryoresse, vnder payne of the sentence of cursyng that fro this day forthe ye *receyve*[6] no sudeiournauntes that pas[se a man] x yere, a woman xiiij yere of age, wythe owten specyalle leve of hus or our successours bysshops of Lincolne asked [and had].[7]

XXXI.

[Fo. 36.]

VISITACIO COLLEGIJ DE HIGHAM FACTA IN CAPELLA EIUSDEM COLLEGIJ PRIMO DIE MENSIS JULII, ANNO DOMINI MCCCCXLIJ°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM ALNEWYK, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO CONSECRACIONIS SUE XVJ° ET TRANSLACIONIS SEXTO.

In primis, sedente dicto reuerendo patre die et loco antedictis in huiusmodi visitacionis sue negocio inchoando et perficiendo, comparuerunt magister, socii et alii ministri collegii huiusmodi, parati vt apparuit ad subeundum visitacionem dicti reuerendi patris. Et deinde primo et ante omnia propositum fuit verbum Dei in latino sermone iuxta actus

[1] *di* cancelled.

[2] *save that hit be lawfull to yow*, *pryoresse*, *to chere your honestes gestes in conuenable tyme and that ye mow licenc*[*e*] *your susters in lyke wyse and lawfulle tyme* cancelled. Founded on Katherine Hoghe's first and Alice Leget's fourth *detecta*.

[3] Written *myche* at first.

[4] Interlined above *wymmen ne childern* cancelled.

[5] Founded on Alice Leget's first and third *detecta*.

[6] Interlined above *take* cancelled.

[7] See the ordinance noted at the close of the *detecta*.

Also for as muche as hit is detecte to hus that here a fore ther has been grete parcelles of your wodes felled and [sold, we] charge yow, pryoresse, vndere payn of pryuacyone of your dygnytee that fro hense ye neyther felle ne se[lle wood] but to your necessary fewelle and beldyng, ne that ye graunte ne gyfe corrodye, lyvery ne annuetee wyth[e owte] our leve or our successours askede and had and expresse assent of your couent.[1]

Also we charge yow, pryoresse, vndere p[eyne] of contempte that in your correccyons ye shewe and hafe yowe indifferent to alle your susters, not rygorous to some for lesse af[fection] ne fauoryng to othere for more affeccyone.[2]

Also for we fynde detecte to hus that nunnes of your saide pryorye to ofte tym[e] hafe accesse suspecte to Lincolne and to other places where of sclaundere has rysene here a fore, we charge yow, pryoresse, [vnder] payne of contempte that ye licence none of your nunnes ne susters to passe your place to Lincolne ne to other pla[ces but] for resonable cause knawen and wythe honest cumpany and resonable tyme to go and come.[3]

Thise *our* iniunccyones [and] commaundementes we charge yow alle vndere the paynes a fore writene to kepe as ye wylle eschewe the . . cyone of lawe.[4] Writen and geven vndere our seale.

XXXI.

THE VISITATION OF THE COLLEGE OF HIGHAM, PERFORMED IN THE CHAPEL OF THE SAME COLLEGE[5] ON THE FIRST DAY OF JULY IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM ALNEWYK, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE SIXTEENTH YEAR OF HIS CONSECRATION AND THE SIXTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting, on and in the day and place aforesaid, in the beginning and accomplishment of the business of such his visitation, there appeared the master, fellows and other the ministers of such college, in readiness, as was apparent, to undergo the visitation of the said reverend father. And then first and before all else the word of God was set forth in the Latin speech, as was

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[1] Founded on the third *detecta* of Alice Portere and Alice Leget respectively. The bad effect of corrodies, among other inconveniences, upon the finances of the house at an earlier date, is shewn by the preamble of archbishop Zouche's appropriation of Womersley church, near Pontefract, to the convent (6 Aug., 1348), summarised in *Cal. Papal Letters* v., 347.

[2] Founded on Alice Portere's first *detectum*.

[3] Founded on the *detectum* furnished apparently by the prioress and on Alice Portere's fourth *detectum*.

[4] *Wyfen* cancelled.

[5] The chapel of the college, used also, as appears from this visitation, as a chapter-house, formed part of the collegiate buildings. The fine parish church, although closely connected with the foundation of the college, appears to have been reserved for parochial services; but the fellows of the college appear to have served its altars, and probably the fellows, clerks and choristers, occupied the stalls in its quire at high mass. The east range of the college quadrangle, containing its gateway, and a large portion of the south range, with other fragments, still remain in the main street of Higham Ferrers, a little distance N.W. of the parish church and churchyard.

futuri congruenciam per honorabilem virum magistrum Johannem Beuerley,[1] sacre pagine professorem, sequentem hoc thema, 'Vestigia eiusdem secutus est pes meus,' etc.[2] Quo laudabiliter finito, amotis omnibus quos negocium hoc non tangentibus,[3] magister collegii, videlicet magister Willelmus More, certificatorium mandati domini sibi in hoc casu directi confectum et sigillo communi collegii sigillatum domino liberauit. Quo publice perlecto et preconisatis omnibus et comparentibus, magister collegii, prestita alias per eum obediencia, ideo iam *non* exigitur; sed exhibuit litteras ordinum et tituli collegii et vicarie, fundacionem et statum collegii. Dominus Henricus Drury, vicecustos, iurauit obedienciam et exhibuit sufficienter in ordinibus. Dominus Willelmus Blaunkpayn iurauit obedienciam et exhibuit. Dominus Johannes Munde iurauit obedienciam et exhibuit. Dominus Robertus Hopekyn iurauit obedienciam et exhibuit. Dominus Willelmus Caluertone iurauit obedienciam et exhibuit. Postea comparuerunt Johannes Sherman, Robertus Irlande, Willelmus Chiche et Walterus Syngiltone, clerici, ac Thomas Lewes, Robertus Offord, Willelmus Vrlebat, Johannes Spekke, Johannes Hyll et Johannes Cresse, choriste dicti collegii. Et post hec ad inquisicionem preparatoriam dominus processit magistri et sociorum predictorum; qui examinati dicunt ea que sequuntur.

(Caluertone.) Magister Willelmus More, custos siue magister dicti collegii, dicit quod dominus Willelmus Caluertone, capellanus collegii, nimium et suspecto modo frequentat domum Margerie Chaumberleyne, tenentis collegii, et monitus de desistendo non desistit. Comparuit et obiecto articulo negat crimen; et indicta esti[4] sibi purgacio cum iiij sociis capellanis. Et sic purgauit se cum quatuor sociis capellanis, et monitus est sub pena excomunicacionis quod non frequentet domum dicte mulieris nec aliqua alia loca suspecta.

Item dicit quod ex necessario est quod statuta collegii de nouo condantur, quia iam condita, quid propter eorum difficilitatem et contrarietatem et prouentuum collegii exilitatem, nullo modo possunt obseruari.

(Custos.) Dominus Henricus Drury, vicecustos, dicit quod stipendia sociorum non soluuntur in terminis iuxta statuta, sed non in defectu custodis.

(Custos.) Item dicit quod, vt sibi videtur, magister est remissus in corrigendo defectus delinquencium in choro, quos ipsemet non potest

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[1] *decret* cancelled.
[2] Job XXIII, II.
[3] *Sic*: for *tangebat*.
[4] *Sic*: for *est*.

[1] See note 3 on p. 34 above.

[2] William More appears to have been the third warden of the college, succeeding Elias Holcote, who became warden of Merton college, Oxford, in 1438. Neither More's appointment nor that of his successor, Richard White, are recorded in the Lambeth registers, where the collations of the wardenship, which belonged to the archbishop of Canterbury, are given. He is possibly identical with William More, principal of Hert hall, Oxford, 1416-20.

[3] The foundation charter of the college of St. Mary the Virgin, St. Thomas of Canterbury, and St. Edward the Confessor was granted by archbishop Chichele in Higham Ferrers church, 28 Aug., 1425, in pursuance of letters patent granted by Henry V, 2 May, 1422. It provided for the perpetual tenure of the mastership or wardenship of the college with the vicarage of the parish church. There is no copy of this charter either at Lambeth or at Lincoln, but it is preserved with letters patent of Henry VI, inspecting and confirming it and the various other documents relating to the foundation, 7 Nov., 1427 (*Cal. Pat.* 1422-9, pp. 472-4). See also *Cal. Pat.* 1416-22, p. 441, for the letters patent of Henry V, printed in

accordant with the process about to take place, by the honourable master John Beverley,[1] professor of holy writ, after this text, 'My foot hath held his steps,' etc. And, when this had come to a praiseworthy end, after all had been removed whom this business did not concern, the master of the college, to wit, master William More,[2] delivered to my lord the certificate of my lord's mandate which had been addressed to him in this event, composed and sealed with the common seal of the college. The which having been read through in public, and all having been called over and making their appearance, the master of the college, whose obedience, as it had been proffered by him at another time, was therefore not demanded at the present, exhibited nevertheless the letters of his orders and his title in the college and vicarage,[3] the foundation charter and the state of the college. Sir Henry Drury, vice-warden, sware obedience and made sufficient exhibition as regards his orders. Sir William Blaunkpayn sware obedience and made exhibition. Sir John Munde sware obedience and made exhibition. Sir Robert Hopekyn sware obedience and made exhibition. Sir William Calvertone sware obedience and made exhibition. Thereafter there appeared John Sherman, Robert Irlande, William Chiche and Walter Syngiltone, clerks, and Thomas Lewes, Robert Offord, William Urlebat, John Spekke, John Hyll and John Cresse, choristers of the said college. And after these things my lord proceeded to the preparatory inquiry of the master and fellows aforesaid; who upon examination say these things which follow.

(Calvertone.) Master William More, warden or master of the said college, says that sir William Calvertone, chaplain of the college, haunts the house of Margery Chaumberleyne, tenant of the college, overmuch and in manner suspect, and, after warning to desist, desists not. He appeared and, the article having been laid to his charge, denies his guilt; and he was appointed to clear himself with four of his fellow chaplains. And so he cleared himself with four of his fellow chaplains, and was warned under pain of excommunication not to haunt the said woman's house or any other suspect places.

Also he says that it is a matter of necessity that the statutes of the college be ordained anew, because those that have been ordained already, what with their difficult and contradictory tenor and the scantiness of the revenues of the house, can in no wise be observed.[4]

(The warden.) Sir Henry Drury, the vice-warden, says that the fellows' salaries are not paid at the statutory terms, but [this is] not in the warden's default.

(The warden.) Also he says that, as it seems to him, the master is slack in correcting the defaults of them that transgress in quire, the

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Monasticon VI (3), 1424-6. The advowson of the parish church had been granted by Henry, duke of Lancaster, to his college of the Annunciation of the Blessed Virgin in the Newarke at Leicester, in pursuance of royal letters patent, 4 March, 1354-5, on 11 Oct., 1355. It was appropriated to the dean and canons of the Newarke college in Aug., 1357, and a vicarage ordained on 18 Jan., 1357-8 (*Assoc. Archit. Soc. Reports and Papers* XXXII, 260-5). By Chichele's arrangement, the Newarke college did not lose the appropriation or their right of presentation to the vicarage; but the archbishop of Canterbury, on collating the wardenship of Higham *pleno jure*, nominated the warden as vicar to the dean and canons of the Newarke, who presented him for institution to the vicarage by the bishop of Lincoln.

[4] No copy of the college statutes appears to exist. Of those relating to the hospital there is a seventeenth-century copy in English ap. MS. Lansdowne, 846, ff. 77-79, summarised in *V.C.H. Northants*, II, 178-9.

corrigere et refert illi magistro; et delinquentes paruipendunt correcciones istius deponentis.

Item dicit de domino Willelmo Caluertone vt supra.

(Irlande.) Item dicit quod Robertus Irlande, clericus, frequentat domum dicte Margerie Chaumberleyn suspecto modo. Comparuit et negat crimen; tamen monitus est sub pena excommunicacionis quod desistat.

(Omnes.) Item dicit quod socii exeuntes collegium ad solacia non petunt licenciam exeundi a magistro nec vicecustodis contra statuta.

(Clerici.) Item dicit quod clerici vtuntur habitu ad modum[1] laicorum aptum[2] et confectum contra formam statutorum, que dictant quod haberent *habitum talarem*[3]; et iam habent *togas* vsque ad genua decurtatas et super humeros rugatas.

(Drury.) Dominus Willelmus Blaunkepayn, rector scolarum grammaticalium ibidem, dicit quod subcustos est incitus contra eum et semper insideat[4] ei absque causa et detrahit sibi absenti.

(Omnes.) Johannes Sherman, clericus collegii, dicit quod silencium non obseruatur in choro, et quod diuinum seruicium indeuote et necgligenter decantatur, et quod tempore diuini seruicii intendunt confabulacionibus et collocucionibus.

(Custos.) Item dicit quod defectus huiusmodi non corriguntur, quod capitula non celebrantur septimanatim; nam magister est nimis paciens et mitis,[5] et si ipse apponeret ad corrigendum talia manus seueriores, multo melius foret in premissis. In ceteris multum notabilis est.

(Omnes.) Item dicit quod desides et necgligentes *sunt socii* in veniendo ad horas canonicas et missas, et hoc propter defectum pulsacionis ad horas, quod non habetur aliquis ad huiusmodi pulsaciones deputatus.

[Fo. 36d.] (Caluertone, Munde.) Item dicit quod quidam capellani collegii vtuntur longis baslardis sub togis suis, ad quam rem ignorat, et quod frequentant tabernas publicas, videlicet Caluertone et Munde; et in hiis corrigendis magister est remissus. Capellani comparuerunt et negant.

Item dicit de Irelande vt supra et infra.

Robertus Irelande, clericus collegii, dicit de subcustode vt de odio erga socios, vt infra.

(Drury, Munde et Caluertone.) Willelmus Chich, clericus collegii, dicit quod Drury, Caluertone et Munde sunt semper inter se quasi inimi-

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[1] *clericorum* cancelled.

[2] Possibly an error for *apertum*. *Aptum* and *confectum* should be in the ablative.

[3] The words are very indistinct, but the last appears to be *talarem*. *Habitum talarem* is interlined above two cancelled words no longer legible.

[4] *Sic*: for *insidiat* or *insidiatur*.

[5] The words *et mitis* appear to be the reading, but are nearly illegible.

[1] *I.e.*, he had no statutory power of correction, but was bound to acquaint the warden with *corrigenda*. It appears from the rest of the sentence that the warden had attempted to delegate the office of correction to him.

[2] If the proper reading is *apertum*, this should be translated 'open' *i.e.*, unbuttoned.

[3] The royal letters patent for the foundation provided that one of the chaplains and clerks should be grammar-master, and another song-master. The school appears to have been held in the detached chapel to the N.W. of the parish church, locally called the Grammar school, which seems to have been built a few years before the foundation of the college. Cf. the 15th cent. grammar-school at Ewelme, Oxon., in connexion with the college of chantry-priests founded in the parish church in 1437.

which he himself cannot correct and reports to the master[1]; and transgressors make light of this deponent's corrections.

Also he says as above concerning sir William Calvertone.

(Irlande.) Also he says that Robert Irlande, clerk, haunts the house of the said Margery Chaumberleyn in manner suspect. He appeared and denies his guilt; but was warned to desist under pain of excommunication.

(All.) Also he says that the fellows, when they go out of college for their recreation, do not ask leave of the master or that of the vice-warden to go out, contrary to the statutes.

(The clerks.) Also he says that the clerks wear their dress fitted[2] and made after the manner of lay-folk, contrary to the form of the statutes, which prescribe that they should wear a long habit; and now they wear their gowns cut short to their knees and with pleats at the shoulders.

(Drury.) Sir William Blaunkepayn, master of the grammar-school[3] there, says that the sub-warden is violently set against him and is ever laying wait for him without reason, and speaks ill of him in his absence.

(All.) John Sherman, clerk of the college, says that silence is not kept in quire, and that divine service is sung undevoutly and carelessly, and that in time of divine service they are busy chattering and talking together.

(The warden.) Also he says that such defaults are not corrected, because chapters are not celebrated weekly; for the master is too patient and easy-tempered, and, if he put his hand more sternly to the correction of such faults, it would be much better as regards the premises. In all else he is very worthy of blame.

(All.) Also he says that the fellows are slack and careless in coming to the canonical hours and masses, and this by reason of default to ring the bell for the hours, because there is no man kept who is charged with such ringing.

(Calvertone, Munde.) Also he says that certain chaplains of the college wear long baslards[4] beneath their gowns, for what purpose he knows not, and that they haunt the public taverns, to wit, Calvertone and Munde; and the master is slack in correcting these matters. The chaplains appeared and make denial.

Also he says as above and beneath concerning Irelande.

Robert Irelande, clerk of the college, says as beneath[5] concerning the sub-warden, as touching his hatred towards the fellows.

(Drury, Munde and Calvertone.) William Chich, clerk of the college, says that Drury, Calvertone and Munde are ever, as it were, at enmity

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[4] A baslard was 'a kind of long dagger, which was suspended to the girdle.' See *Promptorium Parvulorum*, ed. Way, I, 25, 26. For the wearing of baslards by priests, see *Piers the Plowman*, passus XV (B-text, 9861-72).

> 'Muche wonder me thinketh,
> But if many a preest beere, for hir baselardes and hir broches,
> A peire of bedes in hir hand, and a book under hir arme.
> Sire Johan and sire Geffrey hath a girdel of silver,
> A baselard or a ballok-knyf, with botons over gilte;
> Ac a porthors that sholde be his plow *Placebo* to sigge,
> Hadde he nevere service to save silver therto.'

[5] *Infra* in the text appears to be an error for *supra*.

cantes et odiosi ; et quilibet eorum secrete detrahit alteri, dicens 'Numquam diligam eum in vita mea.'

Willelmus Syngyltone, clericus collegii, dicit omnia bene.

Robertus Offord, chorista, dicit omnia bene.

Willelmus Vrlebat, chorista, dicit omnia bene.

Johannes Hylle, chorista, dicit omnia bene.

Johannes Spekke, chorista, dicit omnia bene.

Johannes Crosse, chorista, dicit quod ipsemet non tempestiue venit ad chorum.

Thomas Lewes, chorista, dicit omnia bene.

Dominus Willelmus Caluertone, capellanus in collegio, dicit quod dominus Henricus Drury, vicecustos, non seruat caritatem erga ceteros in collegio, quia, licet ostendat eis beneuolum vultum, nunquam tamen eos diliget ; quod est magna causa murmuris in collegio.

Item vbi sunt sex presbiteri in numero et per statuta artantur ad quatuor missas omni die, non sunt nisi quatuor capellani qui sequuntur chorum.

Dominus Robertus Hopkyn, capellanus in collegio, dicit quod Robertus Irelonde, clericus, absentat se a choro post vltimam pulsacionem ad horas canonicas in tantum quod alii presentes in choro expectant eum ; et propterea hore non celebrantur temporibus debitis.

Idem Robertus Irelonde frequentat loca suspecta modo suspecta[1] eciam temporibus diuinorum, et presertim domus[1] cuiusdam *Elizabethe*[2] Beres. Fatetur crimen : abiurauit sub pena ij fustigacionum circa ecclesiam et totidem circa forum in forma penitencie ; et pro commissis habet ij fustigaciones circa ecclesiam cum cereo dimidie libre.

([Irelonde et Chi]che.) Idem Robertus et Willelmus Chiche, clericus, confabulantur adinuicem tempore diuini seruicii vsque medium versum psalmodii, et sic vnus solus illam medietatem versuum per se psalmodizat. Magister oneratus est quod quociens in hoc aliquis eorum in hoc[1] defecerit defaltet j^{d} de communiis delinquentis.

Item dominus Johannes Munde ex consuetudine frequentat tabernas publicas extra casum necessitatis, et sic dissipat bona sua. Comparuit et negat : monitus tamen est sub pena excommunicacionis quod desistat.

Idem confabulatur cum aliis tempore diuinii seruicii. Committitur magistro.

Item dominus Willelmus Caluertone frequentat loca suspecta, et presertim domum Margerie Chaumberleyn, cuius filium leuauit ad manum confirmantis, et monitus per magistrum non desistit in.[3]

Idem eciam frequentat domum cuiusdam Plays, cuius filium similiter leuauit, et monitus non desistit. Monitus est sub pena excommunicacionis quod desistat.

Dominus Johannes Munde, capellanus in collegio, dicit omnia bene.

[Fo. 37] (Custos.) Petitur insuper quod decetero custos non

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[1] *Sic.*

[2] Interlined above a letter cancelled,

[3] The sentence is unfinished.

[1] Previously called Cresse.

[2] The foundation provided for a master or warden and seven other chaplains, *i.e.*, fellows in priest's orders, who were to say mass for the good estate of Henry V, queen Katherine and archbishop Chichele, for their souls after death, and for the souls of Henry IV and his first wife, Mary Bohun, of Chichele's parents and benefactors, and all the faithful departed. In 1442 there were only a master and five fellows. The point of the complaint is that the

and hatred with one another; and every one of them talks privily against the other, saying 'I shall never love him while I live.'

William Syngyltone, clerk of the college, says all things are well.

Robert Offord, chorister, says all things are well.

William Urlebat, chorister, says all things are well.

John Hylle, chorister, says all things are well.

John Spekke, chorister, says all things are well.

John Crosse,[1] chorister, says that he himself does not come to quire in good time.

Thomas Lewes, chorister, says all things are well.

Sir William Calvertone, chaplain in the college, says that sir Henry Drury, the vice-warden, bears no love towards the others in the college, for, albeit he shews them kindness with his face, yet he will never love them; and this is a great cause of complaint in the college.

Also, whereas they are six priests in number and are bound by the statutes to four masses every day, there are only four chaplains who attend quire regularly.[2]

Sir Robert Hopkyn, chaplain in the college, says that Robert Irelonde, clerk, is absent from quire after the last bell for the canonical hours has rung, insomuch that the others who are present in quire wait for him; and therefore the hours are not celebrated at the due times.

The same Robert Irelonde haunts suspect places in manner suspect even during divine service, and especially the house of one Elizabeth Beres. He confesses his guilt: he abjured it under pain of two floggings round the church and as many about the market-place in form of penance; and for his offences he has two floggings round the church with a half-pound wax candle [in his hand].

([Irelonde and Chi]che.) The same Robert and William Chiche, clerk, chatter to one another during divine service till the middle of each verse in the psalms, and in this wise only one chants by himself that half of the verses.[3] The master was charged that, so often as any one of them shall make default herein, he shall dock one penny of the transgressor's commons.

Also sir John Munde haunts the public taverns of custom in cases not of necessity, and so squanders his goods. He appeared and makes denial: nevertheless he was warned to desist under pain of excommunication.

The same chatters with the others in time of divine service. [The matter] is entrusted to the master.

Also sir William Calvertone haunts suspect places, and especially the house of Margery Chaumberleyn, for whose son he stood sponsor at his confirmation, and, though warned by the master, he does not desist [from this practice].

The same does also haunt the house of one Plays, for whose son he likewise stood sponsor, and, though warned, desists not. He was warned to desist under pain of excommunication.

Sir John Munde, chaplain in the college, says all things are well.

(The warden.) Prayer is further made that henceforth the warden

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duties of the altar and quire-services fell without remission upon four of the six, while the other two neglected their obligations.

[3] The mention of the middle of the verse implies, at any rate, that the *debita pausacio* was observed in quire.

admittat aliquos in collegium vel in socios perpetuos eiusdem, nisi sint competentis sciencie in[1] cantu, grammatica et bonorum morum.

Hiis habitis, Depyng, commissarius domini, dictis die et loco in hoc negocio iudicialiter sedens, ipsum negocium in statu quo tunc erat vsque in diem tunc crastinum, secundum videlicet diem mensis Julii, et congregatis[2] coram[3] in eodem negocio magistro siue custode et maiori parte ministrorum collegii, continuauit, presentibus Thorpe, Bug et me Colstone. Quo termino, videlicet[4] secundo die dicti mensis Julii anno predicto, in dicta capella loco vtique capitulari coram domino iudicialiter in huiusmodi negocio sedente iudicialiter[5] comparuerunt personaliter dicti custodes,[5] capellani et clerici. Et deinde publicatis detectis huiusmodi et obiectis articulis personis de quibus deteguntur et habitis responsis ad ea, factoque processu super ipsis vt in actis precedentibus continetur, dominus, reseruata sibi potestate faciendi et transmittendi magistro et sociis iniunccionibus[6] iuxta qualitates detectorum huiusmodi, suam visitacionem dissoluit, presentibus Depyng, Thorp, Bug et me Colstone.[7]

XXXII.

[Fo. 69].

VISITACIO MONASTERII DE HUMBRESTONE, ORDINIS TURONENSIS,[8] LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI EIUSDEM VJ DIE MENSIS JULIJ, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS ANNO XIIIJ° ET TRANSLACIONIS QUARTO.

In primis, sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis negocio, die et loco antedictis, comparuerunt coram eo abbas dicti monasterii et quatuor monachi; et deinde primo et ante omnia propositum erat verbum Dei per honestum virum magistrum Thomam Duffelde, sequentem hoc thema, ' Fratres tuos visitabis, si recte agant et cum quibus dispositi sunt,'[9] etc. Quo finito, abbas liberauit domino certificatorium mandati pro visitacione huiusmodi sibi directi in

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[1] *car* cancelled.
[2] Interlined above *pnt' (presentibus)* cancelled.
[3] *Sic*: *eo* omitted.
[4] *prim* erased.
[5] *Sic*.
[6] *Sic*: for *iniuncciones*.
[7] The rest of fo. 37 and 37d. have been left blank, probably as space for injunctions.
[8] *Sic*. *Tironensis* is meant.
[9] I Sam. xvij, 11. For *dispositi* the Vulgate text has *ordinati*.

[1] The warden and sub-warden may be meant; but probably *custodes* in the original is an error for *custos*.

[2] *I.e.* in the notes as to appearances, purgations, etc., at the end of the various *detecta*.

[8] See *Visitations* I, 71, note 1. The Tironensian order or congregation, so called from the abbey of Thiron, dio. Chartres, had been gradually merged in the larger orders from which its houses were offshoots or differed but little in custom. For the relation of the mother house to its offshoots see the interesting document concerning St. Dogmael's abbey, Pembrokeshire, ap Round, *Cal. Documents, France*, pp. 353-4. The order is spoken of as identical in 1148 with the order of Savigny, when the fourth abbot of Savigny surrended his house 'cum filiabus suis de ordine Tironensi' to the Cistercian order in general chapter at Cîteaux; and Furness, a Savigniac house, is described as 'de ordine Savigniacensi, id est, Tironensi,

may not admit any to the college or to be perpetual fellows of the same, except they be of competent knowledge in song [and] grammar and of good character.

These things having taken place, Depyng, my lord's commissary, sitting on and in the said day and place in the capacity of judge in this business, and with the master or warden and the more part of the ministers of the college gathered together in [his] presence in the same business, postponed the same business in the state wherein it then was until the morrow, to wit the second day of the month of July, there being present Thorpe, Bug and I Colstone. At the which term, to wit the second day of the said month of July in the year aforesaid, there appeared in person in the said chapel, as being their place of chapter, before my lord as he was sitting in his capacity of judge in such business, the said wardens,[1] chaplains and clerks. And then, after such disclosures had been made public and the articles laid to the charge of the persons concerning whom their disclosures are made, and the answers to them had been given and process held touching the same, as is contained in the foregoing acts,[2] my lord, having reserved to himself the power of making and conveying injunctions to the master and fellows according to the natures of such disclosures, dissolved his visitation, there being present Depyng, Thorp, Bug and I Colstone.

XXXII.

The visitation of the monastery of HUMBERSTONE, of the order of Thiron,[3] of the diocese of Lincoln, performed in the chapter-house thereof on the sixth day of the month of July, in the year of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the fourteenth year of his consecration and the fourth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge in the business of such visitation, on and in the day and place aforesaid, there appeared before him the abbot of the said monastery and four monks; and then first and before all else the word of God was set forth by the reputable master Thomas Duffelde, after this text, 'Thou shalt visit thy brethren, to see if they fare aright and with whom they are set in array,' etc.[4] And when this was done, the abbot delivered to my lord the certificate of the mandate which had been addressed to him for such visitation, after these words, 'To the reverend,'

sub regula sancti Benedicti, cuius ordinis professores monachi fuerunt et eorum habitus grisius color erat' (*Coucher book of Furness*, ap. *Monasticon* v, 246). Fourteen English houses and one Irish house of the Savigniac order became Cistercian (Hope, *The Abbey of St. Mary in Furness*, p. 2); but Humberstone was not founded till after this surrender, and its mother house of Hambye, although possibly founded before 1148, adhered to the congregation of Thiron, of which the Savigniac congregation was an independent branch rather than a corporate member. Humberstone, like Kelso in Roxburghshire, another Tironensian house, was usually regarded at a later date as Benedictine; but it seems to have retained special peculiarities of habit (*Visitations* I, 71). Ducange, s.v. Ordo griseus, quoting from Jacques de Vitry, mentions the grey habit adopted by the monks of Thiron to distinguish them from the ordinary Benedictines.

[4] In A.V. 'Look how thy brethren fare, and take their pledge.'

hec verba, 'Reuerendo,' etc. Quo perlecto, liberauit idem dominus abbas domino fundacionem domus ;et eius copiam penes registrarium dimisit. Postea exhibuit domino confirmacionem eleccionis sue, sed non installacionem ; et tamen ista exhibita per incuriam custodie quasi sunt corrupta[1] sed quomodolibet intelligibiles.[2] Et ideo habet terminum ad faciendum scrutari registrum pro titulo ad habendum litteras tituli sui necessarias citra proximum festum Pasche, et post nonam huius diei ad exhibendum installacionem et statum domus siue monasterii. Et post hec abbas iurauit obedienciam in forma consueta, et deinde abbas examinatus dicit ea que sequuntur.

Frater Willelmus West, abbas, dicit quod fratres Willelmus Kele, Johannes Clee, Thomas Gretham, Ricardus Halle et Johannes Gouxhille, monachi domus, apostatando recesserunt a domo, quorum Clee mortuus est et Gouxhille est professus in vno ordinum mendicancium.

(Conspiracio.) Item dicit quod Willelmus Anderby et Johannes Wrauby, monachi, sunt confederatores et confederatores[3] adinuicem contra abbatem. Anderby purgauit se de conspiracione cum Fresshney : Wrauby purgauit se cum Anderby.

(Anderby.[4]) Item quod iste *Wrauby*[5] dixit publice postquam abbas receperat mandatum domini pro visitacione, 'Ecce, iam abbas non habet intromittere *se* de me.'

(Wrauby.) Item dicit quod Wrauby non intelligit nec addiscere velit.[6]

(Wrauby.) Item dicit quod Wrauby proteruiter et rebelliter respondebat abbati,[7] cum ipsum corriperet eo quod scandebat portas quasdam ad respiciendum fistulatores et ducentes choreas in cimiterio ecclesie parochialis ; et est inobediens quasi in omnibus, dicens quod nunquam subiret correccionem abbatis in aliquibus. Fatetur vltimam partem articuli et iurauit de peragendo penitenciam, *videlicet* quod[8] petat veniam ab abbate, quod et fecit, et quod dicat vnum nocturnum de psalterio dauitico infra septimanam proximam ; et quo ad primam partem articuli, fatetur.

(Anderby : omnes.) Item dicit quod quilibet monachus percipit in anno ad vesturam xvj^{s} viij^{d}, et tamen nullus eorum vult ostendere abbati peculium suum aliquo tempore anni : ideo timetur quod sunt proprietarii, et presertim Anderby. Anderby iurauit de ostendendo abbati omni anno peculium suum.

(Omnes.) Item dicit quod, cum sederit in capitulo ad faciendum correcciones, in tantum sunt rebelles quod non subeunt[9] correccionem, et tantus est tumultus[10] quod seculares possunt eos a procul audire et iudicant propterea eos adinuicem rixantes.

(Gedeney.) Frater Thomas Fressheney dicit quod frater Johannes Gedeney, tunc sacrista, in vltima quadragesima xxiiij noctibus, pulsatis

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[1] Apparently altered from *incorrupta*.
[2] *Sic* : *sed* cancelled.
[3] *Sic* : for *conspiratores*.
[4] *Sic* : for *Wrauby*.
[5] Interlined above *Anderby* cancelled.
[6] *Sic* : for *vult*.
[7] *quando* cancelled.
[8] *peraga* cancelled.
[9] Apparently *subeunt*, but written carelessly *subui't*.
[10] *s* interlined above *osus* cancelled.

etc. The which having been read through, the same lord abbot delivered to my lord the foundation-charter of the house[1] and left a copy thereof in the hands of the registrar. Thereafter he shewed to my lord the certificate of the confirmation of his election, but not that of his installation[2]; nevertheless, these documents which he shewed, having been negligently kept, are almost worn away but can anyhow be understood. And therefore he has a term, that he may have the register searched for his title, so that he may have the needful letters of his title, on this side the feast of Easter next; and [he has] the afternoon of this day for exhibiting the certificate of his installation and the state of the house or monastery. And after these things the abbot sware obedience in the form accustomed, and then, upon examination, the abbot says these things which follow.

Brother William West,[3] the abbot, says that brothers William Kele, John Clee, Thomas Gretham, Richard Halle and John Gouxhille, monks of the house, have left the house in apostasy, of whom Clee is dead and Gouxhille has made profession in one of the mendicant orders.

(Conspiracy.) Also he says that William Anderby and John Wrauby, monks, are in league and conspiracy with one another against the abbot. Anderby cleared himself of conspiracy with Fresshney : Wrauby cleared himself with Anderby.

(Anderby.[4]) Also that this Wrauby said in public, after the abbot had received my lord's mandate for the visitation, 'Lo ! now must the abbot intermeddle not with me.

(Wrauby.) Also he says that Wrauby has not understanding nor will to learn.

(Wrauby.) Also he says that Wrauby answered the abbot saucily and rebelliously, when [the abbot] took him to task for climbing up a gate to behold the pipe-players and dancers in the churchyard of the parish church ; and he is disobedient almost in all things, saying that he would never submit to the abbot's correction in aught. He confesses the last part of the article and sware to perform penance, to wit, to ask pardon of the abbot, the which also he did, and to say a nocturn of the psalms of David within the next week ; and, as regards the first part of the article, he confesses it.

(Anderby : all.) Also he says that every monk receives 16*s.* 8*d.* in the year for his raiment, and yet no one of them will shew the abbot what money he has at any time of the year : therefore it is feared that they are guilty of appropriation, and especially Anderby. Anderby sware that he would shew what money he has to the abbot every year.

(All.) Also he says that, whenever he sits in chapter to make corrections, they are rebellious to such a degree that they do not submit to correction, and so great is the uproar that secular folk can hear them afar off, and therefore conclude that they are brawling among themselves.

(Gedeney.) Brother Thomas Fressheney says that brother John Gedeney, at that time sacrist, on twenty-four nights in last Lent, after he

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[1] No copy of this appears to exist. There is no chartulary, and the monastery was omitted from the early editions of *Monasticon*.

[2] No record of these remains ; see *Visitations* I, 72, note 1.

[3] All the monks, except the abbot, appear under surnames derived from places in Lincolnshire. Four of the five apostates also bore similar surnames, Gretham being probably Greetham, near Horncastle.

[4] This should be 'Wrauby.'

campanis ad matutinas, rediit ad lectum omissis matutinis. Fatetur primam partem articuli et iurauit de peragendo. Habet in penitenciam quod in proxima quadragesima[1] sequatur chorum omni nocte, et quod omni sexta[2] feria contentetur vno genere piscium, et omni sexta feria ieiunet in pane et aqua, duabus exceptis quibus vtatur ceruisia.

[Abbas: fatetur.] Item dicit quod abbas non iacet in dormitorio *(fatetur)*, nec venit ad matutinas nisi in principalibus *(fatetur)*, nec curat de religione vel diuinis officiis *(fatetur)*, et necgligens est in correccionibus monachorum, et solomodo regitur per Gedeney, capellanum suum, per pincernam et cocum,[3] quorum consiliis et nullatinus confratrum omnia facit (*negat*). Purgauit se de hoc sola manu.

(Abbas: negat.) Item dicit quod tantum de victualibus monasterii expenditur in villa sicut inter monachos, et hoc ex missione pincerne. Et eciam purgauit se sola manu.

(Andreas.) Item dicit quod Andreas Palfrayman, Scotus, seruiens abbatis, induxit duas fatuas mulieres et locauit eas supra sacristiam et[4] strauit eis vnum lectum ibidem, ad quem finem dicit se nescire; quod cum detectum fuisset abbati per Anderby, abbas dimisit illud sub silencio, nec aliud quid fecit in correccione. Et dicit quod ex necessario oportet istum Andream amoueri.

(Abbas: fatetur.) Item dicit quod abbas isto absente vendidit vnum corrodium cuidam Wyldebore, pro quo recepit c marcas, et valet fere per annum x marcas *(fatetur de consensu)*; et aliud vendidit Willelmo Puncharde, pro quo recepit x li., et valet per annum xxxiij^{s} iiij^{d} *(fatetur de consensu tamen conuentus)*; et aliud *isto presente* Johanni Hoise, pro quo recepit xx li., et valuit per annum quatuor marcas *(fatetur)*; et aliud Roberto Howet de Normanby pro xx li., et valuit quatuor marcas per annum *(fatetur de consensu)*; et aliud Roberto Howet, sargeaunt portere, isto existente apud Molycourt, pro viij marcis, et valet v nobila[5] per annum *(fatetur)*; et aliud Ricardo Bekeryng, botylere, pro xx marcis, et valet xlvj^{s} viij^{d} per annum *(fatetur)*; et quid actum est de istis receptis nescitur, nisi tantum de xvj marcis receptis de Ricardo Botylere, cum quibus Anderby, tunc cellerarius, soluit debita abbatis.

(Abbas: fatetur.) Item dicit quod abbas nunquam reddidit compotum de tempore suo nisi vna vice, et hoc magistro Thome Warde visitanti ibidem. Fatetur.

(Omnes.) Item dicit quod silencium in nullo obsertur,[6] nec eciam commedunt nec commederunt in refectorio istis xx annis, nisi tantum in

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[1] *si* cancelled.
[2] *Sic*: *quarta* seems to be meant.
[3] *qui est* cancelled.
[4] *fecit* cancelled.
[5] *Sic*: for *nobilia*.
[6] *Sic*: for *observatur*.

[1] Wednesday appears to be meant.
[2] There are no remains of the abbey buildings. See note 1, on p. 30 above, for the variable position of the sacristy in Benedictine churches.
[3] There is more than one place of this name in Lincolnshire. Probably Normanby-le-Wold, about 15 miles W.S.W. of Humberstone, is meant: one of the roads across the wolds connects the two places.
[4] The porter of the monastery: serjeant=*serviens*, *i.e.* serving-man.
[5] If this was a grange of the monastery its position is uncertain. But the reference may be to the small priory of Mullicourt in the parish of Outwell, Norfolk, near Wisbech, of the origin of which nothing is known (see *V.C.H. Norfolk* II, 349-50). It was united to the possessions of Ely cathedral priory in 1446, by royal licence bearing date 7 Aug. (*Cal. Pat.*

had rung the bells for matins, went back to bed without attending matins. He confesses the first part of the article and sware to perform [penance]. He has for his penance to attend quire every night during next Lent, and to be satisfied with one kind of fish every Friday,[1] and every Friday to fast on bread and water, save two days whereon he may have beer.

(The abbot: he confesses.) Also he says that the abbot lies not in the dorter (he confesses it), nor comes to matins save upon the principal feasts (he confesses it), nor takes heed for religion or the divine offices (he confesses it), and is careless in his corrections of the monks, and is merely governed by Gedeney, his chaplain, by the butler and the cook, by whose advice and in no wise by that of his brethren he does all things (he denies it). He cleared himself hereof on his own unsupported oath.

(The abbot: he denies.) Also he says that as much of the victuals of the monastery is consumed in the town as among the monks, and this because the butler sends it. And [of this] also he cleared himself on his own unsupported oath.

(Andrew.) Also he says that Andrew Palfrayman, a Scotchman, the abbot's serving-man, brought in two light women and lodged them above the sacristy[2] and laid them a bed there, to what end he says that he knows not; and when this had been disclosed to the abbot by Anderby, he let it pass in silence nor did anything at all to correct it. And he says that needs must be that this Andrew be sent away.

(The abbot: he confesses.) Also he says that the abbot, when this deponent was absent, sold a corrody to one Wyldebore, for which he received a hundred marks, and it is worth about ten marks a year (he confesses it, with the consent [of the convent]); and he sold another to William Puncharde, for which he received ten pounds, and it is worth 33*s*. 4*d*. a year (he confesses it, but with the consent of the convent); and another, when this deponent was present, to John Hoise, for which he received twenty pounds, and it was worth four marks a year (he confesses it); and another to Robert Howet of Normanby[3] for twenty pounds, and it was worth four marks a year (he confesses it, with consent); and another to Robert Howet, serjeant porter,[4] while this deponent was at Molycourt,[5] for eight marks, and it is worth five nobles[6] a year (he confesses it); and another to Richard Bekeryng, butler, for twenty marks, and it is worth 46*s*. 8*d*. a year (he confesses it); and what has been done with these monies received is not known, save only concerning sixteen marks received from Richard Botylere,[7] with which Anderby, at that time cellarer, paid the abbot's debts.

(The abbot: he confesses.) Also he says that the abbot has never rendered an account in his time but once, and this was to master Thomas Warde at his visitation in that place.[8] He confesses it.

(All.) Also he says that silence is kept in no whit, nor do they eat also nor have eaten in the frater these twenty years, save only on Good

1441-6, p. 456). Bishop Lyhart's appropriation of the priory to Ely was confirmed by pope Nicholas V, 12 June, 1453 (*Cal. Papal Letters* x, 251).

[6] *I.e.* 16*s*. 8*d*.

[7] *I.e.* the butler already mentioned, also known as Bekeryng from his place of origin, Beckering near Wragby.

[8] For Warde, see *Visitations* I, 3, note 1, and 215. No injunctions remain from this visitation, which was obviously undertaken by Warde on behalf of bishop Gray. For visitations held by Warde, see *ibid.*, nos. vii, viii, xxxvi.

die Parasceues; et dicit quod pincerna est non solum secundus sed primus abbas.

(Abbas: fatetur.) Item dicit quod abbas non intendit, nec est ibi prior, supprior vel alius deputatus cui ceteri obedirent in religione; et ideo[1] vnusquisque declinat secundum desiderium suum.

[Fo. 69d.] (Fatetur.) Item dicit quod istis tribus annis non legebantur decem tituli de regula sua in capitulo, eo quod capitula non tenentur omni die, sicut secundum regulam deberent teneri.

Item[2] dicit quod non habentur collaciones in capitulo post cenam vix semel in decennio in defectu abbatis.

[3]Frater Willelmus Anderby dicit quod abbas non celebrat missas vix semel in quindena, et quantum ad obseruacionem religionis et diuini seruicii concordat in omnibus cum Fresshnay; nec dicit matutinas vel horas in choro nec ecclesia sed vix circumuagando; nec vix audit missam omni die.

Item cum ebdomodarius vna septimana teneatur proxima septimana quotidie celebrare missam de requiem et dicere placebo cum dirige et commendacione, dicit iste quod Johannes Gedeney[4] non perficit hoc onus in cursu suo; nam in huiusmodi cursu vix celebrat semel vel bis in septimana sua. Fatetur. Vnde iniunctum est[5] quod decetero perficiat hoc onus, nisi subsistat causa legitima approbata per abbatem, et quod dicat quinquies placebo et dirige.

Item dicit quod obitus pro fundatore et aliis benefactoribus non obseruantur in defectu abbatis. Negat: fatetur ij annis omissum obitum fundatoris. Iurauit igitur quod decetero obseruetur et pro hac necgligencia dicat septies placebo et dirige pro fundatore et quinquies pro abbatibus[6] vltra debitum citra Assumpcionem.

Item dicit de absencia Johannis Gedeney a matutinis in quadragesima vt supra, et vix venit bis ad matutinas in septimana; et si quis de hoc dixerit abbati, abbas preterit sub silencio quo ad Gedeney, sed querelantes redarguit. Gedeney negat et habet terminum ante recessum domini ad purgandum se cum duobus canonicis confratribus suis.

Item dicit de compoto non reddito per abbatem vt supra, et dicit quod inconsulto et inscio conuentu dimisit manerium de[7] Thyrnescho, quod consueuit dimitti pro v marcis tempore ingressus sui in religionem, et iam infra biennium dimittebatur Petro Thorte, affini abbatis, pro xxxvj^{s} viij^{d}; et iam dimisit ad firmam ad xxij annos Johanni Dene pro xx^{s} per annum, de qua firma recepit pre manibus x li., sed quid actum est de pecunia recepta nescit deponere; et iam iste nunc firmarius dimisit

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[1] *vsque* cancelled.
[2] *dec* cancelled.
[3] Marginal note no longer legible.
[4] *p* cancelled.
[5] *ab* cancelled.
[6] The MS. has simply *abb'*: possibly the registrar intended to write *aliis* in an abbreviated form, and negligently wrote *abb'* instead of *al'*.
[7] *Welesby* cancelled.

[1] Cf. the complaint brought in 1363 against the chantry priests of St. Mary's, Nottingham: 'seorsum in cameris, campis et locis aliis minus congruis euagantur, et inibi matutinas et alias horas canonicas absque devocione debita dicunt, quinimmo cincopant et transcurrunt et, vt verisimiliter credi potest, cum sufficienti testimonio careant in hac parte, quidam eorum horas prorsus transiliunt et omittunt' (York reg. Thoresby, f. 254d.).
[2] *I.e.* the priest responsible for the services of the week. At Hereford the title is still given to the vicar choral who is on duty in quire during the week.

Friday; and he says that the butler is not only the second, but the chief abbot.

(The abbot : he confesses.) Also he says that the abbot does not attend [to religion], nor is there a prior there or sub-prior or other deputy whom the others should obey as regards religion ; and therefore each one goes his own way at his heart's desire.

(He confesses.) Also he says that these three years ten titles of their rule have not been read in chapter, because chapters are not held every day, as according to the rule they ought to be held.

Also he says that collations are not held in chapter after supper, [and] scarcely [have they been] once in ten years, in the abbot's default.

Brother William Anderby says that the abbot celebrates mass hardly once a fortnight, and, as regards the observance of religious discipline and divine service he agrees in all things with Fresshney ; nor does [the abbot] say matins or the hours in quire or in church, but hardly at all while he roams abroad[1] ; and he hears mass scarcely every day.

Also, albeit he who in one week is hebdomadary[2] is bound during the next week to celebrate the requiem mass and say placebo with dirige and the commendation[3] daily, this deponent says that John Gedeney does not perform this charge in his course ; for in such course he celebrates hardly once or twice in his week. He confesses it. Wherefore it was enjoined upon him to perform this charge henceforward, unless there exist a lawful reason approved by the abbot, and to say placebo and dirige five times.

Also he says that the obits for the founder and other benefactors are not kept in the abbot's default. He denies it : he confesses that the founder's obit had been left off for two years. He sware therefore that it shall be observed henceforth, and for this neglect to say placebo and dirige for the founder seven times, and for the abbots[4] five times more than the due number on this side the Assumption.

Also he says as above concerning the absence of John Gedeney from matins in Lent, and he comes to matins hardly twice in the week ; and, if any one speaks hereof to the abbot, the abbot passes it by in silence as regards Gedeney, but scolds them that complain. Gedeney denies it and has a term before my lord's departure to clear himself with two canons[5] his brethren.

Also he says as above concerning the account that is not rendered by the abbot, and he says that the abbot, without the advice and knowledge of the convent, leased the manor of Thrunscoe,[6] which was wont to be let for five marks at the time of his entrance into religion, and within these two years was let to Peter Thorte, the abbot's kinsman, for 36*s.* 8*d.* ; and now he has leased it at farm to John Dene for twenty-two years for twenty shillings a year, of the which farm he received ten pounds in ready money, but what has been done with the money received he cannot depose ; and now this present farmer has let the

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[3] The component parts of the daily office of the dead. For the commendation see *Lincoln Wills* 1, 246.

[4] The past abbots of the monastery, included among the benefactors. But see note on Latin.

[5] The error is obvious.

[6] Thrunscoe is a hamlet about two miles north of Humberstone and close to Cleethorpes. The same name occurs in the case of Thurnscoe in the west Riding of Yorkshire.

idem manerium ad firmam pro . . . .[1] per annum. Abbas fatetur quod dimisit pro ij marcis et xx[d], et absque communi consensu conuentus capitularis; sed dicit quod fecit conuentum hoc scire.

Item dicit quod abbas vendidit vnum corrodium Johanni Hardene, harpour, pro x marcis, et valet xl[s] in anno, et stetit sic viij annis; et dicit quod [dura]nte[2] vendic[ione] abbas comminabatur conuentui quod, nisi consentirent vendicioni huic, ipse venderet quarterium frumenti pro ij[s] [de] bonis domus. Abbas fatetur vendicionem, sed contencio est inter ipsum et quosdam de conuentu pro consensu.

Item dicit quod abbas non reparauit clausuras circa monasterium, quando potuit[3] leuiori precio quam nunc possunt reparari.

Item dicit quod abbas, inconsulto et inscio conuentu, dimisit ad firmam duo crofta in Waltham ad vj annos pro vj[s] viij[d] per annum, et recepit pre manibus totam firmam, sed quid egit de pecunia ignoratur. Fatetur dimissionem pro x[s] annuis et recepcionem pecunie pre manibus.

Item abbas dimisit ecclesiam de Wathe ad firmam laico per duos annos absque consensu conuentus, et prostrauit vnum horreum in rectoria ibidem, et vendidit meremium pro xl[d]; quod horreum potuit modice reparari pro xx[s].

Item dicit quod abbas occupauit officia custodie cellararii[4]; que officia monachi occupare et liberacionem panis et ceruisie ac [huiusmodi] victualium superuidere consueuerunt; et cum[5] vix coci habeant victualia in habundancia in domo sua et non [sit] sibi lardarium de propriis, creditur quod habeant de domo.

Item dicit quod abbas faciat[6] *potaciones*[7] serotinas vsque x vel xj horas de nocte, edendo et bibendo cum laicis, nec iacuit [in dormitorio] per tres annos, nec facit correcciones defectuum in matutinis vel horis. Monitus est sub pena excommunicacionis quod decetero omnino iaceat taliter.[8]

[Item dicit] quod Johannes Gedeney aliquociens egreditur septa in publico, abiecta veste regulari, vna tunica indutus cum pilio in [capite, et si] aliquis fratrum suum[9] corripuerit eum de hac insolencia, respondet eis proteruo modo, dicens, 'Vos non habetis intromittere de me nec ego volo corripi per vos'; et egreditur de nocte aucupando. Iurauit quod *non* procurabit per se vel alium dampnum alicui de fratribus [causa] detectorum nec verbo, nuto *vel* facto. Interrogatus de quadam littera in anglico scripta an nouit, dicit quod nouit et scripsit.

Item de induccione mulierum vt supra, et quod abbas permisit mulieres illas ibidem pernoctare post[10] noticiam existencie earum, et dicit[11] Gedeney fuit cum illis mulieribus in camera ante et post matutinas, tunica

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1 The sum is illegible

2 This is a possibly reading; but the beginning of the word cannot be read.

3 *Sic.*

4 *Sic*: for *cellarii.*

5 *cum* cancelled.

6 *Sic*: for *facit.*

7 Interlined above *vigilia*s cancelled.

8 The last three words are rather uncertain, as this part of the MS. is nearly obliterated.

9 *Sic*: for *suorum.*

10 *quam* cancelled.

11 *Sic*: *quod* omitted.

1 This and subsequent complaints illustrate the ruinous expedients adopted by the officers of poor monasteries to obtain ready money. It is unfortunate that the sum from which the farmer's profit in the present case could be estimated is now illegible.

same manor at farm for . . . . a year. The abbot confesses it that he let it for two marks and twenty pence,[1] and without the common consent of the convent in chapter; but says that he gave the convent to know this.

Also he says that the abbot sold a corrody to John Hardene, harper, for ten marks, and it is worth forty shillings a year, and so has it been for eight years; and he says that during the sale the abbot threatened the convent that, if they would not agree to this sale, he would sell a quarter of wheat out of the goods of the house for two shillings. The abbot confesses the sale, but there is a strife between him and certain of the convent for their consent.

Also he says that the abbot did not repair the enclosures round the monastery, when they could be repaired at a smaller cost than they can now.

Also he says that, without the advice and knowledge of the convent, the abbot leased at farm two crofts in Waltham[2] for six years at 6*s.* 8*d.* a year and received the whole farm in ready money, but what he has done with the money is not known. He confesses the lease at ten shillings a year and the receipt of the money in cash.

Also the abbot leased the church of Waith[3] at farm to a layman for two years without the consent of the convent, and brake down a barn in the rectory there, and sold the timber for forty pence; the which barn could have been repaired slightly for twenty shillings.

Also he says that the abbot has taken hold of the offices of the wardenship of the cellar[4]; the which offices monks were wont to hold and oversee the livery of bread and beer and such victuals; and, since the cooks scarcely [ever] have victuals in abundance in the house and they have not a larder of their own goods, it is thought that they should have [victuals] from the house.

Also he says that the abbot holds late drinkings until ten or eleven o'clock at night, eating and drinking with lay-folk, nor has he lain [in the dorter] for three years, and he makes not corrections of defaults at matins or the hours. He was warned under pain of excommunication to sleep henceforth altogether on such wise.

[Also he says] that John Gedeney sometimes goes out of the precincts in public, having cast off his regular habit, dressed in a tunic with a cap on [his head, and if] any of his brethren rebuke him for this unruliness, he answers them in saucy wise, saying 'You have no business to meddle with me, and I will not be scolded by you'; and he goes out of a night fowling. He sware that he will not procure damage to any of his brethren because of their disclosures either in word, sign or deed, by himself or by another. Interrogated concerning a letter written in English, whether he knows it, he says that he knows it and wrote it.

Also [he says] as above concerning the bringing in of the women, and that the abbot allowed those women to spend the night there after he had knowledge of their being there, and he says that Gedeney was with those women in the chamber before and after matins that

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[2] Waltham is three miles west of Humberstone.

[3] The church of Waith, the fabric of which is of great interest on account of the late Saxon tower between nave and chancel, is three to four miles S.S.W. of Humberstone. It was appropriated to the abbot and convent: for the ordination of the vicarage see *Rotuli Hug. Welles* III, 58.

[4] The plural implies that it had been usual to divide the office between a cellarer and sub-cellarer,

alba indutus, illa nocte. Fatetur [exi]stenciam huiusmodi, cum aliis tamen.

Item dicit quod idem Gedeney[1] habetur suspectus cum Alicia Layceby et Johanna Walteham, mulieribus de Grymesby, et sunt ee que erant cum eo in camera sacristie, et disponit vestes crismales ad vsum vetitum. Negat vtrumque articulum ab omni tempore. Indicta[2] est sibi quod ad statim purget se cum vno confratre; tamen ex gracia purgauit se sola manu; et monitus est sub pena incarceracionis [per] quarterium anni quod abstineat ab istis mulieribus, et iniunctum est abbati quod exequatur hanc iniunccionem si deliquerit.

Item abbas habet in custodia propria preter voluntatem conuentus sigillum conuentus ad causas, et impignorauit iocalia domus et nescitur *que*[3] vel quibus: illud sigillum secum portat in loculo suo. Dicit quod omnia iocalia sunt in domo preter vnam murram, que est sub arestacione apud Grymesby.

[Fo. 70] (Abbas.) Frater Johannes Gedeney dicit quod abbas solus omnia recipit et omnia expendit absque communione conuentus, nullo compoto reddito, et quod domus, vt creditur, indebitatur in xl li. et amplius.

(Abbas.) Item petit vt decetero nomine[4] seminetur linum infra septa monasterii.

(Abbas.) Frater Johannes Wrauby, solum accolitus, stans in religione v annis professus, non potest ordinari ad vlteriores ordines, eo quod abbas non vult ei ministrare expensas itineris. Abbas dicit quod non est abilis in sciencia, et sic iniunctum est abbati quod faciat eum informari.

(Abbas.) Item dicit de tepiditate et necgligencia abbatis vt supra, et dicit quod toto tempore suo non vidit abbatem in capitulo pro corrigendis excessibus.

(Abbas: fatetur.[5]) Item dicit quod abbas non iacet in dormitorio: commedit omni die in camera sua cum secularibus, et monachi in aula; et quod seculares in toto regunt abbatem, et nichil agit de consilio confratrum suorum, sic quod timetur de dilapidacione bonorum communium per seculares in defectu abbatis.

(Abbas: negat.) Item dicit quod domus grauiter oneratur per cognatos et alios de parentela abbatis, etc. Iurauit quod decetero non faciat.

(Abbas: negat.) Item dicit quod abbas in publico diffamauit istum deponentem apud exteros pro vno defectu pro quo correctus fuit in capitulo. Negat articulum: tamen quia non potuit purgare se cum

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[1] *disponit* cancelled.

[2] *Sic*: *purgacio* should have followed, but the construction was changed.

[3] Interlined above *vel* cancelled.

[4] *Sic* (*no'ie*): for *non*. The error is obvious: the writer began to write *nominetur* instead of *non seminetur* and corrected himself, but forgot to alter *nomine* into *non*.

[5] *negat* cancelled.

[1] Their names are derived from the villages of Laceby and Waltham, both in the neighbourhood of Grimsby.

[2] Chrism clothes are probably meant, which the abbot and convent as rectors would have received from appropriated churches. But the words may refer to the pyx-cloths belonging to the church: see Ducange, s.v. Chrismal, chrismale, for this sense. In any case, whatever the *vestes crismales* were, the inference is that Gedeney allowed the women to use them.

[3] The constitution of Clement V, *Ne in agro dominico* (Clem. III, tit. x, c. 1, § 8 *Ad*

night, dressed in a white tunic. He confesses to so [being there], but in company with others.

Also he says that the same Gedeney is held in suspicion with Alice Layceby and Joan Walteham, women of Grimsby,[1] and they are the women who were with him in the chamber of the sacristy, and he applies the chrism clothes[2] to a forbidden use. He denies both articles at any time. It was appointed him that he should clear himself immediately with one of his brethren : howbeit of [my lord's] favour he cleared himself on his own unsupported oath ; and he was warned, under pain of imprisonment for a quarter of a year, to keep away from these women, and the abbot was enjoined to execute this injunction, if he make default.

Also the abbot has the seal *ad causas* of the convent in his own keeping without the will of the convent, and has pawned the jewels of the house, and which or to whom is not known : he carries that seal with him in his purse. He says that all the jewels are in the house, save a mazer, which is under detention at Grimsby.

(The abbot.) Brother John Gedeney says that the abbot receives all things and spends everything by himself without taking counsel with the convent or rendering any account, and that the house, as it is believed, is forty pounds and more in debt.

(The abbot.) Also he prays that flax be not sown henceforward within the precincts of the monastery.

(The abbot.) Brother John Wrauby, only an acolyte, who has abode in religion for five years professed,[3] cannot be ordained to further orders, for that the abbot will not furnish him his travelling expenses. The abbot says that he is not competent in respect of knowledge, and so the abbot was enjoined to cause him to be instructed.

(The abbot.) Also he says as above concerning the lukewarmness and carelessness of the abbot, and says that in all his time he has not seen the abbot in chapter for the correction of transgressions.

(The abbot : he confesses.) Also he says that the abbot lies not in the dorter : he eats every day in his chamber with secular folk, and the monks [eat] in the hall[4] ; and that secular folk altogether rule the abbot, and he does nothing with the advice of his brethren, so that it is feared that the common goods are wasted in the abbot's default.

(The abbot : he denies.) Also he says that the house is grievously burthened by the kinsfolk and others of the relations of the abbot, etc. He sware that henceforth he will not suffer [this].

(The abbot : he denies.) Also he says that the abbot defamed this deponent in public in the presence of folk from outside, for a default for which he was corrected in chapter. He denies the article : howbeit,

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ampliacionem), required all monks to be promoted to all holy orders on notice given by their abbots, unless they had legitimate excuse. To this end, which the multiplication of chantry masses in conventual churches made desirable, every monastery which could afford it was required to maintain a master, to instruct the monks in the *primitive sciencie*. The position of Wrauby, who was still in minor orders so long after his profession, was therefore irregular.

[4] *I.e.*, the hall of the abbots lodging. For the division of the dwelling-house into *aula* and *camera* see note 3 on p. 92 above ; and cf. the account of Henry IV's visit to Bardney in 1406, when the abbot's chamber was reserved for the royal party, while the abbot presided in his hall over the banquet provided for the rest of the company (*Monasticon* I, 625). See also note on Camera, *Visitations* I, 222.

confratribus suis, iurauit quod decetero nunquam denudabit decetero[1] secreta vel correcciones capitularia.

(Abbas.) Item dicit quod vbi Johannes Langham procurauit domui x li. ad reparaciones sub condicione quod donator specialiter recommendaretur suffragiis, iam istud omissum est in tantum quod non dicitur pro isto donatore semel Pater noster in die. Abbas dicit quod non habent nomen donatoris pro quo orarent.

(Abbas.) Item cum monachi infirmantur, abbas non visitat eos, sed puellas quas amat in villa pro libito visitat. Item dicit de ruina tenementorum vt supra. Quodammodo confessus articulis.

(Abbas.) Item abbas omni anno vendit frumentum pre manibus quarterium ad xl^{d}, et pecunias recipit pre manibus, et postea necessitate ductus conuenit cum emptoribus pro xvj^{s} quarterium. Fatetur vendicionem xx quarteriorum ordei ad xl^{s}.

(Gedeney.) Item dicit quod frater Johannes Gedeney vigilat temporibus autumpnalibus cum *mulieribus et aliis* messoribus ad medias noctes, et tunc pulsato ad matutinas vadit ad lectum omissis matutinis, et egreditur monasterium de nocte circa aucupacionem. Et iuratus est quod decetero non similia presumat.

(Abbas: fatetur.) Item refectorium non obseruatur isto triennio nisi in die Parasceues tantum.

Continuata est visitacio vsque ad quindenam Michaelis.

[Fo. 74*d*.] HUMBRESTAYNE.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis filiis abbati et conuentui monasterii de Humbrestayn, ordinis sancti[2] Benedicti, nostre diocesis, salutem, graciam et benediccionem. In visitacione nostra ordinaria, quam in dicto monasterio nuper personaliter exercuimus, nonnulla oculata fide reperimus correccione et reformacione digna. Idcirco infrascripta iniuncciones et mandata *nostra* vobis transmittimus, per vos et vestrum quemlibet vestrosque successores sub penis infrascriptis inuiolabiliter obserunda.

In primis iniungimus vobis vniuersis et singulis quod[3] regulam illius gloriosi confessoris sancti Benedicti, quam dicitis vos fore professos, penitus quo ad litteram obseruetis; ipsamque siue partem eius omni die[4] ac constituciones ordinis vestri, presertim benedictinas, ad omne minus quater in anno in capitulo vestro coram omnibus lingua illa que melius potest intelligi, palam et publice legi faciatis.

Item quod omni die post vesperas tempore congruo collacionem faciatis iuxta regulam, et statim dicto completorio, nullis potacionibus[5] aut commesacionibus seu aliis vanis intendendo, dormitorium et lectos petatis; exinde nisi ad matutinas tantum vsque dum surgitis[6] ad primam *die sequenti* nullatinus exituri, exceptis illis quos circa officia exteriora oportet ex necessario occupari.

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[1] *Sic.*
[2] *Augu* cancelled.
[3] *omni die quo ieiunium non est indictum et aliis quibus non* cancelled.
[4] *in capit* cancelled.
[5] *ac* cancelled.
[6] *Sic*: for *surgatis.*

[1] Founded upon Fressheney's ninth *detectum.* The constitutions of pope Benet are those promulgated by Benedict XII at Avignon in 1337.

because he could not clear himself with his brethren, he sware that he will never henceforth dislose the secrets or corrections of chapter.

(The abbot.) Also he says that, whereas John Langham did get ten pounds for the house towards its repairs, upon condition that the giver should be specially commended to their prayers, this is now altogether left undone, in so much that *Pater noster* is not said for this giver once a day. The abbot says that they have not the name of the giver for whom they should pray.

(The abbot.) Also when the monks are ailing, the abbot does not visit them, but he visits the girls of whom he is fond in the town as he pleases. Also he says as above concerning the dilapidation of the tenements. [The abbot] confessed to the articles in some measure.

(The abbot.) Also the abbot sells wheat every year for ready money at forty pence a quarter, and receives the money there and then, and afterwards, under constraint of necessity, he agrees with the buyers for sixteen shillings a quarter. He confesses the sale of twenty quarters of barley for forty shillings.

(Gedeney.) Also he says that brother John Gedeney stays up till midnight in autumn seasons with the women and other harvesters, and then, having rung the bell for matins, he goes to bed without attending matins, and he goes out of the monastery of a night a-fowling. And he was sworn that henceforward he shall take not the like upon himself.

(The abbot: he confesses.) Also frater has not been kept these three years, save only on Good Friday.

The visitation was adjourned until the fortnight after Michaelmas.

HUMBERSTONE.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Humberstone, of the order of St. Benet, of our diocese, health, grace and blessing. In our visitation as ordinary, which we held in person of late in the said monastery, we found with the assurance of our eyes certain things to be worthy of correction and reform. Therefore we convey to you the underwritten our injunctions and mandates, to be observed withont breach by you and every one of you and your successors under the penalties written beneath.

In the first place we enjoin upon you all and several that you do observe fully as regards the letter the rule of that glorious confessor St. Benet, whereof you say that you have made profession, and do cause the same or a part thereof every day, and the constitutions of your order, especially those of pope Benet, at the very least four times in the year, to be read openly and in public in your chapter in the presence of all in that tongue which may best be understood.[1]

Also that you make a collation according to the rule at a suitable time every day after vespers, and, directly after compline has been said, without indulging in any drinking or eating or other vanities, you do go to the dorter and your beds, and go not out from thence in any wise, save to matins only, until you rise for prime on the day following, those being excepted who must of necessity be busied about the external offices.[2]

[2] Founded upon the *detecta* furnished by Fressheney, Anderby and Wrauby, with regard to the abbot and Gedney.

Item quod omnes de nocte ad matutinas surgatis et intersitis *eisdem* saltem sani ac valentes, ac ad alias horas necnon magnam missam accedat*is*,[1] *occupatis ad extra exceptis*; quodque in sacerdocio constituti missas frequenter celebretis et frequenter confiteamini.

Item quod diebus aduentus *Domini* et quadragesimalibus ac aliis quibus ieiunium est indictum refectorium obseruetis; ceteris vero diebus alibi in vna mensa, nisi grauior persona interfuerit,[2] vel saltem in eadem domo commedatis; et quod omni die gracias ante prandium in refectorio, et post prandium a refectorio psalmum Miserere in ecclesiam incedentes *dicatis*[3] secundum regulam.

Item quod silencium locis debitis, vtpote ecclesia, claustro, refectorio et dormitorio, ac horas contemplacionis, studii et leccionis in claustro debitas secundum regulam obseruetis.

Item quod nullus vestrum septa claustralia absque speciali licencia abbatis, prioris vel supprioris aut alterius presidentis ex causa legitima petita et obtenta *exeat*,[4] aut mulieres aliquas[5] quantumcunque honestas, illis de quibus iura nichil mali suspicari posse presumunt dumtaxat exceptis, introducat *vel ab*[6] aliis introductas *ad familiaritatem aliquam* admittat seu familiaritatem[7] suspectam cum eis habeat sub pena custodie carceralis per vnum mensem extunc proxime sequentem.

Item quod nouicii et iuuenes monachi in primitiuis scienciis, grammatica et regularibus institutis debite instruantur,[8] *et ad ordines sacros temporibus congruis sumptibus monasterii presententur.*[9]

Item quod iuniores[10] senioribus debitam reuerenciam exhibeant, seniores *vero*[10] iuniores honeste pertractent.

Item iniungimus vobis abbati et cuilibet vobis in dignitate illa succedenti vt singulis annis inter festa sancti Michaelis et sancti Martini plenum et fidelem compotum totalis administracionis in bonis communibus dicti monasterii facte coram toto conuentu in capitulo, vel aliis personis per conuentum ad hoc assignandis reddere teneamini et reddatis,[11] sub pena suspensionis *vestri* ab administracione huiusmodi.

Item iniungimus vobis abbati et cuilibet successori vestro in dignitate eadem, sub pena priuacionis et perpetue amocionis a dignitate vestra abbaciali, ne decetero cuiquam pensiones, corrodia, liberatas aut annuetates imperpetuum, ad certum tempus vel ad terminum vite *absque licencia nostra vel successorum nostrorum, episcoporum Lincolniensium, et conuentus dicti monasterii consensu expresso*, quouismodo aut quesito colore concedatis, vendatis aut assignetis, vel alienacionem bonorum communium dicti monasterii faciatis.

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[1] Altered from *accedant.*
[2] *omni* cancelled.
[3] Interlined above *decantetis* cancelled.
[4] Interlined above *exire* cancelled.
[5] *in dicta septa* cancelled.
[6] Interlined above *nec* cancelled.
[7] *aliquam* cancelled.
[8] *ita quod debito honore preueniant* cancelled.
[9] A marginal note now illegible.
[10] *que* cancelled.
[11] *Item iniun* cancelled.

[1] Founded upon Fressheney's first and second *detecta* and Anderby's fourth *detectum*, as regards attendance at matins. As regards collations, see Fressheney's last *detectum*. For celebrations of masses, see Anderby's opening *detecta*. No evidence seems to have been given about confession.

Also that you all do rise nightly for matins and take part in the same, at any rate those of you who are sound and able, and go to the other hours and to high mass, those who have outward business excepted; and that those of you who are in priests' orders do celebrate masses often and make frequent confession.[1]

Also that upon days in the Lord's Advent and in Lent and upon others whereon fasting is bidden you do keep frater; but eat together upon other days in another place at one table, unless a person of importance be present, or at any rate in the same building; and that every day you do say grace before breakfast in frater, and after breakfast the psalm *Miserere* as you go from the frater to the church, according to the rule.[2]

Also that you keep silence in the due places, as in church, cloister, frater and dorter, and the due hours for meditation, study and reading in cloister, according to the rule.[3]

Also that no one of you go out of the cloister precincts without special leave asked and had for a lawful reason of the abbot, prior or sub-prior or another president, or bring in any women, however honest they be, saving only such as concerning whom the law presumes that no evil may be suspected, or admit those who have been brought in by others to any familiar converse, or have suspicious intimacy with them, under pain of ward in prison for one month next following thereafter.[4]

Also that the novices and young monks be duly instructed in the elementary branches of knowledge, grammar and the regular institutes, and be presented for holy orders at the due seasons at the costs of the monastery.[5]

Also that the younger monks shew due reverence to the elder and the elder treat the younger with honour.[6]

Also we enjoin upon you the abbot and everyone who shall succeed you in that dignity, that each year between the feasts of St. Michael and St. Martin you be bound to render and do render a full and faithful account of your entire administration performed as regards the common goods of the said monastery in presence of the whole convent in chapter, or of other persons to be appointed by the convent to this end, under pain of your suspension from such administration.[7]

Also we enjoin upon you the abbot and each of your successors in the same dignity, under pain of deprivation and perpetual removal from your dignity of abbot, that henceforward you grant not, sell or assign to any person, in any manner or under any pretext whatsoever, pensions, corrodies, liveries or annuities in perpetuity, for a certain time or for term of life, without the leave of us or our successors, bishops of Lincoln, and the express consent of the convent of the said monastery, or alienate the common goods of the said monastery.[1]

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[2] The disuse of frater was disclosed by Fressheney, while Wrauby reported the transference of the daily meals to the abbot's lodging.

[3] Founded on Fressheney's seventh *detectum*.

[4] Founded upon *detecta* of Fressheney, Anderby and Wrauby, directed against the abbot, the Scotchman Andrew and Gedeney.

[5] Alluding to the case of Wrauby, to whose dulness and unteachableness the abbot had ascribed his delay in proceeding to orders.

[6] The abbot had complained of the rebelliousness and insolence of monks, especially of Wrauby. See, on the other hand, Anderby's complaints of the abbot's scoldings and Gedney's overbearing language.

[7] Founded upon *detecta* of Fressheney, Anderby and Gedeney.

Item quod nichil grande aut arduum nisi de consilio *maioris et sanioris partis conuentus*, consensu et assensu expressis facere presumatis, *nec eciam firmas dimittatis aliquas.*

Item quod vos, abbas, capitulis celebrandis *frequenter*[1] intersitis, ac crimina et defectus delinquencium absque accepcione personarum, cum modestia tamen paternali *et absque omni strepitu, clamore et tumultu*, iuxta delicti et persone qualitatem corripiatis et corrigatis, *vt correccio et non impunitas cedat aliis in exemplum.*

Item quod quilibet ebdomadarius in ebdomada sequenti missas de requiem et alia suffragia consueta iuxta monasterii consuetudinem laudabilem absque omni pigricia celebret sub pena ieiunii in pane et aqua feriis quarta et sexta proxime sequentibus.

Item quod obitus fundatoris, abbatum et benefactorum monasterii iuxta laudabilem consuetudinem [monasterii][2] debite celebretis.

Item iniungimus vobis omnibus et singulis sub pena infrascripta quod totum peculium vestrum omni anno inter dominicam primam quadragesime et dominicam in palmis abbati pro tempore existenti oculariter absque concelacione aliqua [exhibeatis], et vobis abbati quod exhibicionem peculii huiusmodi a monachis vestris penitus exigatis.

Item iniungimus vobis abbati sub pena infrascripta quod sigillum commune conuentus ad causas vna cum ceteris domus euidenciis in vna cista sub tribus diuersarum formarum seruris,[3] clauium quarum vnam vos, abbas, et alias duas duo fratres ad hoc per conuentum eligendi geratis ; [et] nichil penitus sigilletur cum ipso sigillo nisi in capitulo et de consensu maioris et sanioris partis conuentus.

Item iniungimus vobis abbati vt fratres infirmantes frequenter visitetis et eis omnem humanitatem exhibeatis, cibaria [subti]liora *ipsis conueniencia* et medicinas quibus cicius conualescant ministrando eisdem.

Monemus igitur vos omnes et singulos, presentes et futuros, primo, secundo et tercio peremptorie, *preter penas suprascriptas* sub pena excommunicacionis maioris, quam in personas vestras singulares si hiis iniunccionibus [et mandatis] nostris effectualiter non obedieritis et eas iuxta *eorum*[4] sensum non obseruaueritis, intendimus fulminare, vt eisdem iniunccionibus et mandatis nostris et eorum cuilibet humiliter obediatis et intendatis, eaque et eorum quodlibet inuiolabiliter obseruetis, sicuti diuinam et humanam vlcionem effugere ac penas predictas volueritis euitare.

Volumus insuper et sub penis suprascriptis iniungimus [et mandamus] quatinus premissa nostra iniuncciones et mandata quater in anno quolibet publice in capitulo coram toto conuentu congregato, ne quis vestrum eorum ignoranciam pretendere valeat, illa lingua que melius intelligi [possit] legi faciatis, et eorum veram copiam cuilibet vestrum petenti liberari. Data sub sigillo nostro in monasterio de Welhowe

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[1] Interlined above *personaliter* cancelled.
[2] This word is very indistinct, and the reading is uncertain.
[3] *seruetis* omitted.
[4] *Sic* : *ea iuxta eorum* and *eas iuxta earum* seem to have been compromised in this way.

[1] Founded on *detecta* of Fressheney, Anderby and Wrauby. The usual clause about cutting and selling timber is omitted in this case.
[2] Founded chiefly upon Anderby's *detecta.*
[3] Founded on *detecta* of Fressheney, Anderby and Wrauby.
[4] Founded on Anderby's second *detectum.*

Also that you presume to do no important or serious business, unless with the express counsel, consent and agreement of the more and sounder part of the convent, and also that you let no farms.[2]

Also that you, abbot, be oftentimes present at the celebration of chapters, and rebuke and correct the offences and defaults of transgressors according to the nature of the transgression and the person, without respect of persons and without any noise, outcry and disturbance, so that the correction and not freedom from punishment may serve as an example to the others.[3]

Also that each priest for the week do celebrate without any sloth during the week following the requiem masses and other wonted prayers after the praiseworthy custom of the monastery, under pain of fasting upon bread and water on the Wednesday and Friday next following.[4]

Also that you do duly celebrate the obits of the founder, the abbots and benefactors of the monastery after the praiseworthy custom [of the monastery].[5]

Also we enjoin upon you all and several under the penalty written beneath that you shew in the sight of the abbot for the time being without any concealment your whole private store every year between the first Sunday in Lent and Palm Sunday, and you the abbot that you thoroughly require of your monks the display of such store.[6]

Also we enjoin upon you the abbot under the penalty written beneath that [you keep] the common seal *ad causas* of the convent together with the rest of the title-deeds of the house in one chest under three locks of different shapes, one of the keys whereof you, abbot, and the two others two brethren to be chosen for this purpose by the convent shall bear ; [and that] nothing at all be sealed with the same seal unless in chapter and with the consent of the more and sounder part of the convent.[7]

Also we enjoin upon you the abbot that you visit oftentimes the brethren in the infirmary and shew them all human kindness ; supplying the same with the more delicate food that is suitable for them and with medicines wherewith they may more quickly recover.[8]

We warn you therefore all and several that now are and shall be, a first, second and third time peremptorily, under pain, beside the penalties written above, of the greater excommunication, which we intend to pronounce against your several persons, if you obey not these our injunctions and mandates with effect and observe them not according to their sense, that you do humbly obey and hearken to these our injunctions and mandates and every one of them, and observe them and every one of them without breach, even as you wish to escape from divine and human vengeance and to avoid the penalties aforesaid.

We will moreover and enjoin [and command] under the same penalties that you cause the aforeset our injunctions and commands to be read four times in every year publicly in chapter before the whole convent, in that tongue which may best be understood, lest any one of you be able to allege ignorance of them, and [that you cause] a true copy of them to be delivered to every one of you who asks it. Given under our seal in the monastery of Wellow by Grimsby on the eighth day of the

[5] Founded on Anderby's third *detectum*.
[6] Founded on the abbot's last *detectum* but one.
[7] Founded on Anderby's last *detectum*.
[8] Founded on Wrauby's seventh *detectum*.

iuxta Grymesby viii die mensis Julii, anno Domini mccccxl°, nostrarumque consecracionis anno xiiij° et translacionis iiij^{to}.

LITTERA DEPRECATORIA PRO MONACHO DOMUS DE BARDENEY AD EXPECTANDUM[1] APUD HUMBRESTONE.

[Reg. XVIII, fo. 56].

Willelmus, etc., dilectis in Christo filiis abbati et conuentui monasterii de[2] Bardeney, ordinis sancti Benedicti, nostre diocesis, salutem, graciam et benediccionem. Alias pro reformacione status monasterii de Humbrestone, dictorum ordinis et diocesis nostre, in spiritualibus et temporalibus grauiter collapsi, dilectum filium fratrem Willelmum Wayneflete, vestrum et dicti monasterii vestri commonachum et confratrem, regimini dicti monasterii de Humbrestone, obtenta primitus per eundem a vobis abbate licencia in hac parte necessaria, prefecimus ad tempus. Cumque vos, eidem fratri Willelmo graciam facientes specialem, eidem ad nostrum rogatum indulsisti vt, quandocunque infra biennium a dicta prefeccione immediate sequens dictus frater Willelmus ad vos et vestrum monasterium redere[3] voluerit, ipsum ad pristinum suum statum in eodem admittere velletis cum fauore, elapso igitur fere huiusmodi biennio, dictoque monasterio de Humbrestone per presidenciam ipsius fratris Willelmi euidenter meliorato, et de vlteriori reformacione eiusdem, si adhuc aliquo tempore eidem possit prouidere, firmam spem habentes, vestras dilecciones rogamus quatinus huiusmodi graciam vestram dicto fratri Willelmo, vt prefertur, concessam vsque ad festum Annunciacionis beate Marie proxime futurum ad vnum annum prorogare et continuare velitis, ipsum extunc cum ad vos redierit in vestram[3] conuentum admissuri. Data sub sigillo nostro ad causas in manerio nostro de Nettelham xj die mensis Februarii, anno Domini mccccxliiij^{to}, nostrarumque consecracionis anno [xix°][4] et translacionis ix.

XXXIII.

[Fo. 19.]

VISITACIO PRIORATUS CANONICORUM ECCLESIE CONUENTUALIS BEATE MARIE HUNTINGDONIE, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN LOCO CAPITULARI EIUSDEM XV DIE MENSIS OCTOBRIS, ANNO DOMINI MCCCCXXXIX°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, CONSECRACIONIS SUE XIIIJ° ET TRANSLACIONIS IIIJ° ANNO.

In primis, sedente dicto reuerendo patre pro tribunali loco, die et anno predictis in huiusmodi visitacionis sue inchoande negocio, comparuerunt coram eo prior et conuentus loci illius visitacionem huiusmodi vt apparuit subituri. Et deinde primo et ante omnia propositum fuit

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[1] The word appears to be written *exportandum*, in which case it must be construed 'for carriage to Humberstone,' *i.e.* to be received by Waynflete and sent by him as a covering letter with his own petition to the abbot of Bardney. But there can be no doubt that *expectandum* is the right reading: the handwriting of the register is at once cramped and careless.

[2] *de* repeated in original.

[3] *Sic.*

[4] The number of the year is obliterated.

[1] *I. e.*, 25 March, 1446. The date of the document is 11 Feb. 1444-5. There is no

month of July in the year of our Lord 1440, and the fourteenth year of our consecration and the fourth of our translation.

A DEPRECATORY LETTER FOR A MONK OF THE HOUSE OF BARDNEY THAT HE MAY STAY AT HUMBERSTONE.

William, etc., to our beloved sons in Christ the abbot and convent of the monastery of Bardney, of the order of St. Benet, of our diocese, health, grace and blessing. At another time, for the reform of the estate of the monastery of Humberstone, of the said order and our diocese, which in matters spiritual and temporal had come to grievous decay, we preferred for a time our beloved son William Wayneflete, a fellow-monk and brother of you and your said monastery, to the rule of the said monastery of Humberstone, after that the special licence necessary in this behalf had been obtained from you the abbot by the same. And seeing that you, doing a special favour to the same brother William, did at our request grant indulgence to the same, to the end that, whensoever the said brother William, within the space of two years immediately following upon the said preferment, will return to you and your monastery, you would favourably admit him to his erstwhile estate in the same, now therefore that such space of two years is well-nigh past, and that the said monastery of Humberstone has manifestly been bettered by the presidency of the same brother William, and as we have confident hope of the further reform thereof, if he may be able to make provision for the same for some time longer, we ask your loving-kindnesses that you will prorogue and extend such your favour, which, as is aforeset, you have granted to the said brother William, until the feast of the Annunciation of blessed Mary next in a year's time to come,[1] and admit the same from that time, when he shall have returned to you, into your convent. Given under our seal *ad causas* in our manor of Nettleham on the eleventh day of the month of February, in the year of our Lord 1444, and the [nineteenth] year of our consecration and the ninth of our translation.

XXXIII.

THE VISITATION OF THE PRIORY OF THE CANONS OF THE CONVEENTUAL CHURCH OF BLESSED MARY OF HUNTINGDON, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THEREOF ON THE 15TH DAY OF THE MONTH OF OCTOBER, IN THE YEAR OF OUR LORD 1439, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FOURTEENTH YEAR OF HIS CONSECRATION AND THE FOURTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting as a tribunal in and on the place, day and year aforesaid in the business of the beginning of such his visitation, there appeared before him the prior and convent of that place to undergo, as was apparent, such visitation. And then first and before all else the word of God was set forth by the

record in the register of the preferment of Waynflete to the administration of Humberstone, but it probably dated from Lady day, 1443. Waynflete was at Bardney in 1437-8 (see p. 11 above), and was sub-prior in 1439-40 (see pp. 26, etc.) In 1444 (p. 32) his absence at Humberstone is mentioned. Whether William West, abbot of Humberstone in 1440, died or resigned in 1442 or 1442-3, is unknown.

verbum Dei per egregium virum magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Fratres tuos visitabis si recte agant et cum quibus ordinati sunt disce.'[1] Quo finito in lingua latina, prior certificatorium mandati domini eidem priori pro visitacione huiusmodi directi sigillo officii sui sigillatum eidem reuerendo patri liberauit. Quo de mandato dicti reuerendi patris perlecto et preconizato priore et comparente, idem prior vt pro fundacione prioratus illius quandam bullam Anastasianam confirmatoriam omnium possessionum loci exhibuit: eciam quendam librum vocatum martilogium, in quo cauetur de quodam Willelmo de Louethoftes, qui tunc fuit verus patronus loci illius. Exhibet eciam pro titulo suo collacionem sibi factam per dominum Cantuariensem tempore vacacionis sedis Lincolniensis iure deuoluto et litteram installacionis per officialem archidiaconi Huntingdonie. Statum domus non exhibet, quia in manibus consilii sui. Ad[2] obseruacionem quarumcumque cantariarum non tenentur: ideo nullam exhibet. Exhibet eciam iniuncciones factas per dominum Willelmum, nuper Lincolniensem episcopum, sed copias exhibitorum non dimisit penes registrarium. Quibus factis idem prior iurauit obedienciam in forma consueta, et deinde examinatus dicit ea que sequuntur.

Frater Johannes Madyngley, prior, dicit quod frater Johannes Rysshetone, canonicus, cum sit satis validus et potens in mensa et cantu, renuit celebrare missas cum nota, eciam monitus et iussus, secundum consuetudinem loci, vt alii faciunt in tempore suo. Allegat indisposicionem vocis per infirmitates,[3] super quo prestitit iuramentum. Vult tamen dominus quod temptet an possit celebrare cum nota. Si posset absque detrimento corporis, bene quidem; sin autem, si grauem propter hoc incurreret infirmitatem, abstineat.

Idem frater Johannes Rysshetone, custos noue capelle beate Marie ad occidentem ecclesie, custodit claues pixidis ibidem et de[4] pecuniis de illa pixide prouenientibus disponit pro libito suo, vbi consuetum erat pecunias huiusmodi disponi in vtilitatem domus per superuisum prioris et conuentus et de eorum consensu. Fatetur se habere clauem: tamen monitus est quod liberet clauem suppriori; et cum debeat aperiri, aperia-

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[1] I Sam. XVII, 18.

[2] *ordinac*[*ionem*] cancelled.

[3] *dominus* cancelled.

[4] *pi* cancelled.

[1] Anastasius IV, pope July, 1153-Dec., 1154. This is later than the bull of Eugenius III (15 August, 1147), printed in *Monasticon* VI (1), 80, from the Huntingdon chartulary, MS. Cotton, Faust. C. i.

[2] The *martilogium* or *martyrologium* of a religious house, contained, in addition to the list of saint's days from which it primarily took its name, the *necrologium* or list of benefactors of the house with their obit days, a copy of the rule, and notes or charters of certain benefactions or donations which the convent specially remembered in its prayers. See Ducange, s.v. Martyrologium. For the daily readings from the *martyrologium* in chapter, see Martene, *De antiquis monachorum ritibus*, I, v, § 7 seqq.

[3] William Lovetot was the son of the founder, Eustace, sheriff of Huntingdon. See the *stemma fundatoris* printed in *Monasticon*, ut sup., 79, from the Peterborough chartulary in MS. Cotton. The barony of Lovetot in Huntingdonshire, held in chief, lay in places scattered throughout the county.

[4] See *Visitations* I, 79, note 2. Madyngley had been originally elected in 1420 (*ibid.*, 76, note 1). The date of this second collation *sede vacante* is uncertain: there is no record of it in Reg. Chichele. Between 1420 and 1439 the see had been vacant three times, (1) by Flemyng's abortive translation to York, 1424, (2) by Flemyng's death, 1431, (3) by Gray's death, 1436. The archdeacon of Huntingdon throughout this period was William Lassels (*Visitations* I, 180-1).

excellent master Thomas Duffelde, bachelor in divinity, after this text, 'Thou shalt visit thy brethren to see if they fare aright, and learn with what men they are set in array.' And when this was brought to an end in the Latin tongue, the prior delivered to the same reverend father the certificate of my lord's mandate which had been addressed to the same prior for such visitation, sealed with the seal of his office. The which having been read through at the commandment of the said reverend father, and the prior having been called by name and making his appearance, the same prior, in lieu of the foundation charter of that priory, shewed a bull of [pope] Anastasius in confirmation of all the possessions of the place[1]; also a book called the martyrology,[2] wherein note is made of one William Lovethoftes, who was then the true patron of that place.[3] He exhibits also by way of his title the certificate of the collation made to him by my lord of Canterbury, by the right lapsed to him, at the time of the voidance of the see of Lincoln, and the letter of his installation by the official of the archdeacon of Huntingdon.[4] He does not shew the state of the house, because it is in the hands of his counsel. They are not bound to the observation of any chantries whatsoever: therefore he shews no [ordinance therefor]. He exhibits also the injunctions made by the lord William, of late bishop of Lincoln,[5] but he left no copies of the [documents] exhibited in the hands of the registrar. And when these things had been done, the same prior sware obedience in the form accustomed, and then upon examination he says these things which follow.

Brother John Madyngley,[6] the prior, says that brother John Rysshe-ton, canon, albeit he is stout and capable enough at table and at song,[7] refuses, even when warned and bidden, to celebrate sung masses according to the custom of the place, as the others do in their season. He asserts that by reason of bodily weaknesses his voice is out of order, and touching this he proffered his oath. Howbeit it is my lord's will that he make trial whether he can celebrate with music. If he should be able to do so without bodily harm, well and good; otherwise, if by reason of this he should run risk of grievous infirmity, let him abstain.

The same brother John Rysshetone, warden of the new chapel of blessed Mary at the west side of the church, keeps the keys of the box in the same[8] and disposes at his pleasure of the monies that proceed from that box, whereas the custom was that such money should be laid out to the advantage of the house by survey of the prior and convent and with their consent. He confesses that he has the key: he was warned, however, to deliver the key to the sub-prior; and, when [the box] should

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5 Printed in *Visitations* I, 76-9.

6 The names of the canons, with the exceptions of Hereford (which may, however, be Hartford, anciently Hareford, near Huntingdon) and Cressyngham, come from places at no great distance from Huntingdon. Great and Little Cressingham are in Norfolk, near Watton. Madingley is west of Cambridge, about twelve miles from Huntingdon. St. Ives and Overton (Orton Longueville or Orton Waterville) are in Hunts. Etone is probably Eaton Socon, Beds., near St. Neots. Castre (Castor) is in Northants, close to the Huntingdonshire border. Rysshetone is Rushton, Northants., near Kettering, and Oclee may be either Great or Little Oakley, not far from the same neighbourhood.

7 *I.e.* he was a good eater and could sing well enough.

8 The box in which the offerings of the faithful visiting the chapel were kept. It is not clear whether this chapel was a separate building or was built out from one of the aisles of the nave near the west end of the church.

tur coram toto conuentu et contentum in vtilitatem domus de omnium consensu exponatur.

Item dicit quod canonici non seruant claustrum debitis horis secundum regulam, eciam iussi per eum. Fiat iniunccio.

Item dicit quod cantor qui est pro tempore ex officio suo intabularet lectores ad euangelia et epistolas ; sed, quia nunc non est cantor qui hec faceret, iussi per priorem vel suppriorem ad hoc onus negligenter illud omittunt. Dominus mandauit eis vt deputent inter se vnum de ipsis cantorem, qui istud officium perficiat, cui deputato in hiis que officii illius sunt omnes obediant.

Sacrista non facit fieri pulsaciones ad horas temporibus consuetis et debitis, per clericum suum videlicet ; nam ad primam hora septima et ad vesperas in estate hora iiij et in yeme hora tercia pulsari consueuit.[1] Fiat iniunccio.

Frater Petrus Oclee supprior dicit et deponit vt in billa quam ministrauit in anglico et eciam aliam billam in latino.

Idem prior habetur suspectus cum Matilde Plummer, per quam domus multum diffamatur et vtensilia domus alienantur.

Idem prior notatur cum Johanna filia Johannis Clerke seniore.

Frater Johannes Ouertone notatur cum Matilde vxore Johannis Clerke super adulterio.

Seynt yves canonicus est apud Hulle et Castre canonicus in comitatu Deuonie.

Item dicit quod ecclesia, claustrum, capitulum, refectorium, dormitorium et omnes domus, officine, vitra et omnia edificia grangiarum, maneriorum et ecclesiarum approprietarum pertinencium prioratui sunt totaliter in ruina in defectu prioris.

Item dicit quod non habentur in conuentu manutergia mappe nisi ex mutuo. Non habentur ibidem vasa in qu[ibus] commedant nisi lignea nec coclearia nisi lignea, que[2] omnia huiusmodi implementa et eciam iocalia [domus] dissipantur et consumuntur per priorem.

Compellatur prior ad detegendum vbi sunt iocalia domus, nam dicit quod quam diu prior et Ouertone steterint in domo.[3]

Frater Johannes Russhetone deponit vt in duabus billis, vna in anglico, alia in latino.

Item dicit quod prior et frater Johannes Ouertone sunt vnius voluntatis.

Item quo ad ruinam concordat cum Ocle.

Item dicit quod quamdiu prior presederit nunquam prosperabitur domus.

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[1] *me* cancelled.

[2] Altered from *qui*.

[3] The sentence is unfinished : probably some such phrase as *nunquam prosperabitur* was intended.

[1] This was ordinarily the precentor's duty in houses of canons regular : *e.g. Consuetudines S. Victoris*, c. xxi, ap. Martene, *De antiquis ecclesiae ritibus* III, 263, where it is laid down as the duty of the *armarius* (librarian and precentor) 'omni tempore facere brevem tabulam quae in capitulo recitatur de quolibet officio quod in brevi notari solet.' See also *Observances of Barnwell*, (ed. J. W. Clark), p. 61. In all churches, regular and secular, the *intitulatio* or inscription upon a *tabula* or written list of the persons appointed to celebrate, sing or read at particular times would fall to the precentor. At Lincoln the *tabula cantus* was kept by the subchanter, the *tabula lectionis* by the vice-chancellor, the deputies of the precentor and chancellor respectively. See Bradshaw and Wordsworth, *Lincoln Cath. Statutes* I, 371 : cf. *ibid.*, 283, 285.

be opened, let it be opened before the whole convent, and let its contents be laid out to the advantage of the house with the consent of all.

Also he says that, even when they are bidden by him, the canons do not keep cloister at the due hours according to the rule. Let an injunction be made.

Also he says that the precentor for the time being should, by virtue of his office, make the list of readers for the gospels and epistles[1] ; but, because there is now no precentor to do this, they that are bidden to this task by the prior and sub-prior carelessly neglect it. My lord commanded them to appoint among themselves one of themselves as precentor, to perform that office, and that all should obey him who is appointed in such things as belong to that office.

The sacrist does not cause the bells to be rung for the hours at the wonted and due times, to wit, by his clerk ; for the custom has been to ring for prime at seven o'clock, and for vespers at four in summer and three in winter. Let an injunction be made.

Brother Peter Oclee, the sub-prior, says and makes deposition as in the bill which he furnished in English, as well as another bill in Latin.

The same prior is held suspect with Maud Plummer, by reason of whom the house is greatly defamed and the vessels of the house are alienated.

The same prior is defamed with Joan, the elder daughter of John Clerke.[2]

Brother John Overtone is defamed of adultery with Maud, the wife of John Clerke.

Seynt Yves, canon, is at Hull, and Castre, canon, in the county of Devon.

Also he says that the church, cloister, chapter-house, frater, dorter, and all the houses, offices, glass, and all the buildings of the granges, manors and appropriated churches[3] belonging to the priory, are utterly in ruin in the prior's default.

Also he says that there are no towels [or] table-cloths kept in the convent save borrowed ones. There are no vessels kept in the same whereon they may eat save of wood, nor any but wooden spoons, for all such implements and also the jewels [of the house] are squandered and wasted by the prior.

Let the prior be compelled to disclose where the jewels of the house are, for he says that, so long as the prior and Overtone stay in the house . . . .

Brother John Russhetone makes deposition as in two bills, one in English, the other in Latin.

Also he says that the prior and brother John Overtone are of one will.

Also as regards dilapidation he agrees with Ocle.

Also he says that, so long as the prior is president, the house will never prosper.

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[2] Cf. *Visitations* I, 78. Clerke appears below with three alternative surnames : Clerke probably indicates his parentage, Derham (Dereham in Norfolk) his native place, Plummer (*plumbarius*) his trade.

[3] See *Visitations* I, 78, note 4, for appropriated churches in Huntingdonshire. To these should be added a Northamptonshire church, Evenley : see *Rotuli Hug. Welles* (Cant. and York Soc.) I, 203.

Item dicit quod prior habuit secum vsque Londonias vnum sigillum *commune* domus *ad causas*, sub quo mutuatus est cccxl marcas conuentu inscio.

[Fo. 19d.] Item dicit quod prior, conuentu reclamante et inuito, concessit cuidam domino Willelmo Westwode, capellano domine comitisse Staffordie, vnam annuam pensionem *xl*s [1] ad terminum *x annorum*[2] percipiendam de ecclesia de Suthwyk, et Radulpho[3] Clerke quinque marcas dedit vt suggereret dicte domine comitisse de eo vt iterum preficeretur.

Idem prior emit Londoniis certas merces, vtpote pannum lineum[4] et laneum, ad iiij^{xx} li. et revendidit pro duabus partibus summe illius conuentu inscio.

Item dicit quod Overtone notatur cum Matilde Clerk et prior cum vtraque filia eiusdem[5] Matildis et eciam cum eadem Matilde.

Item idem prior tempore regiminis sui indebitauit domum in grauissimis et importabilibus pecuniarum summis et[6] presertim, postquam dominus exonerauit eum de administracione et alios de suo et conuentus sui consensu alios[7] huiusmodi administracioni substituerat, indebitauit domum ad xxiij li. et vltra conuentu inscio.

Frater Johannes Ouertone dicit quod consuetum est dicere 'Deus venerunt' et alios[8] psalmos consuetos cum precibus et oracionibus in missis ante 'Agnus Dei,' et iam a diu omittuntur. Fiat iniunccio.

Item dicit quod luminaria non habentur in ecclesia nisi in matutinis, missis et vesperis tantum, quamuis sacrista teneatur ex officio suo pro certis redditibus eidem officio ad hoc assignatis[9] inuenire vnum[7] lampadem coram sacramento continue ardentem. Fiat iniunccio.

Item dicit quod in horis dicendis aliquociens non sunt presentes in choro nisi tres canonici. Fiat iniunccio.

Item dicit quod silencium non seruatur locis et horis debitis secundum regulam, potissime in dormitorio. Fiat iniunccio.

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[1] Interlined above *xx li.* cancelled.

[2] Interlined above *vite sue* cancelled.

[3] Written *Ra dh'o* with a cancelled passage between the two halves of the word, viz. *dulpho clerk*, *familiari dicte comitisse*, *pensionem annuam v marcarum.*

[4] Altered from *lineam*.

[5] *Johanne* cancelled.

[6] *eciam* cancelled.

[7] *Sic.*

[8] Altered from *aliis.*

[9] *teneatur* cancelled.

[1] The identity of the countess of Stafford in 1439 involves a slight difficulty. Humphrey Stafford succeeded his father Edmund 21 July, 1403, as sixth earl and seventh baron of Stafford, and was earl of Stafford at his creation as K.G., 22 April, 1429; but after 16 Oct., 1438, when his mother Anne, daughter of Thomas of Woodstock, son of Edward III and earl of Buckingham and Duke of Gloucester, and heiress of her brother Humphrey, styled earl of Buckingham (d. 1399), died, he was styled earl of Buckingham. He married before 18 Oct., 1424, Anne, tenth daughter of Ralph Nevill, earl of Westmorland, being his fourth daughter by his second wife Joan Beaufort, daughter of John of Gaunt. It seems, therefore, that she is the countess of Stafford referred to, although her style in 1439 appears to have been countess of Buckingham. On 14 Sept., 1444, Humphrey was created duke of Buckingham. Their son Humphrey, who must have been a boy of fourteen at most in 1439, was styled earl of Stafford, but probably not till 1444. He married Margaret, daughter of his mother's first cousin Edmund Beaufort, second duke of Somerset, and died at the battle of St. Albans, 1455. It is unlikely that he was either married or styled earl of Stafford as early as 1439. His father, duke Humphrey, died at the battle of Northampton, 1460: the duchess Anne married, before 25 Nov., 1467, Walter Blount, first baron Mount-

Also he says that the prior took with him to London a common seal of the house *ad causas*, under which he borrowed 340 marks without the knowledge of the convent.

Also he says that the prior, albeit the convent protested and was unwilling, granted to one sir William Westwode, chaplain of my lady the countess of Stafford,[1] a yearly pension of forty shillings for the term of ten years, to be received from the church of Southwick,[2] and gave five marks to Ralph Clerke, to the end that he should suggest concerning him to the said my lady the countess that he should be preferred [to the priory] a second time.[3]

The same prior bought certain merchandise, namely flaxen and woollen cloth, in London to the amount of eighty pounds, and sold it again for two-thirds of that sum without the knowledge of the convent.

Also he says that Overtone is defamed with Maud Clerk, and the prior with both daughters of the same Maud, and with the same Maud as well.

Also the same prior in the time of his rule has put the house into debt in very heavy sums of money that could not be borne, and especially, after that my lord had discharged him of his administration and had put others in his place in such administration with the consent of him and his convent, he put the house in debt to the sum of twenty-three pounds and more without the knowledge of the convent.

Brother John Overtone says that the custom has been to say *Deus venerunt*[4] and other wonted psalms with suffrages and collects at masses before the *Agnus Dei*, and now of long time they are left out. Let an injunction be made.

Also he says that there are no lights kept in the church, save at matins, masses and vespers only, albeit the sacrist is bound by virtue of his office, for certain rents assigned to the same office for this purpose, to find a lamp continually burning before the sacrament. Let an injunction be made.

Also he says that at the recitation of the hours there are only three canons present in quire. Let an injunction be made.

Also he says that silence is not kept at the due places and seasons according to the rule, especially in the dorter. Let an injunction be made.

joy (d. 1474), and died 20 Sept., 1480. She was buried at Pleshy, Essex. For full details see *Complete Peerage* II, 388-9, and *D.N.B.*, s.v. Stafford, Humphrey. The house of Stafford had no connection with Southwick; but the manor of Collyweston, a few miles away, belonged to them, and, after the death of duke Humphrey, was settled upon his widow for her life (Bridges, *Hist. Northants.*, II, 435). Sir Humphrey Stafford, a member of a collateral branch of the family seated at Hook and Southwick, Hants., who died in 1450-1, obtained the manor of Blatherwycke, close to the Northamptonshire Southwick, by his marriage with Eleanor, daughter and co-heir of sir Thomas Aylesbury (*ibid.* II, 279). The second son of duke Humphrey and the duchess Anne, John Stafford, married a Northamptonshire heiress, Constance, daughter of Henry Greene of Drayton. He was created earl of Wiltshire and K.G. in 1470, and died in 1474. His son Edward, second earl, who succeeded to Drayton, died in 1498 without issue, and is buried under a beautiful alabaster monument in Lowick Church, Northants. (Bridges, *op. cit.*, II, 250.)

[2] Southwick, Northants., 2½ miles N.W. of Oundle. The church was among the earliest possessions of the convent: see the charter of Henry I printed in *Monasticon*, ut sup., 79-80.

[3] See note 4, on p. 149 above.

[4] Ps. LXXIX: 'Deus, venerunt gentes in hereditatem tuam.'

Item sacrista non facit clericum suum pulsare ad horas temporibus debitis. Fiat iniunccio.

Item dicit de ruina vt supra, quia dicit quod patet ad oculum.

Frater Ricardus Cressyngham ministrat billas vt Ocle.

Item dicit de iocalibus impignoratis et propter non solucionem mutui deperditis.

Item dicit de diffamacione prioris et Ouertone cum mulieribus vt supra, in tantum quod Johanna Dey iacuit in botereia infra prioratum quodam autumpno de nocte.

[Item cum idem] Ricardus et quidam Etone *presens* et Castre *absens* canonici dicerent priori in camera sua quod magnum dedecus accreuit sibi per fami[liam] Johannis Clerke, respondit prior et dixit quod nunquam haberet tres denarios quin ipsa familia haberet vnum ipsorum denariorum.

[Frater] Johannes Etone ministrat billas cum Oklee.

Item dicit quod quedam Margareta Masone habet frequentem accessum ad priorem et adinuicem diffamantur.

Item dicit quod frater Johannes Ouertone adulteratur cum Matilde[1] vxore Johannis Clerke.

Item dicit quod prior in missis suis[2] omittit verba sacramentalia.[3] Non venit quater ad matu[tinas] citra vltimum Pascha nec fuit bis confessus citra Pascha, de quo fatetur. Et dicit quod totum officium quod dicit [in vno an]no non equipollet seruicio vnius mensis.

Frater Johannes Etone dicit de horis canonicis non dictis per priorem vt supra, addens pro vero quod ex quo fuit canonicus prior non dixit integrum seruicium vnius diei in vno die.

Item dicit quod per matrem prioris domus multum dampnificatur eciam ad cc marcas, et per eam et alias inhonestas personas que ad ipsam frequentem habent accessum domus multum diffamatur et non habetur in reputacione nec ad infra nec ad extra, nam per eam et huiusmodi personas vtensilia et alia domus necessaria dissipantur et consumuntur.

Item ministrat billas vt supra. Et dicit de debitis et ruina et mutuis vt supra.

Item ministrat billam continentem debita quibus prior onerauit domum ex quo habuit regimen de ly verneyerde.

[Fo. 20] Frater Johannes Hereforde dicit quod pertinuerunt donui[4] xx integri lectis[5] pro hospicio et iam non habentur[6] duo linthiamina, quia omnia consumuntur per priorem: similiter iocalia et naperie[7] de opere dyaperede accomodata erant ad sponsalia Johanne[8] Tyd vsque Euenle et nunquam erant restituta, nam quedam eorum vt creditur erant

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[1] Interlined above *Elena* cancelled.
[2] *non* cancelled.
[3] *nec dicit horas canonicas* cancelled.
[4] *Sic*: for *domui*.
[5] *Sic*.
[6] *v* cancelled.
[7] Altered from *naperia*: *nam* cancelled.
[8] Written *Joh'*: probably feminine.

[1] This is apparently part of Etone's deposition, for the prior, as will be seen in the sequel, denied the article when it was put to him. Etone seems to aver that the prior had openly avowed this default in the convent.

[2] The meaning of 'ly verneyerde' is not quite clear. The word may be a mis-spelling of vineyard, or it may be the name of a grange belonging to the monastery.

Also the sacrist does not cause his clerk to ring for the hours at the due times. Let an injunction be made.

Also he says concerning dilapidation as above, for he says that it is evident to the eye.

Brother Richard Cressyngham furnishes bills, as Ocle.

Also he says concerning the jewels that they were put in pawn and were forfeited because the loan was not paid.

Also he says as above concerning the defamation of the prior and Overtone with women, inasmuch as Joan Dey did lie of a night one autumn in the buttery within the priory.

[Also when the same] Richard and one Etone (who is present) and Castre (who is absent), canons, said to the prior in his lodging that sore disgrace grew unto him by reason of the household of John Clerke, the prior answered and said that he never should have three pence but the same household should have one of the same pence.

[Brother] John Etone furnishes bills even as Oklee.

Also he says that one Margaret Masone has often access to the prior and they are defamed with one another.

Also he says that brother John Overtone commits adultery with Maud, the wife of John Clerke.

Also he says that the prior in his masses leaves out the words of consecration. He has not come to matins four times since last Easter nor has he made his confession twice since Easter, concerning the which he confesses.[1] And he says that the whole office which he says [in a year] is not equivalent to the service of a single month.

Brother John Etone says as above concerning the canonical hours, that they are not said by the prior, adding as a truth that, since he [himself] has been a canon, the prior has not said in one day a day's entire service.

Also he says that by means of the prior's mother the house is brought to great loss, even to two hundred marks, and by reason of her and other unhonest persons who have often access to her the house is sorely defamed and is had in no reputation either at home or abroad, for by means of her and such persons the vessels and other needful property of the house are squandered and wasted.

Also he furnishes bills as above. And he says as above concerning the debts and dilapidation and loans.

Also he furnishes a bill containing the debts wherewith the prior has burthened the house since that he had the governance of the vineyard.[2]

Brother John Hereford says that there belonged to the house twenty entire beds[3] for the guest-house, and now there are not kept two linen sheets, because all things are wasted by the prior : likewise jewels and napery of diapered work[4] were lent for Joan Tyd's espousals [and were taken] to Evenley[5] and were never restored, for certain of them, as is

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[3] *I.e*, in the usual sense of sets of bedding, not including bedsteads.

[4] It may be noted that the popular derivation of 'diaper' from *drap d' Ypres* arises from a false likeness between the name of the material and one of the chief seats of its manufacture. The actual derivation is from the late Greek *diaspros*, meaning 'white throughout.'

[5] See note 3 on p. 150 above. Evenley is one mile south of Brackley, on the borders of Northamptonshire, Buckinghamshire and Oxfordshire.

Henrici iiij regis; et lecti accommodati erant sorori prioris erga nundinas de Ely et nunquam erant restituti.

Item dicit de fama prioris cum Johanna Dey, et dicit quod filia Johannis Derham alias Clerk alias Plummer habet nimis frequentem accessum ad prioratum, et prior ad domum ipsius Johannis, per quod totus prioratus diffamatur.

De ruina interius et exterius in maneriis, grangiis et ecclesiarum appropriatarum cancellis et rectoriis, clausurarum prioratus et alibi, patet ad oculum; licet ruina sit, non est in sua culpa, quia plures pecunie expendite sunt in lite inter ipsos et villam de Gumecestre.

De incontinencia prioris cum Elena[1] Plummer (*negat*), Johanna Deye (*negat*), Johanna eius sorore (*negat*), Margareta Masone[2], Alicia Butylere (*negat*) et Alicia Freman (*negat*) et Matilde Cler[ke] (*negat*) et cum filia Thome Charweltone, quam tenuit in camera matris sue infra prioratum tribus diebus et noctibus, negat, asserens quod nunquam vidit eas in prioratu.

De succisione boscorum absque consensu conuentus et destruccione stipitum renascencium et pecunia inde proueniente consumpta, fatetur se vendidisse nemo[ra] ad valenciam xl li. de consensu conuentus, tractatu prehabito in capitulo, et pecunia expendita fuit in negociis domus.

De cheuisancia facta Londoniis conuentu inscio per modum carioris empcionis et leuioris revendicionis, prior dicit quod ipsemet non fecit cheuanciam,[3] sed frater Thomas Wolde tunc cellerarius, cui idem prior tradidit sigillum commune ad causas ad faciendum tales cheuancias[4] pro exempcione consequenda ab ord . . . .

De obligacionibus ibidem factis in cccxl marcis sub sigillo communi ad causas, quod habuit secum ibidem conuentu inscio.[5]

De indebitacione domus in xxvj li. post ordinacionem inibi factam per dominum in temporalibus gubernandis; lecta billa debitorum huiusmodi, fatetur debita [ad] summam fere xvj li.

De dilapidacione bonorum communium domus vtpote mappalium, lectorum, vasorum eneorum et stanneorum; mappalia sunt infra domum, lecti non sunt.

De impignoracione et alienacione iocalium domus et propter non solucionem mutui deperditis.[6]

De annua pensione xls. concessa domino Willelmo Westwode, capellano, ad x annos percipienda apud Suthewyk, conuentu inscio,[7] et

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[1] Interlined above *Matilde* cancelled.
[2] *Thirleby* is written above *Masone*: there is no interlined *negat*.
[3] *Sic.*
[4] *Sic*: *ad essoni* cancelled.
[5] No answer: a line is drawn in original.
[6] No answer.
[7] *contra iniunccionem domini Willelmi Gray nuper episcopi Lincolniensis* cancelled.

[1] Ely fair was held on St. Audrey's day, 23 June, and during the week following.
[2] At this point begins the list of *comperta* preferred against the prior, with his answers.
[3] This is out of place. Joan was the sister of Ellen Plummer, not of Joan Deye.
[4] For the word *chevisancia*, cf. Chaucer, *Cant. Tales* A, 282.

So estatly was he of his governaunce,
With his bargaynes, and with his chevisaunce.

Ibid. B 1519, 'That nedes moste he make a chevisaunce,' the phrase implies 'contract a loan,' as in *Legend of Good Women*, 2434,

believed, belonged to king Henry IV; and the beds were lent to the prior's sister against Ely fair[1] and were never restored.

Also he speaks concerning the report of the prior with Joan Dey, and says that the daughter of John Derham, otherwise Clerk or Plummer, has too often access to the priory, and the prior to the house of the same John, whereby the whole priory is defamed.

As for the dilapidation[2] within and without in the manors, granges and chancels and rectories of the appropriated churches, of the enclosures of the priory and elsewhere, it is clear to the eye; albeit there is dilapidation, it is not he who is to blame, for much monies have been spent in the suit between themselves and the town of Godmanchester.

As for the prior's incontinence with Ellen Plummer (he denies it), Joan Deye (he denies it), Joan her sister[3] (he denies it), Margaret Mason, Alice Butylere (he denies it) and Alice Freman (he denies it) and Maud Clerke (he denies it) and with the daughter of Thomas Charweltone, whom he kept three days and nights in his mother's lodging within the priory, he denies it, avouching that he has never seen them in the priory.

As for the felling of woods without the consent of the convent and the destruction of the stumps when they were sprouting again and the waste of the money forthcoming therefrom, he confesses that he sold copses to the value of forty pounds with the consent of the convent, after treaty held beforehand in chapter, and the money was spent in the business affairs of the house.

As for the bargaining[4] made in London, without the knowledge of the convent, by means of buying dear and selling back cheap, the prior says that he did not make the bargain himself, but brother Thomas Wolde, at that time the cellarer, to whom the same prior delivered the common seal *ad causas* that he might make such bargains to obtain exemption from . . . .

As for the bonds for 340 marks made there under the common seal *ad causas*, which he had with him there without the knowledge of the convent.

As for the putting of the house twenty-six pounds in debt after the ordinance made therein by my lord as regards the governance of things temporal; after the bill of such debts had been read, he confesses the debts [to] the sum almost of sixteen pounds.

As for the wasting of the common goods of the house, such as table-linen, beds, vessels of brass and of tin; the table-linen is within the house, the beds are not.

As for the impawning and alienation of the jewels of the house and the goods forfeited because the loan was not paid.

As for the yearly pension of forty shillings granted to sir William Westwode, chaplain, for ten years, to be paid at Southwick, without the knowledge of the convent, and that under the common seal; it was, as

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And maken in that lond som chevisaunce,
To kepen him fro wo and fro mischaunce.

The word is derived from the French *chevir=achever*, to bring to a head, succeed (cf. O.E cheven), and so is used of successful bargainings. Cf. *Piers the Plowman*, 2962,

Eschaunges and chevysaunces
With swich chaffare I dele.

hoc sub sigillo communi : de consensu conuentus, vt dicit prior. Okle et Rysshetone dedicunt consensum voluntarium.

De apostasia in seculari habitu de nocte et inieccione manuum violentarum in *diuersos homines*,[1] vbi et quando brachium suum in conflictu fuit fractum, circiter festum Bartholomei, anno Domini mccccxxxvj, fatetur se egressum tali tempore nocte indutus[2] capa sua equitature et capucio seculari nigri coloris : fatetur eciam conflictum et violenciam hinc et inde.

De celebracione missarum stante apostasia *huiusmodi* nulla absolucione preuia, fatetur se cencies celebrasse missas citra conflictum huiusmodi nulla absolucione obtenta, quia dicit se ea de causa non incurrisse irregularitatem.

De eo quod Johanna Dey iacuit in botereia infra prioratum iuxta cameram prioris omni nocte quodam tempore autumpnali, negat articulum : fatetur tamen quod vt postea audiuit iacuit ibidem cum marito suo, non tamen de voluntate aut sciencia sua.

De eo quod prior dixit quibusdam canonicis suis quod si[3] haberet solum tres denarios, Johannes Clerk ac vxor eius et filie haberent vnum eorum, negat articulum prout articulatur.

De eo quod omissis horis canonicis prior celebrans missas omittit[4] verba sacramentalia, et tamen totum seruicium quod dicit in anno non equepolet[5] officio vnius mensis, negat articulum prout articulatur.

De eo quod prior non venit ad matutinas vix quater in anno, nec est confessus vix bis in medietate anni, negat articulum, nam designat confessores quibus confessatus est.

De eo quod domus dampnificatur per matrem prioris et accessus mulierum diffamatarum ad eam in cc marcis, negat articulum.

De eo quod naperia et lecti prioratus accomodantur[6] per priorem sorori sue et aliis propinquis suis et non restituuntur, de naperia respondet vt supra. Lecti sunt ad extra : non dicit prior[7] vbi sunt.

De accessu prioris ad domum Johannis Clerk, eciam de nocte, ac commesacionibus et potacionibus suis ibidem contra iniunccionem Willelmi Gray, ...,[8] et quando iniecit manus violentas in quendam Johannem Bayly circiter festum Andree, anno Domini mccccxxx, et adhuc remittit idem prior dicto Johanni redditum, fatetur inieccionem manuum violentarum in dictum Johannem Bayly. Prior negat quod ille Bayly nullum denarium de eius consensu.[2]

De eo quod prior indebitauit domum in grauissimis summis tempore presidencie sue preter supradicta.[9]

De egressu prioris in rocheto de nocte ad domum Johannis Plummere, alias Clerk, alias Derham, et potacione ibidem, quia supra.

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[1] *Johannem Baylly* cancelled

[2] *Sic.*

[3] *non* cancelled.

[4] Altered from *omittat*.

[5] Altered from *equevolet*.

[6] *sorori* cancelled.

[7] *id* cancelled.

[8] Some words are almost obliterated and quite illegible at this point, which makes some difficulty in the construction of the carelessly composed sentence.

[9] No answer.

[1] This detail has not appeared in the *detecta*.

[2] The prior's line of defence is difficult to follow, but his answer implies (1) that he did not consider going out by night in a secular dress to constitute an act of apostasy, and (2)

the prior says, with the consent of the convent. Okle and Rysshetone deny that they consented of their free will.

As for his apostasy by night in a secular garb and the laying of hands with violence upon divers men, where and when his arm was broken in the struggle[1], about the feast of St. Bartholomew, in the year of our Lord 1436, he confesses that he went out at such a time by night, dressed in his riding cloak and a secular hood of a black hue : he confesses also the struggle and [the use of] violence on both sides.

As for the celebration of masses during such apostasy with no previous absolution, he confesses that he has celebrated mass a hundred times since such struggle without obtaining any absolution, for he says that he did not incur irregularity for that reason.[2]

As for this, that Joan Dey did lie in the buttery within the priory, hard by the prior's lodging,[3] every night one autumn season, he denies the article : howbeit he confesses that, as he heard afterwards, she lay there with her husband, but not with his will or knowledge.

As for this, that the prior said to certain of his canons that, if he should have but three pence, John Clerk and his wife and daughters should have one of them, he denies the article to the letter.

As for this, that the prior, neglecting the canonical hours, leaves out the words of consecration when he celebrates mass, and yet the whole service which he says in a year is not equal in amount to the office of a single month, he denies the article to the letter.

As for this, that the prior comes hardly four times in a year to matins and has made his confession scarcely twice in the half year, he denies the article, for he makes mention of the confessors to whom he has confessed.

As for this, that the house suffers damage to the amount of two hundred marks by means of the prior's mother and the recourse to her of the women who are defamed, he denies the article.

As for this, that the table-linen and beds of the priory are lent by the prior to his sister and other kinsfolk and are not given back, he answers as above concerning the table-linen. The beds are out of the house : the prior does not say where they are.

As for the recourse of the prior to the house of John Clerk, even by night, and his eatings and drinkings therein contrary to the injunction of William Gray . . . . , and when he laid violent hands upon one John Bayly about the feast of St. Andrew, in the year of our Lord 1430,[4] and the same prior still withholds a rent from the said John, he confesses that he laid violent hands upon the said John Bayly. The prior denies that this Bayly [has had] no money with his consent.

As for this, that the prior has put the house in debt to the amount of very heavy sums during his presidency, over and above the abovesaid.[5]

As for the prior's going forth by night in his surplice to the house of John Plummer, otherwise Clerk or Derham, and his drinking therein,

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that the struggle on his part was purely one of self-defence. To admit the contrary of either would have been to confess that his subsequent action was irregular.

[3] The neighbourhood of the prior's lodging to the buttery shews that, as in many other canons' houses, it was on the west side of the cloister, adjoining the range of buildings containing the frater, near the west end of which was the buttery.

[4] If this date is right, it was some time before Gray's visitation. The act of violence previously mentioned was in August, 1436.

[5] *I.e.* the various losses incurred by the prior in wasting the money, plate, etc., of the house, which have been previously mentioned.

Monitus [est sub pena] excomunicacionis quod non improperet alicui de fratribus suis racione detectorum in huiusmodi visitacione.

De eo quod interest choro tempore diuinorum set vagatur, nec iacet in dormitorio de nocte, allegat se interesse horis sicut cet[eri et] se iacere continue in dormitorio excepto tempore autumpnali.

De libris quampluribus domus per priorem alienatis, negat articulum.

De lana domus filata per matrem prioris et alias suspectas mulieres ad hoc per priorem inductus,[1] per quas prioratus est diffamatus.[2]

De eo quod vtiles seruientes domus abiciuntur per proteruiam *et attrocitatem* matris prioris, negat articulum. Prior habet istum diem ad octo dies in ecclesia de B[ugdene] coram domino aut suo commissario ad recipiendum articulum in scriptis et ad cetera facienda et recipienda que iuris sunt, presentibus Depyng, Thorpe et [me Colstone].

Frater Johannes Ouertone adulteratur cum Matilde vxore Johannis Derham, alias Plummer, alias Clerke, manente iuxta ly bryg. Negat articulum et indicta est sibi purgacio cum iij confratribus suis. Postea purgauit se cum Petro Oclee, Johanne Madyngley priore, et[3] deinde abiurauit dictam mulierem et omnem familiaritem cum aliqua persona de illa domo, et monitus est sub pena excomunicacionis quod obseruet iuramentum suum, etc.

Idem exiit in apostasia in seculari habitu cum priore ad dictum festum Bartholomei. Fatetur se sic exisse indutus[4] vna toga seculari russeti coloris, quam induit timore ductus post exitum, quia dicit se exisse solum rocheto cum aliis vestibus interrioribus regularibus. Quibus responsis auditis, dominus dicit se velle deliberare de vlteriori processu contra istum Ouertone racione confessatorum suorum vsque alias.

Quibus sic expeditis, dominus, reseruata sibi potestate prout de facto reseruauit corrigendi, puniendi et reformandi detecta et comperta in visitacione huiusmodi ac iniuncciones faciendi, necnon contra priorem super detectis et compertis tam in hac visitacione quam alias ad omnem penam[5] de iure[6] inflictam et eciam infligendam, visitacionem huiusmodi dissoluit, presentibus magistro Johanne Depyng, Thoma Thorpe et me Colstone.[7]

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[1] *Sic*: for *inductas*.
[2] No answer.
[3] *iuratus est* cancelled.
[4] *Sic*.
[5] *de* cancelled.
[6] *infligen* cancelled.
[7] Fo. 20d. was left blank, doubtless for the injunctions.

[he answers] that [he has answered] above. [He was] warned [under pain] of excommunication to upbraid none of his brethren by reason of their disclosures in such visitation.

As for this, that he is [not] present in quire during divine service, but roams abroad, and lies not in the dorter by night, he avers that he is present at the hours like the others [and] that he lies continually in the dorter, save in the autumn season.

As for very many books of the house, that they have been alienated by the prior, he denies the article.

As for the wool of the house, that it is spun by the prior's mother and other suspect women that are brought in to this end by the prior, by reason of whom the priory is defamed.

As for this, that the profitable serving-folk of the house are cast away by reason of the insolence and cruelty of the prior's mother, he denies the article. The prior has this day week in the church of B[uckden] in presence of my lord or his commissary, to receive the article in writing and to do and receive what else is lawful, there being present Depyng, Thorpe and I Colstone.

Brother John Overtone commits adultery with Maud, the wife of John Derham, otherwise Plummere or Clarke, who dwells by the bridge.[1] He denies the article and was ordered to clear himself with three of his brethren. Thereafter he cleared himself with Peter Oclee, John Madyngley the prior, and[2] then he abjured the said woman and all familiar intercourse with any person from that house, and was admonished under pain of excommunication to observe his oath, etc.

He likewise went forth in apostasy in a secular garb with the prior at the feast of St. Bartholomew. He confesses that he so went forth clad in a secular gown of russet hue, which he put on under the constraint of fear after he went out, for he says that he went out in his surplice only with the other under-clothes of his rule. And, having heard these answers, my lord says that he will take counsel against another time concerning the further process against this Overtone by reason of his confessions.

Now, having thus dispatched these matters, my lord, having reserved to himself, even as he actually did reserve, the power of correcting, punishing and reforming the matters disclosed and discovered in such visitation, and of making injunctions, and also of inflicting against the prior every penalty inflicted by law touching the matters disclosed and discovered in this visitation and at other times as well, dissolved such visitation, there being present master John Depyng, Thomas Thorpe and I Colstone.

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[1] The bridge over the Ouse is at the south-east end of the town. The site of the priory was a short distance north-west of this, on the right hand of the main street which leads from the bridge to the market place.

[2] The name of the third compurgator appears to be omitted.

XXXIV.

[Fo. 7].

VISITACIO DECANI ET COLLEGII ECCLESIE COLLEGIATE BEATI PETRI DE IRTLYNGBURGHE, LINCOLNIENSIS DIOCESIS, FACTA IN CANCELLO EIUSDEM ECCLESIE COLLEGIATE VT PRO LOCO CAPITULARI, PENULTIMO DIE MENSIS JUNII, ANNO DOMINI MCCCCXL[IJ] PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XVJ° ET TRANSLACIONIS SEXTO.

In primis primo et ante omnia propositum fuit[1] publice per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, iuxta facti futuri congru[enciam] in ecclesia eadem, sequentem hoc thema, 'Querite regnum Dei et iusticiam eius,' etc.[2] Quo in lingua latina finito, coram [dicto] reuerendo patre, ipsis die et loco in huiusmodi visitacionis sue negocio inchoando et peragendo iudicialiter sedente, comparuerunt decanus [et canonici] dicte ecclesie, sex[3] in numero, parati vt apparuit visitacionem huiusmodi subire. Et deinde dominus Thomas More liberauit domino cer[tificatorium] mandati sibi pro visitacione huiusmodi directi in hec verba, 'Reuerendo,' etc. Quo perlecto, idem decanus iurauit canonicam obedienciam et tit[ulum exhibuit incum]bencie. Exhibuit eciam ereccionem et fundacionem collegii, statuta eciam et eorum modificacionem. Deinde Walterus Luffenham, subdecanus,

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[1] *Verbum Dei* omitted.
[2] St. Matt. VI, 33.
[3] Interlined above *quinque* cancelled.

[1] The buildings of the college of Irthlingborough, apart from the curious arrangement of living-rooms in and adjacent to the tower, a massive square structure crowned by a tall octagon, at the west end of the church, from which it is divided by a porch and a vestry with an upper story, have disappeared. They stood on the south-west side of the church, near the tower. For a general description of the church, see *Architectural Notices of the Churches of the Archdeaconry of Northampton*, 1849. The tower is described by W. Talbot Brown in *Associated Architectural Societies' Reports and Papers* XXVII, 117-23. The ten stalls which remain in the chancel correspond to the number of foundationers, viz. six canons and four clerks.

[2] The full number as required by the foundation. See the letters patent of Richard II, 12 March, 1387-8, printed in *Monasticon* VI (3), 1384, which state the desire of John Pyel to erect the parish church of St. Peter of Irthlingborough into a collegiate church and found therein a college 'sex canonicorum, quorum unus decanus esset.'

[3] Thomas Othemoor (*i.e.* o' the Moor), priest, was inst. to a canonry and the third prebend, 11 June, 1410 (Reg. XIV, fo. 244). He quitted this prebend on admission to the deanery, 24 May, 1415 (*ibid.*, fo. 261). He appears to have resigned the deanery about 8 July, 1446, when John Blaunchard, who resigned the deanery in 1453 (Reg. XX, fo. 166), resigned the church of All Saints, Irthlingborough, and Thomas More was inst. in his stead (Reg. XVIII, fo. 135*d.*). He vacated All Saints by death before 7 Feb., 1446-7 (*ibid.*, fo. 136*d*). Of the other canons mentioned here, Walter Luffenham of Yaxley, priest, was inst. 20 June, 1421 (Reg. XVI, fo. 55*d.*). He and the others evidently occur in order of seniority. No inst. of Richard Smyth remains: he died before 17 Sept., 1444 (Reg. XVIII, fo. 132*d.*). It will be noticed that Walter atte Welle, mentioned in the opening paragraph of the visitation, does not occur again, his place being taken by William Blokley. 'Walter' is probably an error for 'William,' while 'atte Welle' is doubtless Blokley's alternative surname. It may be noted that William Atte*brige* exchanged the vicarage of Guist, Norfolk, for a canonry, 4 May, 1432 (Reg. XVII, fo. 22*d.*): he resigned, however, in 1434 (*ibid.*, fo. 42), but may possibly have been re-admitted. 'Walter atte Welle' may thus be an error for 'William atte Brygge.' William 'Bloke' died before 8 April, 1449 (Reg. XVIII, fo. 115*d.*). John Burton was inst. 18 Dec., 1441 (*ibid.*, fo. 127): he resigned before 28 April, 1449 (*ibid.*, fo.

XXXIV.

THE VISITATION OF THE DEAN AND COLLEGE OF THE COLLEGIATE CHURCH OF BLESSED PETER OF IRTHLINGBOROUGH, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHANCEL OF THE SAME COLLEGIATE CHURCH IN LIEU OF A CHAPTER-HOUSE,[1] ON THE LAST DAY BUT ONE OF THE MONTH OF JUNE, IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE SIXTEENTH YEAR OF HIS CONSECRATION AND THE SIXTH OF HIS TRANSLATION.

In the first place, first and before all else, [the word of God] was set forth in public by the honourable master John Beverley, professor of holy writ, in agreement with the process about to take place, in the same church, after this text, 'Seek ye the kingdom of God and His righteousness,' etc. And when this had been finished in the Latin tongue, there appeared before the [said] reverend father, as he was sitting on and in the same day and place in the beginning and fulfilment of the business of such his visitation, the dean [and canons] of the said church, six in number,[2] in readiness, as was apparent, to undergo such visitation. And then sir Thomas More[3] delivered to my lord the certificate of the mandate which had been addressed to him for such visitation, after these words. 'To the reverend,' etc. The which having been read through, the same dean sware canonical obedience and [exhibited] the title of his incumbency. He shewed also the charters of the erection and foundation of the college, the statutes also and the modification thereof.[4] Then Walter

142). Robert Careby, the junior canon, was inst. 12 May, 1442 (*ibid.*, fo. 128*d.*): it is not recorded when he resigned; but two canonries were filled up in 1447 and 1448 (*ibid.*, ff. 138, 139*d.*), one of which may have been Luffenham's and the other Careby's. After the earliest institutions, the numbers of the prebends to which canons were instituted are not given, and it is evident that they occupied their stalls according to seniority.

[4] The ordination of the college and its statutes are registered in a book belonging to the abbot and convent of Peterborough, Add. MS. (B.M.) 25, 288, ff. 65*d.*-70*d.* A large portion of the statutes has unfortunately been torn out. There is no copy in the episcopal registers at Lincoln, which is explained by the commission of the bull of foundation to the archdeacon of London instead of the diocesan. The series of documents connected with the foundation is somewhat complicated. John Pyel, mercer and citizen of London, obtained a bull for the foundation of the college from Gregory XI, addressed to the bishop of Lincoln from Avignon, 9 July, 1373. On 4 Feb., 1374-5, Edward III granted a licence to the abbot and convent of Peterborough, the patrons of the church, to erect it, with the will and assent of John Pyel, into a collegiate church, and to transfer the advowson to the college, with licence to the college to appropriate the church (*Cal. Pat.* 1374-7, p. 72). John Pyel's will, 25 June, 1379, proved 22 Aug., 1382, shews that the foundation was incomplete at his death (Reg. XII, ff. 242-3: see extracts in *Archæol. Journal* LXX, 349-50); and the petition of his widow and executrix to Richard II sets forth that some difficulty had been caused by the unreadiness of bishop Buckingham to execute the original bull, which was actually defective, as it had omitted to give the bishop's name. She therefore obtained a new bull from pope Urban VI, dated Genoa, 10 June 1386, directed to Thomas Baketon, archdeacon of London, authorising him to proceed to the foundation of the college; and a further licence from the Crown, 12 March, 1387-8, for which she paid a fine of twenty marks, empowered the archdeacon to act, the consent of the abbot and convent of Peterborough having been obtained under the earlier Crown licence (*Cal. Pat.* 1385-9, p. 428); *Monasticon* VI (3), 1384). On 29 Feb., 1392-3, Roger Aswardeby resigned the rectory of the church to the archdeacon in the priory church of St Helen, Bishopsgate, and the archdeacon proceeded to erect the church into a college, appointing Richard Marcefeld of Frisby the first dean, and collating two canonries and prebends to Robert, son of John Toulislond of Southo, and Henry Lord of Olney respectively. The foundation of the three remaining canonries was

[iurauit obedienciam] et exhibuit litteras ordinum, videlicet subdiaconatus suscepti a quodam episcopo t[ransma]rino et sub eius sigillo, et diaconatus a domino Thoma Eliensi, et presbiterratus a domino Roberto Londoniensi episcopo; sed non exhibuit titulum in prebenda p[ro eo quod erat in[1]] custodia magistri Johannis Turvey. Ideo suspensus est a percepcione prouentuum prebende sue[2]: habet tamen terminum ad exhibendum citra [festum] sancti Jacobi sub pena suspensionis a percepcione prouentuum prebende sue. Dominus Walterus atte Welle iurauit obedienciam et exhibuit sufficienter in omnibus. [Dominus Johannes][3] Burtone, canonicus, iurauit obedienciam et exhibuit sufficienter in omnibus *preter induccionem*. Dominus Robertus Careby, canonicus, exhibuit sufficienter in omnibus.[4] [Dominus Johannes] Burtone habet terminum ad exhibendum induccionem citra festum sancti Jacobi. Et deinde dominus processit ad inquisicionem sub hac forma. Dictus Burtone e[xhibuit] induccionem suam et dimissus est.

Dominus Thomas More dicit quod dominus Walterus Luffenham occupauit per triennium possessiones collegii apud Irtlyngburghe, et re[quisitus est] per decanum ad reddendum compotum; sed statim prorumpit ad verba contumeliosa, et semper est inobediens decano. Walterus [negauit]; et quo ad compotum dixit se obtulisse compotum decano, et quo ad inobedienciam negat in licitis et canonicis. Postea partim fatetur et iur[auit] peragere penitenciam et monitus est sub pena expulsionis a collegio quod decetero obediat decano iuxta statuta, et monitus est decanus.

Item vbi per statutum cauetur quod omni anno deputetur[5] prepositus, dictus Walterus occupauit per triennium; et cum vnus solus foret [procurator] siue prouisor, iam contra statuta sunt duo, videlicet Luffenham et Blokley.

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long delayed. On 11 June, 1410, four canons were instituted, one to Lord's vacant stall. the others to stalls which do not seem to have been occupied before (Reg. XIV, ff 243*d*., 244); so that, between 1387-8 and 1410, only the deanery, sub-deanery, and one other canonry, had been founded. The first dean died in 1415; his brass (Richard Fryseby) remains in the church.

[1] This reading seems to give the required sense; but the margin of this leaf is much torn, and several words have disappeared.

[2] *deinde* cancelled.

[3] *Burghe* cancelled.

[4] *preter induccionem* cancelled.

[5] Interlined above *mutaretur* cancelled.

[1] Here, as in the greater secular churches, the official title of each canon was 'canonicus ecclesie et prebendarius prebende in eadem.' By the foundation, the presentation to the deanery, canonries and four clerkships lay alternately with the abbot and convent of Peterborough and the heirs of John Pyel. Thus two of the four canons instituted on 11 June, 1410, were presented by the abbot and convent, and two by William Hodelston, as representative of the founder. Luffenham was presented in 1421 by the abbot and convent (Reg. XVI, fo. 55*d*.).

[2] The word is uncertain, but *transmarino* is certainly the only one which seems to suit the context and what remains of the word. A suffragan with a title *in partibus* is indicated: he may possibly have been John, 'Stephaniensis episcopus,' who acted as suffragan in the diocese of Ely, 1424-43 (Stubbs, *Reg. Sac. Angl.*, p. 129).

[3] Thomas Bourchier, translated from Worcester to Ely, 20 Dec., 1443, and from Ely to Canterbury, 22 Aug., 1454.

[4] Robert Gilbert, bishop of London, 26 Oct., 1436, to 22 June, 1448. See *Visitations* I, 211, 212.

[5] The meaning of this is not clear.

[6] See note 3, on p. 156 above.

[7] *I.e.*, to see that this was carried out.

Luffenham, the sub-dean, [sware obedience] and displayed his letters of orders and his prebendal title.[1] Richard Smyth sware obedience and displayed the letters of his orders, to wit, of the sub-diaconate received from a bishop [from over seas][2] and under his seal, of the diaconate from the lord Thomas of Ely,[3] and of the priesthood from the lord Robert, bishop of London[4]; but he did not exhibit his title in his prebend, [for that it was in] master John Turvey's keeping.[5] Therefore he was suspended from the receipt of the profits of his prebend: howbeit, he has a term to exhibit it on this side [the feast] of St. James, under pain of suspension from the receipt of the profits of his prebend. Sir Walter atte Welle[6] sware obedience and made sufficient exhibition as regards everything. [Sir John] Burtone, canon, sware obedience and made sufficient exhibition as regards all things but his certificate of induction. Sir Robert Careby, canon, made sufficient exhibition as regards everything. [Sir John] Burtone has a term to exhibit his certificate of induction on this side the feast of St. James. And then my lord proceeded to his inquiry under this form. The said Burtone displayed his certificate of induction and was let go.

Sir Thomas More says that sir Walter Luffenham has occupied the possessions of the college at Irthlingborough by the space of three years, and [has been asked] by the dean to render an account; but straightway he breaks forth into words of abuse, and is ever disobedient to the dean. Walter [denied it]; and, as for the account, he said that he had offered an account to the dean, and as for disobedience, he denies it as regards matters lawful and canonical. Thereafter he confesses in part and sware to perform penance, and was warned under pain of expulsion from the college that henceforth he should obey the dean according to the statutes, and the dean was warned.[7]

Also, whereas by the statute notice is given that a provost should be appointed every year,[8] the said Walter has occupied [the provostship] for the space of three years; and, while there should be only one [proctor][9] or purveyor, now contrary to the statutes there are two, to wit, Luffenham and Blokley.[10]

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[8] The *prepositus* or provost, corresponding to the *vicedominus* of early religious corporations, was the administrator of the goods of the college. The statutes of the Newarke college, Leicester (1355) provided for the election of one of the canons as provost, with tenure of office at the will of the majority, who acted as bursar and administrator of all the goods of the college, save the oblations: see summary of the statutes in *Assoc. Archit. Soc. Reports and Papers* XXXII, 272, sqq. The most conspicuous examples of the office of provost in English churches of secular canons are at Beverley, where the provost, although usually, after the beginning of the fourteenth century, a canon of the church, had neither stall in quire nor voice in chapter by virtue of his office; and at Wells, where the revenues of the fifteen-fold prebend of Combe were administered by the provost of Combe, often called provost of Wells. In foreign chapters the provost was frequently a dignitary. In the south of France, as at Aix, Albi, Auch and Avignon, he took the place of the dean. At Reims he was premier dignitary, taking precedence of the dean: at Amiens, second, after the dean. The four provosts at Chartres, whose offices resembled that of the provost of Combe at Wells, were among the seventeen dignitaries, taking precedence after the twelfth. In England, however, the title, although sometimes applied, as at Cotterstock, to heads of chantry colleges, never became common; and the most prominent examples of its survival from the middle ages are the provostships of Oriel and Queen's colleges at Oxford, and of Henry VI's foundations at Eton and Cambridge.

[9] The original word has disappeared, but *procurator* fits the sense best and agrees with what follows. The office, which was obviously part of the duties of the provost, corresponded to that of cellarer in a convent. The statutes relating to the office of provost have not been preserved.

[10] See note 3, on p. 156 above.

Item cum ipse decanus sit senio confractus et non possit subire onera sibi incumbencia, petit igitur *in sui releuamen* vt ceteri canonici valentes visitent parochianos egrotantes, et quod ebdomodarius obseruet pulpitum dominicis diebus, dicendo preces communes et exequendo alia ibi[dem] exequenda.

Item dicit quod in tantum decreuerunt prouentus domus quod oportet *aut* eos augeri aut numerum minui; et *petit quod*[1] vsus [almu]ciarum *grisei et caparum* penitus dimittatur nisi in principalibus festis, cum vsus huiusmodi sit eis importalibus.[2]

Item dicit quod dominus Ricardus Smithe, canonicus, est intolerabilis inter socios, reprehendendo et menciendo eos, et monitus s[epius] non desistit. Monitus est quod desistat sub pena perdicionis denarii vnius pro quolibet defectu.

Item Walterus Luffenham absens non in negociis ecclesie ab horis canonicis, et ideo mulctatus, non soluere[3] mulctas [iuxta] statutum.

[Fo. 7d.] [Item] dicit quod dominus Johannes Haryotes, dudum canonicus et prouisor domus, in fine compoti recessit quietus et dimisit duos arconios pisarum, quos dominus Walterus in ingressu officii sui vendidit, et tamen dicit collegium sibi indebitatum. Tradidit compotum domino[4] per quem apparebit.

Item dicit quod idem Walterus aliquociens absque causa et necessitate non urgente pernoctat extra collegium, eciam contra statuta. Negat articulum: indicta est purgacio sibi cum duobus sociis, et purgauit se cum Smythe et Burtone.

Dominus Walterus Luffenham,[5] subdecanus, dicit quod decanus est remissus et necgligens in prosequendo iura collegii et decimas salicum et fraccinorum et aliorum, et in repetendo vnum gardinum de quo collegium per fundatorem per viij annos seisitum,[6] et iam detinet illud domina Elizabeth Braunspathe. Monitus est sub pena suspensionis ab officio

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[1] Interlined above *quod* cancelled.

[2] *Sic*: for *importabilis*.

[3] *Sic*: either *vult* omitted or a mistake for *soluit*.

[4] Written like *domini* (*d'ni*).

[5] *decanus* cancelled.

[6] *Sic*: *est* omitted.

[1] The foundation provided that the dean should have the cure of souls of the other canons and of the parishioners of the church.

[2] The hebdomadary was the canon responsible for the services of the week. See note 2, on p. 142 above.

[3] There was no stone *pulpitum* or screen with loft above between the quire and nave at Irthlingborough. The *pulpitum* mentioned here may have been the loft above the rood-screen; but it is possible that the pulpit in the nave is meant: a beautiful example of a nave pulpit of the fifteenth century remains in the collegiate church of Fotheringhay, and there are other local examples, *e.g.*, at Oundle and Warmington.

[4] The copes are quire-copes lined and edged with grey squirrel fur. 'Grys' was one of the costliest furs in use: see Chaucer, *Cant. Tales* A, 194:

I seigh his sleves purfiled at the hond
With grys, and that the fyneste of a lond.

This expensive habit was evidently provided by one of the lost statutes. The quire habit at the Newarke college, Leicester, was a black cope, white surplice, and almuce of grys for the canons: the vicars wore almuces of black cloth or muslin furred with black budget (Reg. IX, ff. 279, 287).

[5] The fine was a penny for absence from matins, mass, or vespers; a halfpenny for each of the other hours.

[6] John 'Haryoth' resigned his canonry before 12 May, 1442, when he was succeeded by Robert Careby (Reg. XVIII, fo. 128*d*.) There is no record of his institution.

Also, seeing that the same dean is broken in health by reason of old age and cannot undergo the burthens that lie upon him, he therefore prays that in his relief the other canons who are strong may visit the sick of the parish,[1] and that the hebdomadary[2] may occupy the pulpit on Sundays, saying the common suffrages and fulfilling the other duties to be performed in the same.[3]

Also he says that the profits of the house have grown so much less that either they must be increased or the number [of canons] be diminished ; and he prays that the use of almuces and copes of grey fur[4] be utterly left off, save on the chief festivals, since such use cannot be maintained by them.

Also he says that sir Richard Smythe, canon, is past bearing among his fellows, rebuking and lying about them, and, though warned [oftentimes], he ceases not. He was admonished to cease under pain of the loss of a penny for every default.

Also Walter Luffenham, being absent, not upon the business of the church, from the canonical hours, and being fined therefore, [will] not pay his fines [according to] the statute.[5]

[Also] he says that sir John Haryotes, sometime canon and purveyor of the house,[6] went away with an acquittance at the close of his account and left two heaps of peas, which sir Walter sold when he entered upon his office ; and yet he says that the college is in his debt. He delivered to my lord an account whereby this will be plain.

Also he says that sometimes the same Walter, without reason and not constrained by necessity, spends the night outside the college, [which] also [is] contrary to the statutes. He denies the article : he was ordered to make purgation with two of his fellows, and cleared himself with Smythe and Burtone.

Sir Walter Luffenham, the sub-dean, says that the dean is backward and careless in claiming the rights of the college and tithes of willows and ashes,[7] and in recovering a garden whereof the college was seised by the founder for eight years,[8] and now dame Elizabeth Braunspathe[9]

[7] The characteristic trees of the neighbourhood. The willows grow beside the Nene, while the ash is the most common tree throughout this part of Northamptonshire.

[8] *I.e.*, the college was seised of it by the founder and held it for eight years, after which it had been appropriated by the tenant.

[9] Elizabeth Braunspath appears to have been the relict of sir William Braunspath, kt., sheriff of Northamptonshire (before knighthood) 1430-1, and M.P. for the county in 1427 and 1436-7 (*Northamptonshire Families*, pp. 370, 375). She was apparently the daughter and heiress of Nicholas Pyel, son of the founder of the college, and seems to have been previously married to sir William Hodelston, kt., M.P. for Northamptonshire (before knighthood), 1411 and 1415-6 (*ibid.*, p. 375), to whom she brought her estates in Irthlingborough and neighbouring parishes. Hodelston presented four times to canonries and prebends in the collegiate church in 1410, 1415 and 1417 (Reg. XIV, ff 243*d*, 244, 261, 269). According to the inscription formerly on his tomb at Irthlingborough, he was bailiff of Alençon ('Alanston') and died at Argentan ('Argentyn'), 13 Aug., 1422 (Bridges, *Hist. Northants.* II, 238). William Braunspath, whom she appears to have married about a year later, presented seven times to canonries and prebends in 1423-4, 1428, 1429, 1431, 1434, 1435 and 1437 (Reg. XVI, ff. 70, 75*d*, 80*d*; XVII, ff. 22, 42, 35; XVIII, fo. 115*d*). His death must have occurred before 1442-3, when his widow, under the name of Elizabeth Hodleston, presented to the mediety of Woodford church, Northants, which was part of the Pyel inheritance (Bridges, *op. cit.*, II, 268.) In 1445 she presented to the same mediety under the name of Elizabeth Branspath (*ibid.*), but in 1447, when she presented to a canonry and prebend in Irthlingborough, she is again called Elizabeth Hodleston (Reg. XVIII, fo. 138). When she died in 1448, she was buried with her first husband in the collegiate church (Bridges, *op. cit.*, II, 238). The inscription, which may have belonged

quod diligencior[1] sit imposterum in petendo et exigendo decimas et iura huiusmodi.

Item dicit quod secreta et tractatus capitulares deteguntur inter populares de villa quasi per omnes canonicos. Moniti sunt omnes sub pena excommunicacionis quod decetero non detegant.

Item dicit quod canonici de consuetudine frequentant tabernas publicas in villa[2] vsque ebrietatem, et presertim Blokley; et eciam decanus. Dicit quod vellet sic haberi, sed in tantum sibi obiurgatur per consocios quod cogitur recedere a refeccione.

Item dicit quod temporibus refeccionum non habetur leccio, sed obiurgaciones et iurgia et alia que non decent presbiteros, in defectu decani et contra statuta. Iniunctum est omnibus in virtute obedience et sub pena excommunicacionis quod habeant leccionem in prandio, et in omnibus refeccionibus seruent silencium et abstineant a verbis contumeliosis.

Item dicit quod decanus dimisit rectoriam ad firmam cuidam Ricardo Bakere, in cuius termino *et defectu* corruit vna domus infra rectoriam ad dampnum collegii[3] xx marcarum, et decanus dimisit illum Ricardum liberum, nulla dicte domus facta reparacione. Allegat dimissionem firme de consensu omnium et eciam liberacionem firmarii in tantum quod indenture et obligaciones de conuencionibus de consensu omnium fracte, et super hoc prestitit iuramentum.

Item dicit quod dominus Robertus Careby diffamatus est cum . . . . . vxore cuiusdam . . . . .[4] de Twywelle, et iam rectius est locutum.

Item dicit quod dominus Johannes Burtone, habens matrem et filium naturalem manentes in villa, habet frequentem accessum ad domum matris sue [extra] tempus conueniens, et ille filius habet nimiam familiaritatem cum dicto Johanne in choro et altari in irreuerenciam Dei et scandalum collegii. Negat articulum prout articulatur: tamen monitus est quod non sinat eum decetero in tali l[oco].

[Item dicit quod Willelm]us Brauncepathe dedit ad fabricam noui cancelli xx marcas, Johannes Brauncepathe vj marcas, et quidam . . . . . .[5] London' xls., et Elena[6] Lorde certum quid de quo nescitur; que omnia decanus recepit et nescitur qualiter [expenduntur], cum de opere illo

to the fine black marble tomb in the south or Pyel chapel of the chancel, made no mention of her second marriage. Her estates then passed to Henry Hodelston, probably her first son by her first marriage, sheriff of Northamptonshire in 1465 and 1472 (*Northamptonshire Families*, p. 370), who died in 1488 (Bridges, *op. cit.* II, 268). He presented to six canonries and prebends in 1449, 1454, 1462, 1472, 1478 and 1484 (Reg. XIX, fo. 142; XX, ff. 167*d*, 180; XXI, ff. 39*d*, 52*d*; XXII, f. 177*d*.) His daughter and heiress, Elizabeth, by Margery, elder daughter of John Greene, of Drayton, Northants., married sir Thomas Cheyne of Fen Ditton, Cambs., and Thenford, Northants., who died 13 Jan., 1513-4, leaving by his second wife, Anne, daughter of William Parr, baron Parr of Kendal, a daughter Elizabeth, who married Thomas Vaux, second lord Vaux of Harrowden (Baker, *Hist. Northants.*, I, 714) The last recorded presentations to canonries and prebends, in virtue of the Pyel interest, are five by sir Thomas Cheyne in 1491, 1499, 1501, 1507 and 1510 (Reg. XXII, fo. 193*d*; XXIII, ff. 171*d*, 179*d*, 210, and 219*d*), and four by his widow, dame Anne, in 1516, 1519, 1528 and 1538 (Reg. XXV, ff. 34, 33; XXVII, ff. 120, 140.)

[1] Altered from *diligencia*.

[2] *vs* cancelled.

[3] Altered from *collegio*.

[4] The names are left blank in the MS.

[5] The margin at this point is torn and mended with nearly opaque paper, so that much is illegible.

[6] Interlined above *Elias* cancelled.

withholds it. He was warned under pain of suspension from his office to be more zealous for the future in claiming and exacting such tithes and rights.

Also he says that the secrets and debates of chapter are revealed among the common folk of the town by almost all the canons. They were all admonished under pain of excommunicatlon not to reveal them henceforward.

Also he says that the canons of custom do haunt the public taverns in the town till they are drunk, and especially Blokley; and the dean also. He says that he would like it to be so,[1] but his fellows upbraid him so much that he is constrained to go away from meals.

Also he says that at meal-times they have no reading, but upbraidings and quarrellings and other things which are unfitting for priests, in the dean's default and contrary to the statutes. They all were enjoined in virtue of obedience and under pain of excommunication that they should have reading at breakfast, and at all their meals keep silence and refrain from words of abuse.

Also he says that the dean let the rectory house on farm to one Richard Baker, during whose term, and in his default, there fell to ruin a building within the rectory [premises], to the loss of twenty marks to the college, and the dean let this Richard go free, without doing any repair to the said building. He admits that the farm was granted with the consent of all, and also that the farmer was freed, insomuch that the indentures and bonds of the covenants [were] torn up by the consent of all, and touching this he proffered his oath.

Also he says that sir Robert Careby was defamed with . . . . , the wife of one . . . . of Twywell,[2] and now the matter has been more rightly stated.

Also he says that sir John Burtone, who has his mother and a natural son dwelling in the town, has often access to his mother's house at unbefitting times, and the son is too kindly with the said John in quire and at the altar, to the dishonouring of God and the scandal of the college. He denies the article to the letter: howbeit he was warned that he should not suffer him henceforward in such a place.

[Also he says that William] Brauncepathe gave to the fabric of the new chancel twenty marks,[3] John Brauncepathe six marks, and one . . . . [of] London forty shillings, and Ellen Lord[4] a certain something, whereof they know not; all which the dean did receive, and it is not known how [the money is laid out], since he has rendered no account

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[1] This is apparently the dean's or Blokley's answer to the charge, and some point appears to be left out, as the Latin makes poor, if any sense, as it stands. Probably the dean or Blokley was asked whether the charge was true that the canons haunted taverns instead of having their meals in the common hall, and answered that, as for himself, he was willing to eat in hall, but the attitude of the fellows towards him drove him to the tavern.

[2] Twywell is some five miles north of Irthlingborough, between Thrapston and Kettering.

[3] For Brauncepathe see note 9 on p. 158 above. The fabric is no doubt the 'works' or fabric fund devoted to offerings for this special purpose. See *Visitations* I, 39, note 1; 142, note 3. Neither the 'new chancel' nor any chapel which could bear the name were built. It was doubtless intended to extend or rebuild the chancel of the parish church on a scale worthy of a collegiate establishment, as at Tattershall.

[4] Ellen Lord was possibly a relation of Henry Lord, who was one of the first two canons and seems to have been sub-dean before 11 June, 1410, when his death is noted (Reg. XIV, fo. 243*d*.)

nullum reddidit compotum. Fatetur recepcionem xx marcarum, vj marcarum et xx marcarum et super receptis et expensis computabit compotum domino.

[Item dicit quod] ex natura fundacionis et ex dono fundatoris fuerunt in collegio vj almucie pro decano et v canonicis quarum vna alienatur per decanum. Fatetur se liberasse illud domine Elizabethe Brauncepathe, que prouisit sibi quod reliberaretur [sic]vt acceperat capitulo: vnde monitus est sub pena excommunicacionis quod restituat in adeo bona[1] statu citra proximum festum Michaelis.

Item dicit quod tempore quo dicta rectoria dimissa vt prefertur erat ad firmam habebantur in collegio cc et lx oues et lana decimalis de duabus[1] annis et eciam de propriis, et vbi hec deuenerunt ignoratur. Dicit quod quidam dominus Simon, tunc procurator collegii, vendidit oues et lanam et pecuniam receptam expendidit in familia; et aliter nescit ad articulum respondere, quia de talibus . . . . nec de similibus; et super hoc prestitit iuramentum. Nec eciam recepit pecunias nisi vt ceteri socii.

[Dominus Willelmus] Blokley, canonicus, dicit quod *pene*[2] non obseruancium horas iuxta statuta non soluuntur, et dicit quod capitulum non [vult a]udire compotos officiariorum, licet offerantur, ibi saltem vbi timent se facere resoluciones. Quo ad primam partem articuli decanus monitus [est] sub pena solucionis dupli penarum commissarum quod ipse exigat penas huiusmodi commissas iuxta statuta.

[Dominus] Ricardus Smyth dicit quod debite hore ad diuina celebranda *non*[3] obseruantur nec eciam hore refeccionum.

Item dicit quod decanus, subdecanus et Blokley nimium et quasi quotidie intendunt tabernis publicis, *in* tantum quod ebrietatem incurrunt, et propterea . . . . ., vt prefertur,[4] non obseruantur. Monitus est decanus sub pena donacionis iiij lagenarum ceruisie inter socios expendendarum quod penitus [abstineat decetero] ab huiusmodi tabernis.

Item dicit quod dominus Robertus Careby est diffamatus cum muliere coniugata de Twywelle vt supra; nam in festo sancti Botulphi suspecte fuerunt . . . . aut apud Higham.

Item dicit quod Walterus Luffenham, procurator, est multum dispendiosus in expensis, quas sumptuose facit ad extra, et non reddidit compotum de officio suo. Negat articulum.

Dominus Johannes Burtone, canonicus, dicit quod Luffenham, procurator domus, stetit in officio illo per triennium, et vbi per statutum redderet [compotum] bis in anno, non reddit[5] compotum toto tempore suo.

[Item dic]it quod bona collegii dissipantur per improuidam gubernacionem[6] ipsius domini Walteri, et dicit quod idem Walterus vnum

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[1] *Sic*.

[2] Interlined above *mulcte* cancelled.

[3] Interlined above *nec* cancelled.

[4] *vt prefertur* and the illegible word preceding, appear to have been cancelled and two or three words written in above; but this is not certain.

[5] *Sic*: for *reddidit*.

[6] *per* cancelled.

[1] Probably an error for 'forty shillings.'

[2] *I.e.*, the six almuces corresponded to the six canons named in the foundation.

[3] Simon Stokke, priest, was inst. to a canonry, 30 May, 1419, at the pres. of the abbot and convent of Peterborough, on exchanging the church of Great Ponton, Lincs., with

concerning this work. He confesses the receipt of twenty marks, six marks and twenty marks,[1] and will render an account to my lord touching his receipts and expenses.

[Also he says that] by the nature of the foundation[2] and by the founder's gift there were in the college six almuces for the dean and the five canons, whereof one is alienated by the dean. He confesses that he delivered it to dame Elizabeth Brauncepathe, who promised him that it should be delivered back, even as she had received it, to the chapter; wherefore he was warned under pain of excommunication to restore in as good condition on this side Michaelmas next.

Also he says that what time the said rectory house was let out, as is aforesaid, on farm, there were in the college 260 sheep and wool of tithe for two years and of their own as well, and where these are gone is not known. He says that one sir Simon,[3] at that time the proctor of the college, sold the sheep and wool and spent the money received upon the household; and otherwise he cannot answer to the article, because [he knows nothing][4] of such things or of the like; and touching this he proffered his oath. Nor, further, did he receive the money, save as the other fellows did.

[Sir William] Blokley, canon, says that the penalties of them that keep not the hours according to the statutes are not paid, and says that the chapter [will not audit] the officers' accounts, albeit they are offered, at any rate in cases where they are afraid that they are to make payments. As to the first part of the article the dean [was] warned under penalty of the payment of double the penalties incurred to exact himself such penalties incurred according to the statutes.

[Sir] Richard Smyth says that the due hours for the celebration of divine service are not observed, nor the hours for meals also.

Also he says that the dean, the sub-dean and Blokley spend too much time, and almost every day, in the public taverns, insomuch that they run the risk of drunkenness, and therefore . . . ., as is aforesaid, are not kept. The dean was warned, under pain of giving four gallons of beer to be spent among the fellows, to refrain henceforward from such taverns.

Also he says, as above, that sir Robert Careby is defamed with a married woman of Twywell; for on the feast of St. Botolph[5] they were in manner suspect . . . . or at Higham.

Also he says that sir Walter Luffenham, the proctor, is very wasteful in the expenses, which he makes in costly wise outside the house, and has rendered no account of his office. He denies the article.

Sir John Burtone, canon, says that Luffenham, proctor of the house, has continued in that office by the space of three years, and whereas he should render [an account] by statute twice in the year, he has rendered no account all his time.

[Also] he says that the goods of the college are squandered by the improvident governance of the same sir Walter, and he says that the

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William Puddyngton (Reg. XIV, fo. 278). It does not appear when he quitted the college; but he resigned the church of All Saints, Irthlingborough, before 9 Jan., 1439-40 (Reg. XVIII, fo. 121*d*.)

[4] The original is quite illegible; but the sense requires something of this kind.

[5] 17 June, twelve days before the visitation and a little more than a month after Careby's institution.

arco[nium] vendidit . . . . .[1] pro v marcis et recepit pecuniam, et nescitur qualiter expenduntur.

[Item dicit quod idem] Walterus est communis frequentator mercatorum publicorum contra honestatem sacerdocii, et est litigiosus inter socios in [collegio, nam] quodam tempore percussit cum pugno suo dominum Willelmum Blokley in mensa et minatur aliis sociis ad verberandum [eos. Quod] quamquam negauit,[2] tamen probatum est per ipsum Willelmum. Allegat se correctum per dominum Willelmum vltimum episcopum, de qua[3] non [exhibet. Habet terminum ad] Wendelyngbury ad sufficienter docendum de huiusmodi correccione. Require residuum actorum huiusmodi in proximo dimidio folio [ad signum].[4]

[Fo. 8] (Walterus.) Item dicit quod decanus ob austeritatem domini Walteri non audet eum corrigere quantumcumque deliquerit.

(Decanus.)[5] Item decanus est remissus in exigendo iura et decimas debita collegio de parochianis.

(Omnes canonici.) Item dicit quod indifferenter omnes exeunt collegium *contra statuta*, et mulcte ea de causa deperdite non exiguntur.

(Blokley.) Item dicit quod dominus Willelmus Blokley non reddidit compotum de officio suo per quatuor annos.

(Decanus et procurator.) Item dicit quod annis illis quibus omnia erant in caro, forofacte fuerunt prouisiones adeo leues sicut hiis annis, quibus omnia sunt in copia.

(Careby.) Item dicit quod, vt dicitur, Careby suspecte fuit cum muliere quadam de Twywelle suspecto modo apud Higham in festo sancti Botulphi, vbi et quando cognouit eam, vt dicitur, trina vice. Comparuit et negat articulum, et habet crastinum ad purgandum se cum quatuor de canonicis.

(Careby.) Idem multociens fingens se infirmum et iacendo super stallum non psallendo nec celebrando, sed in refeccionibus habet se vt sanus.

(Walterus et Blokley.) Item dicit quod Luffenham et Blokley intendunt publicis tabernis eciam ad noctis tenebras et ebrietatem ; et si quis aliquid eis dixerit, statim prorumpunt ad iurgia. Blokley negat. Luffenham negant[6] articulum : tamen moniti sunt sub pena excommunicacionis et dacionis[7] iij lagenarum ceruisie, sicut decanus, etc., quod decetero abstineant, et hoc quociens deliquerint.

(Walterus.) Item dominus Walterus alienauit quandam ollam enneam, quod prouenit collegio nomine mortuarii ; et nescitur vbi deuenerunt pecunie. Dicit quod faciet restitucionem.

(Walterus.) Idem[8] eciam Walterus alienauit modo simili quendam equum postquam Blokley fuit oneratus de officio illo, et ista liberauit postquam exoneratus fuit de officio. Oneratus est cum precio in compoto.

(Decanus.) Item dicit quod decanus alienauit almucium quod iste

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[1] A word cancelled, and another written in above : both illegible.

[2] Apparently the reading, but it is very uncertain.

[3] Sc. *correccione*.

[4] Fo. 8 is a half-leaf of paper, cut lengthwise. The passage referred to will be found on fo. 8d.

[5] There are crosses in the margin against this and the next two *detecta*.

[6] *Sic* : the earlier *negat* was overlooked.

[7] *Sic* (*dac'*) : for *donacionis*.

[8] Altered from *Item*.

same sir Walter [sold] a stack . . . . for five marks and received the money, and how the money is spent is not known.

[Also he says that the same] Walter is a common haunter of the public markets, contrary to the good fame of his priestly office, and is quarrelsome among the fellows in [college, for] once on a time he struck sir William Blokley at table with his fist, and he threatens the other fellows to beat [them. The which], although he denied it, was proved by the same William. He avers that he was corrected by the lord William, the last bishop,[1] but [produces] no certificate thereof. [He has a term at] Wellingborough to shew sufficient proof of such correction. For the remainder of such process look at the next half leaf [at the sign].

(Walter.) Also he says that, by reason of the sour temper of sir Walter, the dean dares not correct him, however much he may have transgressed.

(The dean). Also the dean is slack in exacting the rights and tithes which are due from the parishioners to the college.

(All the canons.) Also he says that they all without distinction go out of college contrary to the statutes, and the fines which are forfeited for that reason are not exacted.

(Blokley.) Also he says that sir William Blokley has not rendered an account of his office by the space of four years.

(The dean and proctor.) Also he says that during the years wherein all things were dear, they made as cheap market of their provisions as in these years, wherein all things are in plenty.

(Careby.) Also he says that Careby, as it is said, was suspectly in company with a woman from Twywell in manner suspect at Higham on the feast of St. Botolph, where and when, as it is said, * * *. He appeared and denies the article, and has the morrow to clear himself with four of the canons.

(Careby.) The same, though oftentimes he feigns himself to be ailing and reclines on his stall, not singing the psalms or celebrating, nevertheless bears himself at meals like a sound man.

(Walter and Blokley.) Also he says that Luffenham and Blokley stay in the public taverns even till the night is dark and they are drunk; and, if anyone says aught to them, straightway they break out into quarrelling. Blokley denies it. Luffenham denies the article: howbeit they were warned under pain of excommunication and of giving three gallons of beer, even as the dean, etc., to refrain henceforward, and this so often as they transgress.

(Walter.) Also sir Walter alienated a brass pot, the which thing came to the college under the title of a mortuary; and it is not known where the money is gone. He says that he will make restitution.

(Walter.) The same Walter in like manner did also alienate a horse after that Blokley was charged with that office,[2] and he let these things go after he was discharged of the office. He was charged with the price in his account.

(The dean.) Also he says that the dean alienated the almuce which

[1] Gray visited Irthlingborough on 12 Jan., 1432-3 (*Visitations* I, p. xxiii, where 1431-2 is given incorrectly as the year).

[2] *I.e.*, the office of provost, in which Blokley had nominally succeeded Luffenham.

deponens haberet pro festis principalibus ; et quod habet pro ferialibus non est valoris.

(Decanus et procurator.) Dominus Robertus Careby, canonicus, dicit quod nescit qualiter stat cum collegio, quia non nouit de aliquibus compotis redditis pluribus annis.

(Walterus.)[1] Item dicit quod dominus Walterus post nonas cuiuslibet die[2] exercet tabernas in tantum quod omni nocte vel omni altera nocte est ebrius, et tunc est intolerabilis inter socios.

(Decanus.) Item dicit quod non habent instauramentum omnium in defectu decani, sed eciam omni anno inutiliter vendunt agnos decimales.

Item petit vt fiat iniunccio vt nullus improperet alteri propter detecta in hac visitacione. Moniti sunt omnes sub pena excommunicacionis et expulsionis a collegio pro perpetuo quod nullus improperet alii occasione detectorum in hac visitacione.

Dominus Johannes Burtone deputatus est presentator defectuum in choro, vt presentet defectus ipsorum in proxima die[3] Veneris in capitulo.

Decanus monitus est sub pena excommunicacionis quod per se vel subdecanum suum corrigat defectus presentatos iuxta statuta.

Et est visitacio continuata vsque in crastinum de mane.

[Fo. 8d.][4] Dominus Walterus Luffenham, canonicus collegii, adulteratur cum Agnete, vxore Johannis Stones senioris. Vir comparuit coram domino in vestibulo vltimo die Junii ; et obiecto sibi articulo negat crimen ab omni tempore. Vnde dominus indixit sibi vt purgaret se ad statim cum quatuor sociis suis ; et sic purgauit se cum decano, Smythe, Blokley et Careby, et deinde abiurauit simpliciter dictam Agnetem et omne crimen ac omnem familiaritatem, confabulacionem et collocucionem cum eadem in locis suspectis suspecto modo.

Idem dominus W.[5] iniecit manus violentas in casu a iure non permisso in dominum Ricardum Smythe, canonicum ibidem, trahendo eum per pedes deorsum per gradus aule communis. Vir comparuit dictis die, loco, et obiecto sibi articulo predicto, primo negauit factum. Sed postmodum, quia dictus Ricardus petitus per dominum noluit eum super hoc purgare, sed plane dixit sic fore factum, et ceteri socii qui tunc fuerunt hoc idem testabantur, fatetur factum ex motu animi commissum. Et deinde peciit dominus ab eo *an* citra hoc factum sic commissum[6] celebrauerit. Dicit et fatetur sic ; allegat tamen fuisse a sentencia excommunicacionis quam ea occasione incurrebat fuisse[7] absolutum per vltimum Lincolniensem episcopum iam defunctum. Vnde dominus assignauit sibi diem Martis proxime futurum in ecclesia de Wendelyngburgh ad sufficienter docendum de huiusmodi absolucione et ad cetera facienda et recipienda, etc. Quibus tempore et loco vir comparuit coram domino, et quia nihil exhibuit iuxta terminum, assignauit dominus

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[1] There are crosses in the margin against this and the next *detectum*.

[2] *Sic*: for *diei*.

[3] *Sabbati* cancelled.

[4] Two cancelled memoranda at the head of fo. 8*d*., relating to another business, will be found at the end of *Visitations* III.

[5] Interlined above *Willelmus* cancelled,

[6] *d* cancelled.

[7] *Sic*.

this deponent should have for the principal feasts; and that which he has for ordinary days is of no value.

(The dean and the proctor.) Sir Robert Careby, canon, says that he knows not how it stands with the college, because he knows of no accounts that have been rendered for several years.

(Walter.) Also he says that sir Walter after nones every day goes to the taverns, insomuch that every night or every other night he is drunk, and then he is past bearing among his fellows.

(The dean.) Also he says that they have not a stock of all things, in the dean's default, but they also sell their tithe lambs every year to no profit.

Also he prays that an injunction be made that no one upbraid his neighbour because of the disclosures in this visitation. They were all warned under pain of excommunication and of expulsion from the college for ever, that no one should upbraid another by reason of the disclosures in this visitation.

Sir John Burtone was appointed to make presentation of defaults in quire, to present the defaults of the same [canons] in chapter next Friday.

The dean was warned under pain of excommunication to correct by himself or by his sub-dean the defaults presented according to the statutes.

And the visitation was adjourned till the morrow in the morning.

Sir Walter Luffenham, canon of the college, commits adultery with Agnes, the wife of John Stones the elder. The man appeared before my lord in the vestry on the last day of June; and, when the article was laid to his charge, denies his guilt at any time. Wherefore my lord ordered him to clear himself at once with four of his fellows; and so he cleared himself with the dean, Smythe, Blokley and Careby, and then he made simple abjuration of the said Agnes and all guilt and all familiar intercourse, conversation and talk with the same in suspect places in manner suspect.

The same sir William laid hands of violence in a case not allowed by law upon sir Richard Smythe, canon in the same place, dragging him down by his feet along the steps of the common hall.[1] The man appeared on and in the said day [and] place, and, when the article aforesaid had been laid to his charge, he first denied the fact. But afterwards, inasmuch as the said Richard, when asked by my lord, would not clear him touching this, but said outright that it had thus been done, and the other fellows who were [there] at the time bore witness to this same thing, he confesses that the deed was done in a fit of passion. And then my lord asked of him whether, since he so did this deed, he have celebrated [mass]. He says and confesses yes; howbeit he avers that he was absolved from the sentence of excommunication which he incurred on that account by the last bishop of Lincoln, who is now dead. Wherefore my lord appointed him the Tuesday next to come in the church of Wellingborough,[2] to shew sufficient proof of such absolution and to do and receive all else, etc. At and in the which time and place the man appeared before my lord, and because he exhibited nothing in accord-

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[1] The hall no longer exists. See note 1 on p. 156 above.

[2] *I.e.*, 3 July, 1442.

assignauit[1] sibi diem Sabbati[2] proximum *post festum sancte Margarete apud Rothwelle*[3] ad proponendum in forma iuris quare non debeat declarari pro irregulari et irregularis tam pro isto quam in articulo in folio proximo precedenti, et ad cetera facienda, etc., presentibus Depyng, Leke et me Colstone.[4] In quo termino, videlicet xxj° die Julii, anno predicto, in ecclesia de Rothwelle coram Depyng comparuit personaliter dictus dominus Walterus; et ibidem, dicto per eum proposito vel allegato, idem decreuit, pronunciauit et declarauit eundem Walterum irregularem et pro irregulari. Assignans et assignauit et prefixit eidem domino Waltero diem Lune proximum post festum sancti Jacobi apostoli proxime futurum in ecclesia prebendali de Sleford coram domino aut eius commissario ad proponendum in forma iuris quare non debeat perpetuo amoueri et priuari dictis suis canonicatu et prebenda, et ad cetera facienda, etc., presentibus *Johanne* Bug, *Rogero* Jurdone et me Colstone. Quibus die et loco, videlicet penultimo die Julii, anno predicto, in dicta ecclesia de Sleforde, magister Thomas Skayman, commissarius domini, iudicialiter sedens fecit dictum dominum Walterum publice preconizari. Quo preconizato et non comparente, idem commissarius decreuit eundem expectandum fore, et expectauit vsque diem Lune proximum post festum sancti Michaelis proxime futurum in eadem ecclesia, et decreuit eum fore citandum ad eosdem diem et locum ad proponendum vt prius, presentibus Thorde, domino Thoma Heselle, canonico, et me Colstone. Postea vero, quia terminus proxime prescriptus periit sine fructu, dominus fecit eundem dominum Walterum fore citandum ad diem et locum infrascriptos ad proponendum in forma [Fo. 9] iuris quare occasione premissorum non debeat perpetuo amoueri et priuari dictis suis canonicatu et prebenda, et cetera facienda et recipienda, etc., vt prius. Qui quidem dominus Walterus sic citatus comparuit personaliter coram Depyng in ecclesia prebendali de Bugdene, Lincolniensis diocesis, xv die mensis Nouembris, anno Domini mccccxlij°; et interpellatus per dictum Depyng si quid habeat in forma predicta proponendum, allegauit quod dominus Johannes de Castilione, collector domini pape in Anglia, ipsum dominum Walterum ab omnibus excommunicacionum, suspensionum et interdicti sentenciis a iure vel ab homine in ipsum latis, ac irregularitatis nota et macula, si quam diuina celebrando incurreret, absoluit; super quibus exhibuit litteras patentes sub nomine et sigillo ipsius domini Johannis conceptas. Quibus sic exhibitis et visis, idem Depyng assignauit eidem domino Waltero diem Martis proximum post festum sancti Nicholai episcopi proxime

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[1] *Sic.*

[2] Interlined above *Lune* cancelled.

[3] *futurum in ecclesia omnium Sanctorum Northamptonie* cancelled. This cancelled passage gives the date of the bishop's intended movements for Monday, 9 July.

[4] A cross at these words marks the continuation of the process lower down on the leaf, below the two concluding paragraphs of the visitation.

[1] *I.e.*, 21 July, 1442. Cf. note 1 on p. 48 above.

[2] See *Visitations* I, 91, note 5, and 218.

[3] 30 July, 1442. Alnwick himself appears to have been resident at Sleaford at this time.

[4] Thomas Skayman, Skaman, Skeyman, or Scaman, had coll. of the treasurership of Lincoln, 10 Oct., 1442 (Reg. XVIII, fo. 110*d.*), and of Dunholme prebend in Lincoln, 29 July, 1444 (*ibid*). He died in 1445 (Le Neve II, 89).

[5] 1 Oct., 1442, when Alnwick was either at Wooburn, Bucks., or in London.

[6] Thorde is mentioned nowhere else in these visitations, and it is possible that Thorpe, whose name occurs so often elsewhere, may be meant.

ance with the term, my lord appointed him the Saturday next after the feast of St. Margaret at Rothwell,[1] to set forth in form of law wherefore he should not be duly proclaimed as irregular and to be irregular, both for this and as regards the article on the leaf next before this, and to do, etc., all else, there being present Depyng, Leke[2] and I Colstone. On the which term, to wit, on the twenty-first day of July in the year aforesaid, in the church of Rothwell, there appeared in person before Depyng the said sir Walter ; and in the same place, after what he set forth or averred had been said by him, the same [Depyng] decreed, pronounced and proclaimed the said Walter to be irregular and [to be held] as irregular. And, making appointment, he appointed and ordained for the same sir Walter the Monday next after the feast of St. James the apostle next to come, in the prebendal church of Sleaford, before my lord or his commissary,[3] to set forth in form of law wherefore he should not be for ever removed from and deprived of the said his canonry and prebend, and to do, etc., all else, there being present John Bug, Roger Jurdone and I Colstone. On and in the which day and place, to wit, on the last day but one of July in the year aforesaid, in the said church of Sleaford, master Thomas Skayman,[4] my lord's commissary, sitting in his capacity of judge, caused the said sir Walter to be summoned publicly by name. And when his name had been called and he did not appear, the same commissary decreed that he should be put off, and put him off until Monday next after the feast of St. Michael next to come in the same church,[5] and decreed that he should be summoned for and to the same day and place to set forth as before, there being present Thorde,[6] sir Thomas Heselle, canon,[7] and I Colstone. Now thereafter, because the term last prescribed came to an end without effect, my lord caused that the same sir Walter should be summoned for and to the day and place written beneath, to set forth in form of law wherefore by reason of the premises he should not for ever be removed from and deprived of the said his canonry and prebend, and to do and receive what else, etc., as before. The which sir Walter, having been thus summoned, appeared in person before Depyng in the prebendal church of Buckden, of the diocese of Lincoln, on the fifteenth day of the month of November, in the year of our Lord 1442[8] ; and, having been formally asked by the said Depyng whether he have anything to set forth in form aforesaid, alleged that the lord John de Castilione, collector in England of the lord pope,[9] did absolve the same sir Walter from all sentences of excommunication, suspension and interdict passed upon him by law or by man, and from the blame and blemish of irregularity, if he had incurred any by celebrating divine service ; touching which he exhibited letters patent made up under the name and seal of the same sir John. And, after these had been thus exhibited and viewed, the same Depyng appointed to the same sir Walter the Tuesday after the feast of St. Nicholas the bishop

[7] Thomas Heselle does not appear to have been a canon of Lincoln. He may have been a canon regular, who was for some reason present at Sleaford castle at this time.

[8] Alnwick was probably at Buckden at this date.

[9] Giovanni, count of Castiglione and cardinal, provided to the see of Coutances, Nov., 1444, and translated to Pavia, 3 Oct., 1453, subsequently employed by Nicholas V as legate and papal collector in Germany and Hungary (see Pastor, *Gesch. der Päpste* I, 602, etc.). A letter from him, signed 'Johannes Ep'us Papien. et comes,' to Francesco Sforza, duke of Milan, relating to Calixtus III's preparations for a crusade, is printed *ibid.*, I, 838. He died 10 Sept., 1460. See Gams, *Series Episc.*, pp. 542, 801.

futurum in ecclesia parochiali beate Marie ville Huntyngdonie, coram domino aut ipso seu alio commissario domini, ad audiendum declaracionem, pronunciacionem et decretum domini, et faciendum et recipiendum vlterius super huiusmodi exhibitis que iuris sunt,[1] presentibus Bug, Thorpe et me Colstone. Copia dictarum litterarum est inter alia memoranda in fine huius libri.[2]

[Fo. 8d.] Idem iurauit coram decano et fratribus, tactis euangeliis voluntarie, quod nichil faceret quod collegium[3] tangat nisi de communicato consensu tocius capituli; et tamen omnia facit ad libitum irrequisito consensu capituli, periurium incurrendo. Comparuit vt supra; et obiecto sibi articulo, negat iuramentum prefatum aliter quam statuta exigunt et dicit quod per statuta non artatur petere consensum capituli in agendis.

Quibus sic factis, dominus continuauit visitacionem suam in statu quo nunc est vsque in crastinum festi sancti Luce euangeliste proxime futuri, et ad quemlibet diem citra illud festum de quo duxerit ipsos decanum et capitulum premuniendos, presentibus Thorpe, Bug et me Colstone.

[Fo. 9 sched.] Dominus Walterus Lufnam notatur super crimine adulterii cum Agnete vxore Johannis Stonys senioris.

Idem dominus Walterus notatur quia iniecit manus violenter in dominum Ricardum Smyth,[4] trahendo ipsum per pedes deorsum gradus aule commune.[5]

Idem Walterus iurauit coram decano in capitulo voluntarie super librum quod nunquam voluit facere aliquid in suo officio nisi[6] cum consensu decani et capituli; quod nunquam *fecit*, et sic est periuratus et incorrigibilis.

XXXV.

[Fo. 99.]

VISITACIO PRIORATUS DE KYRKEBY BELERS, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XXVJ DIE MENSIS NOUEMBRIS, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XV° ET TRANSLACIONIS QUINTO.

In primis, sedente dicto reuerendo patre iudicialiter in dicte visitacionis sue negocio, die, anno et[7] loco predictis, comparuerunt coram eo prior et conuentus dicti loci, visitacionem suam huiusmodi vt apparuit

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[1] *copi* cancelled.

[2] At this point the account of this process ends. The two concluding paragraphs of the visitation are on fo. 8*d*. The rest of fo. 9 and the whole of 9*d*. are left blank for injunctions which do not seem to have been composed. The notes which follow are on a small piece of parchment interleaved between fo. 8*d*. and fo. 9.

[3] *contig* cancelled.

[4] *et traendo* half erased.

[5] *Sic*: for *communis*.

[6] *de* has been written here and partially erased.

[7] *Anno* erased.

next to come, in the parish church of blessed Mary of the town of Huntingdon,[1] before my lord or himself or other my lord's commissary, to hear the declaration, pronouncement and decree of my lord, and do and receive what further is lawful touching such exhibitions made, there being present Bug, Thorpe and I Colston. The copy of the said letters is among the other matters to be noted at the end of this book.[2]

The same sware before the dean and his brethren, laying his hand on the gospels of his own free-will, to do nothing that may concern the college but with the consent of the whole chapter in common ; and yet he does all things as he pleases without asking the consent of the chapter, incurring perjury [thereby]. He appeared as above[3] ; and, when the article was laid to his charge, denies the aforesaid oath in any other wise than the statutes require, and says that by the statutes he is not bound to ask for the consent of the chapter in matters of business.

Now, when these things had been so done, my lord adjourned his visitation in the state wherein it now is until the morrow of the feast of St. Luke the evangelist next to come, and to any day on this side of that feast concerning which he shall think fit to forewarn the same dean and chapter, there being present Thorpe, Bug and I Colstone.

Sir Walter Lufnam[4] is defamed for the guilt of adultery with Agnes, wife of John Stonys the elder.

The same sir Walter is defamed for laying his hands with violence upon sir Richard Smyth, dragging him by his feet down the steps of the common hall.

The same Walter sware before the dean in chapter of his own will upon the book that he would never do anything in his office but with the consent of the dean and chapter ; the which he never did, and accordingly is perjured and past correction.

XXXV.

THE VISITATION OF THE PRIORY OF KIRBY BELLARS, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE TWENTY-SIXTH DAY OF THE MONTH OF NOVEMBER, IN THE YEAR OF OUR LORD 1440, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FIFTEENTH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge in the business of the said his visitation, on and in the day, year and place aforesaid, there appeared before him the prior and convent of the said place, to undergo, as was apparent, such his visitation.

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[1] *I.e.*, 11 Dec., 1442.

[2] It is not in the MS.

[3] The preceding process appears to be referred to.

[4] This schedule summarises the offences for which Luffenham was called to account in the course of the long process recorded above, and the slip of parchment was probably the actual memorandum of indictment employed by the bishop and his commissaries at the various terms to which his case was successively adjourned.

subituri. Et deinde primo et ante omnia propositum fuit verbum Dei in sermone latino iuxta facti futuri congruenciam per notabilem virum magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Vade et vide si cuncta prospera sint erga fratres tuos.'[1] Quo laudabiliter finito, prior liberauit domino certificatorium mandati sibi per dominum ob hoc negocium directi factum in hec verba, 'Reuerendo,' etc. Quo perlecto, prior exhibuit plura concernencia fundacionem et transmutacionem *domus*, eleccionis sue confirmacionem, statum domus et iniuncciones, prius concernencia licet in breuibus; de quibus dominus dixit se velle deliberare. Et sic, iurata obediencia et fidelitate per priorem, idem prior examinatus dicit ea que sequuntur.

Frater Henricus Dalby, prior, dicit quod cum omnes *indifferenter* vtantur ocreis, frater Johannes Knyuet ob magnam infirmitatem quam habet in tibiis *non* vtitur[2] ocreis, de permisso tamen ipsius prioris sub gracia dispensacionis.

Frater Willelmus Wylingtone, supprior, dicit quod nimis breuiando et non cum debitis pausis dicitur diuinum seruicium, et ideo minus deuote.

Item prior dicit quod domus tenetur ad vnam missam de beata Virgine in ecclesia parochiali ville ibidem quotidie per vnum de domo vel capellanum secularem ad nutum prioris celebrandam, quod vtique obseruatur absque cessacione.

Frater Johannes Knyvet dicit quod omnia bene.

Quibus examinatis conuocatisque priore et conuentu, dominus continuauit visitacionem suam in statu quo tunc erat vsque in diem Lune tunc proximum; committens et commisit potestatem interim examinandi ceteros magistro Johanni Depyng tunc presenti.

Frater Willelmus Burton dicit quod omnia bene.

Frater Willelmus Shepeshede dicit de nimia acceleracione et trans-

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[1] Gen. xxxvii, 14.

[2] Altered from *vtatur*.

[1] A college of secular priests, consisting of a warden and twelve chaplains, was founded by Roger Beler in the chapel of St. Peter by his manor at Kirby-on-Wreak, 26 Aug., 1319. The foundation deed is printed in *Monasticon* VI (1), 512-4: it consists of two parts, the primary endowment of a single chaplain or warden, who was to find another to celebrate in the parish church, and the larger endowment by which this small establishment was converted into a large college of chantry priests in honour of St. Mary and St. Peter, for the health of the souls of the founder and Alice his wife, and for the souls of William his father, Avice his mother, and others. A dwelling-house for the priests was built close to the collegiate chapel. The college was transformed into a house of Austin canons, the original number of thirteen members being retained, in 1359-60. See *Visitations* I, 164.

[2] See *Visitations* I, *ibid.*

[3] *I.e.* those delivered by previous bishops.

[4] The 'first matter' (*prius*) appears from the sequel to refer to the certificate of confirmation, of which the prior did not possess a full copy. The confirmation, however, had duly been noted in the episcopal registers.

[5] The names of the prior and canons are taken, in eight cases, from places in Leicestershire. There are three villages called Dalby, near Melton Mowbray, all at a short distance from Kirby Bellars. Shepshed (Shepeshede) is four miles W. of Loughborough. Kyrkeby is probably Kirby itself. Sewstern (Seusterne) and Buckminster (Bukmynstre) are adjoining villages on the eastern border of the county, near Melton. The manor of Buckminster, which included property in Sewstern, was given by Roger Beler to his original foundation. Packington (Pakyngtone) is probably the place of that name near Ashby-de-la-Zouch. The name Leycestre speaks for itself. Cusyngtone is Cossington, between Leicester and Loughborough. Burton may also denote a Leicestershire origin. Of the remaining four names,

And then, first and before all else, the word of God was set forth in the Latin speech, in accordance with the process about to take place, by the man of mark master Thomas Duffelde, bachelor in divinity, after this text, 'Go and see if all things be well with thy brethren.' And when this was finished praiseworthily, the prior delivered to my lord the certificate of the mandate which had been addressed to him by my lord on behalf of this business, composed after these words, 'To the reverend,' etc. The which having been read through, the prior displayed several [writings] concerning the foundation and the alteration of the house,[1] the certificate of confirmation of his election,[2] the state of the house and the injunctions,[3] albeit those concerning the first matter in a short form[4]; concerning which my lord said that he would take counsel. And so, after obedience and fealty had been sworn by the prior, the same prior on examination says these things which follow.

Brother Henry Dalby,[5] the prior, says that, while all without distinction do wear boots,[6] brother John Knyvet, by reason of the sore weakness which he has in his shins,[7] wears no boots, howbeit with the same prior's permission, under favour of a dispensation.

Brother William Wylingtone, the sub-prior, says that divine service is said with too much abridgment and without the due pauses, and therefore with too little devotion.

Also the prior says that the house is bound to a mass of the blessed Virgin in the parish church of the town,[8] to be celebrated daily therein by one of the house or by a secular chaplain at the prior's bidding, the which thing is verily observed without ceasing.[9]

Brother John Knyvet says that all things are well.

Now, when these had been examined and the prior and convent had been called together, my lord adjourned his visitation in the state wherein it then was until Monday, then being the next day; and in his commission he committed to master John Depyng, who was then present, the power of examining the rest in the meantime.

Brother William Burton says that all things are well.

Brother William Shepeshede says as above concerning the too great

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Wylingtone is possibly Willington in Derbyshire, near Repton; Knyvet is not a place-name; Chippenham may be from Cambridgeshire or Wiltshire; and Halifax points to a Yorkshire origin.

[6] See *Visitations* I, 32, note 1.

[7] One is reminded of the cook in Chaucer, *Cant. Tales* A, 385-6:

> But greet harm was it, as it thoughte me,
> That on his shine a mormal hadde he.

[8] The foundation deed of the chantry college provided for this. According to the first foundation, the warden of the college was to find another chaplain at his own costs to celebrate 'in ecclesia parochiali eiusdem villae.' By the later foundation, Roger Beler made over the advowson of the parish church of St. Mary to the warden and chaplains. The parish church of St. Mary and the collegiate chapel or conventual church of St. Peter were two distinct buildings. The dedication of the conventual church is now applied to the handsome parish church, which is often supposed to have been the church of the priory; but the plan is purely that of a parish church, and the language of the foundation deeds shews that the chapel of St. Peter was the manorial chapel belonging to the Belers, and not a part of the parish church, nor is there any indication that the services of the priory were ever transferred to the parish church from the chapel in which they were held.

[9] In spite of this testimony, the injunction upon the point seems to shew that there was some doubt about the observance.

currendo in cantando diuinum seruicium, et psalmodia absque debitis et deuocione et pausacione vt supra.

Frater Robertus Halifax dicit quod plures de conuentu et quasi de consuetudine absentant se a choro tempore maioris misse.

Idem dicit quod canonici vtuntur les claspes in ocreis suis contra antiquam consuetudinem domus; et iuuenes canonici iam de nouo habent loculos aurifregiis et cerico ornatos dependentes a zonis suis vsque ad genua, in religionis denigracionem et habitus antiqui subuersionem.

Frater Robertus Kyrkeby dicit quod omnia bene.
Frater Ricardus Seusterne dicit quod omnia bene.
Frater Johannes Pakyngtone dicit quod omnia bene.
Frater Willelmus Leycestre dicit quod omnia bene.
Frater Thomas Bukmynstre dicit quod omnia bene.
Frater Willelmus Cusyngtone dicit omnia bene.

Frater Johannes Chippenham de seruicio diuino transcurrendo et sine pausacionibus debitis decantato dicit vt supra.

Frater Johannes Knyvet Frater Willelmus Burtone Frater Johannes Chippenham	canonicus[1] domus producti, per fratrem Henricum Dalby priorem ad probandum titulum incumbencie sue, admissi et iurati.

[Fo. 99d.] Facta fuit sequens examinacio testium productorum per fratrem Henricum Dalby, priorem prioratus de Kyrkeby Belers, Lincolniensis diocesis, in negocio probacionis[2] confirmacionis eleccionis siue nominacionis eiusdem fratris Henrici, in priorem dicti loci electi siue nominati, in quadam alta camera infra situm dicti prioratus situata, xxviij die mensis Nouembris, anno Domini mccccxl, per honorabilem virum magistrum Johannem Depyng, in legibus licenciatum, canonicum Lincolniensem, reuerendi in Christo patris et domini Willelmi, Dei gracia Lincolniensis episcopi, cancellarium et commissarium, etc.

Frater Johannes Knyuet,[3] canonicus dicti prioratus expresse professus, in sacerdocio constitutus, etatis liiij annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et diligenter examinatus si *quid* nouerit de confirmacione eleccionis siue nominacionis dicti fratris Henrici prioris aut eius installacione, dicit quod sic. Interrogatus de causa sciencie sue, dicit quod in festo conuersionis sancti Pauli, anno Domini mccccxviij°, presens fuit iste deponens vna cum contestibus suis infrascriptis et aliis pluribus tunc de conuentu eiusdem prioratus; vbi et quando[4] vidit quendam magistrum Johannem Newerke alias Whitelambe, tunc commissarium reuerendi patris domini Philippi,

[1] *Sic.*
[2] *ele* cancelled.
[3] Altered from *Knyghtone*.
[4] *audiuit* cancelled.

[1] *Transcurrendo* refers to the habit of beginning a verse on one side of the quire before the other side is done, so that the verses run into one another. Cf. the use of *sincopare*. *Visitations* I, 106.

[2] Bands of embroidery or twisted gold-wire. In the injunction consequent upon this *detectum* silver bars are also forbidden as an alternative ornament.

[3] *I.e.* a chamber on an upper floor. Nothing seems to be known of the priory buildings, which probably consisted of the *mansum* built by Roger Beler for his chantry-priests. This, in the ordinary course of things. would consist of a range of lodgings near the chapel, such

haste and over-leaping[1] in chanting divine service, and the psalm-singing without either the devoutness or the pauses that are due.

Brother Robert Halifax says that several of the convent, even almost of custom, do withhold their presence from quire at the time of high mass.

The same says that the canons do wear clasps in their boots, contrary to the ancient custom of the house ; and now of late the young canons do carry purses adorned with orphreys[2] and silk, that hang down from their belts to their knees, to the stain of their religion and the overturning of their ancient habit.

Brother Robert Kyrkeby says that all things are well.
Brother Richard Seusterne says that all things are well.
Brother John Pakyngtone says that all things are well.
Brother William Leycestre says that all things are well.
Brother Thomas Bukmynstre says that all things are well.
Brother William Cusyngtone says all things are well.
Brother John Chippenham says as above concerning over-leaping in divine service, and that it is chanted without the due pauses.

Brother John Knyvet Brother William Burtone Brother John Chippenham	canon[s] of the house, brought forward by brother Henry Dalby the prior, to prove the title of his incumbency, admitted and sworn.

The following examination of the witnesses brought forward by brother Henry Dalby, prior of the priory of Kirby Bellars, of the diocese of Lincoln, in the business of the proof of the confirmation of the election or nomination of the same brother Henry, elected or nominated to be prior of the said priory, was held in a high chamber[3] situated within the precinct of the said priory, on the twenty-eighth day of the month of November, in the year of our Lord 1440, by the honourable master John Depyng, licentiate in laws, canon of Lincoln, the chancellor and commissary, etc., of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln.

Brother John Knyvet, canon of the said priory expressly professed, in the order of priesthood, of the age of fifty-four years and upwards, of free estate and good report, as he says, being admitted as a witness, sworn and diligently examined whether he know aught concerning the confirmation of the election or nomination of the said brother Henry or concerning his installation, says yes. Interrogated concerning the cause of his knowledge, he says that on the feast of the conversion of St. Paul, in the year of our Lord 1418,[4] this deponent was present together with his fellow-witnesses who are written beneath and several others who were then of the convent of the same priory ; where and when he saw one master John Newerke or Whitelambe, at that time commissary general in the county of Leicester of the reverend father the lord Philip,

as may still be seen at the collegiate church of Lincluden, near Dumfries ; and, as the canons at Kirby Bellars merely took the place of the chantry-priests, it may be doubted whether the regular claustral plan was followed there. It will be noticed that, apart from the church and chapter-house, none of the ordinary buildings of a monastery are mentioned in this visitation.

[4] Reg. XIV, f. 202*d*, shews that the date was 24 Jan., 1418-9, the eve of the conversion of St. Paul. The confirmation probably took place at first vespers of the feast.

tunc Lincolniensis episcopi, in comitatu Leycestrie generalem, in huiusmodi negocio confirmacionis, virtute[1] commissionis dicti nuper episcopi, de qua isti sufficienter vt asserit constabat, iudicialiter sedere; et quod vidit et audiuit dictum magistrum Johannem commissarium huiusmodi eleccionem siue nominacionem de dicto fratre Henrico factam auctoritate commissionis predicte confirmare, ac ipsum electum in priorem dicti loci preficere; et quod post hec commissarius,[2] *vt officialis archidiaconi Leycestrie*, statim absque interuallo eundem electum confirmatum ad summum altare in ecclesia conuentuali eiusdem prioratus adducere, et postea ad stallum prioris in choro eiusdem ecclesie deducere, et ipsum *auctoritate dicti archidiaconi* installare personaliter in eodem, isto deponente ac ceteris contestibus suis et aliis pluribus subsequentibus; et dicit quod super deposicione per eum, etc.

Frater Willelmus Burtone, eiusdem prioratus canonicus professus, in sacerdocio constitutus, etatis xl annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et diligenter examinatus, concordat in premissis cum predicto conteste suo in omnibus; hoc addito quod, postquam dictus frater Henricus sic fuit installatus, tam iste deponens quam ceteri contestes sui et omnes de conuentu fecerunt obedienciam dicto priori electo et installato adhuc sedente[3] in stallo suo, etc.; et deponit de fama, etc.

Frater Johannes Chippenham, eiusdem prioratus canonicus expresse professus, in sacerdocio constitutus, etatis xliiij annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et diligenter examinatus, concordat in premissis cum primo conteste suo in omnibus; hoc addito quod dictus commissarius confirmauit eleccionem siue nominacionem et electum huiusmodi in scriptis de visu et auditu suis; et hoc addito quod iste deponens celebrauit primam missam suam die dominica proxime sequenti dictum conuersionis festum, quod illo anno contingebat die Jouis; et deponit de fama, etc.

Willelmus, etc., dilectis in Christo filiis priori et conuentui prioratus de Kyrkeby Belers, ordinis sancti Augustini, nostre diocesis, salutem, graciam et benediccionem. Visitantes iam pridem vos et dictum vestrum prioratum, licet pauca grauia, quedam tamen inibi reperimus reformacione digna. Has igitur nostras iniuncciones nostras[4] et mandata vobis transmittimus, per vos, quatenus ad vestrum quemlibet attinet, inuiolabiliter obseruanda.

In primis iniungimus vobis vniuersis et singulis sub penis infrascriptis vt saltem sani et potentes et aliis exterioribus occupacionibus ex necessario non impediti[5] matutinis, magnis missis ac aliis horis canonicis personaliter intersitis, legendo, psalmodizando et cantando prout hore huiusmodi exposcunt.

[1] *dicti* cancelled.

[2] *Sic*: the construction requires *eundem commissarium, vt officialem*, with omission of *quod*.

[3] *Sic*: for *sedenti*.

[4] *Sic*.

[5] Altered from *expediti*.

[1] The archdeacon in 1418-9 was Richard Elvet, who succeeded his brother John as archdeacon in or soon after 1404 (see Le Neve II, 60, 61), and exchanged the archdeaconry for the church of Sedgefield, co. Durham, in 1424 (*Visitations* I, 144, note 1). He was dean of the Newarke college, Leicester, from 1396 to his death in 1431.

at that time bishop of Lincoln, sit in his capacity of judge in such the business of the confirmation, by virtue of the commission of the said the late bishop, concerning which, as he avers, he was sufficiently informed; and that he saw and heard the said master John, the commissary, confirm by authority of the aforesaid commission the election or nomination which had been made of the said brother Henry, and prefer the same elect to be prior of the said place; and that after this [he saw] the same commissary, as official of the archdeacon of Leicester,[1] straightway without a pause lead the same elect after his confirmation to the high altar in the conventual church of the same priory, and thereafter bring him down to the prior's stall in the quire of the same church, and install him in person in the same by authority of the said archdeacon, with this deponent and the rest of his fellow-witnesses and several others following after; and he says that touching the deposition made by him, etc.[2]

Brother William Burtone, canon professed of the same priory, in the order of priesthood, of the age of forty years and upwards, of free estate and good report, as he says, being admitted as a witness, sworn and diligently examined, agrees as regards the premises in all things with the aforesaid his fellow-witness; with this addition, that after the said brother Henry was thus installed, both this deponent and the rest of his fellow-witnesses and all of the convent did obeisance to the said prior elect and installed, while he was still sitting in his stall, etc.; and he deposes concerning his fame, etc.

Brother John Chippenham, canon of the same priory expressly professed, in the order of priesthood, of the age of forty-four years and upwards, of free estate and good report, as he says, being admitted as a witness, sworn and diligently examined, agrees as regards the premises in all things with his first fellow-witness; with this addition, that the said commissary confirmed the election or nomination and such the elect in writing in his sight and hearing; and with this addition, that this deponent did celebrate his first mass on the Sunday next following the said feast of the conversion, which fell that year on a Thursday[3]; and he deposes concerning his fame, etc.

William, etc., to our beloved sons in Christ the prior and convent of the priory of Kirby Bellars, of the order of St. Austin, of our diocese, health, grace and blessing. In our sometime visitation of you and the said your priory, we found therein, albeit few things that were greivous, yet some things worthy of reform. These therefore our injunctions and commands we despatch to you, to be observed by you without breach, so far as concerns every one of you.

In the first place we enjoin upon you all and several, under the penalties written beneath, that, at any rate if you be sound in health and able and be not necessarily hindered by other outward businesses, you be present in person at matins, high mass and the other canonical hours, reading, singing the psalms and chanting even as such hours require.[4]

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[2] *I.e.*, the deposition was made honestly, under the influence of no corruption. See the similar depositions in the examination at Fotheringhay, pp. 101 sqq. above. In the two following cases the phrase *de fama*, etc., refers to the same thing.

[3] The actual day of the confirmation was Wednesday: see note 4 on p. 166 above.

[4] Founded on Halifax's first *detectum*.

Item quod diuinum[1] nocturnum pariter et diurnum[2] et presertim psalmodia[3] non transcurrendo, vt solito, sed morose cum debitis pausacionibus et alias deuote, tam de nocte quam de die omnimode decantetis.

Item quod singuli canonici dicti prioratus saltem sani et potentes ocreis absque les claspes, et nullatinus sotularibus, in pedibus iuxta loci consuetudinem vsitatam et approbatam omnino vtantur.

Item quod in zonis aut loculis stipis argenteis seu aurifrigeis nec aliquo alio quoquam, quo honestas religionis inibi antiquitus obseruata[4] populo veniat in derisum, vtantur quouismodo canonici supradicti, sed ab omnibus hiis abstineant omni modo.

Item iniungimus vobis vt missam de beate[5] et gloriosa Virgine, ad quam in ecclesia parochiali de Kyrkeby predicta quotidie celebrandum recognoscitis vos et dictum vestrum prioratum obnoxius teneri, iuxta ordinacionem superinde factam faciatis continue celebrari.

XXXVI.

[Fo. 80]

Visitacio prioratus de KYME, ordinis sancti Augustini, Lincolniensis diocesis, facta in domo capitulari ibidem xiiij° die mensis Octobris, anno Domini mccccxl, per reuerendum in Christo patrem et dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, anno suarum consecracionis xv et translacionis v^to^.

Sedente dicto reuerendo patre iudicialiter dictis anno, die, loco et negocio, comparentibusque coram eo priore et canonicis dicti loci ad subeundum visitacionem huiusmodi vt apparuit paratis, primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam per magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Vadam et videbo fratres meos,' etc.[6] Quo multum laudabiliter finito, prior loci liberauit dicto reuerendo patri certificatorium citacionis pro hoc negocio ipsi priori directi[7] in hec verba, 'Reuerendo in Christo patri,' etc. Quo lecto et preconizatis citatis et comparentibus, factaque quadam proposicione per magistrum Thomam Kyngtone, canonicum loci illius, dictus[8] prior iurauit canonicam obedienciam in forma consueta. Idem prior exhibuit domino fundacionem prioratus, cuius copiam alias dimisit penes registrarium in visitacionis tempore in

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[1] *Sic*: *seruicium* omitted.
[2] *non* cancelled.
[3] *Sic*.
[4] *Sic*: for *obseruate*.
[5] *Sic*: for *beata*.
[6] 1 Sam. xx, 29.
[7] *Sic*: for *directe*.
[8] *reuer* cancelled.

[1] Founded on the *detecta* of the sub-prior, Shepeshede and Chippenham.
[2] Founded on the prior's first and Halifax's second *detecta*.
[3] Founded on Halifax's second *detectum*.
[4] See note 8 on p. 165 above.
[5] Possibly a complimentary harangue (*arenga*), which would come suitably from a canon who had taken a degree at a university.

Also that you do sing divine [service] of the night and day alike, and especially the psalter, without slurring, as is your wont, but slowly with the due pauses and otherwise with devoutness, by all means both by night and by day.[1]

Also that the several canons of the said priory, at any rate they that are sound in health and able, do altogether wear boots without clasps, and in no wise shoes, on their feet; according to the custom of the place which is used and approved.[2]

Also that the canons abovesaid do wear in no wise on their belts or purses silver bars or orphreys or anything else whatsoever, whereby the good fame of the religion observed therein from of old may come into contempt with the people, but refrain from all these things in every way.[3]

Also we enjoin upon you that you do cause to be celebrated continually, according to the ordinance made touching that matter, the mass of the blessed and glorious Virgin, to the daily celebration whereof in the parish church of Kirby aforesaid you recognise yourselves and the said your priory to be bound under strict obligation.[4]

XXXVI.

The visitation of the priory of KYME, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house there on the fourteenth day of the month of October, in the year of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the fifteenth year of his consecration and the fifth of his translation.

As the said reverend father was sitting in his capacity of judge in and on the said year, day, place and business, and when the prior and canons of the said place appeared before him in readiness, as was apparent, to undergo such his visitation, first and before all else the word of God was set forth in accordance with the process about to take place by master Thomas Duffelde, bachelor in divinity, after this text, 'I will go and see my brethren,' etc. And when this had come to an end very praiseworthily, the prior of the place delivered to the said reverend father the certificate of the summons which had been addressed on behalf of this business to the same prior, after these words, 'To the reverend father in Christ,' etc. The which having been read and they that were summoned having been called by name and making their appearance, and after a discourse[5] had been delivered by master Thomas Kyngtone, canon of that place, the said prior sware canonical obedience in the form accustomed. The same prior shewed to my lord the foundation charter of the priory,[6] a copy whereof he left at another time with the registrar at the time of the visitation held in the neighbourhood.[7]

[6] No chartulary of Kyme survives, and the material printed in *Monasticon* VI (1), 378-9, is very scanty. For the foundation see *Visitations* I, 164.

[7] Probably at Sleaford, where the bishop was on 16 Oct., and may have held his visitation of the deanery of Aswardhurn or Lafford.

partibus exercite. Postea exhibuit confirmacionem eleccionis sue et installacionem suam, quarum copias nondum dimisit penes registrarium. Postea exhibuit statum domus quo est isto die in compendio, sed non exhibuit quo domum in ingressu sui officii illum recepit. Postea examinatus dicit ea que sequuntur.

Frater Robertus Ludburghe, prior, dicit quod circa decennium vnus eorum confrater, nomine Ricardus Leke, apostatando exiit et ingressus est ordinem minorum : petit tamen iterum admitti, si propter hoc ex gracia concedatur.

Item dicit quod canonici ex consuetudine exercent ludum tabellarum.

Item dicit quod iuuenes informantur in primitiuis scienciis in ecclesia parochiali.

Item dicit quod elemosina iam nuper per secularem colligebatur et per superuisum vnius canonici erat distributa : modo totum fit per vnum canonicum.

Frater Ricardus Ingoldesby, supprior, dicit quod pueri nimis frequentem accessum habent in chorum tempore diuinorum.

Item dicit quod aliquociens, cum filius vel officiarii domini veniunt ad villam, ad eorum rogatum canonici de licencia prioris commedunt et bibunt cum ipsis in villa de Kyma. Fiat iniunccio.

Item dicit quod Blytone intendit venacionibus cum filius domini fuerit presens, et custodit canes suos venaticos, non *tamen* expensis domus. Monitus est quod decetero similia non faciat.

Item petit vt humanius prouideatur canonicis infirmantibus in infirmaria quam solito, et hoc in focalibus, in cibis subtilioribus et medicinis.

Item dicit quod quilibet canonicus sacerdos percipit ad vestitum in anno xvjs.

Frater Thomas Kyngtone dicit quod cellerarius cum posset non venit ad chorum tempore diuinorum de die et de nocte.

Frater Thomas Marum dicit quod officium conquinarii est in manu prioris.

Item dicit quod clericus[1] ecclesie est remissus et necgligens in pulsando *ad* horas.

Item dicit de infirmis vt supra.

Frater Thomas Durham, custos capelle sancti Thome de Northolme, dicit quod distribuciones fiende in obitibus pro domino inter canonicos presentes subtrahuntur. Prior dicit quod quamcito redditus ad hoc assignati possunt leuari fiunt distribuciones huiusmodi.

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[1] *es* cancelled.

[1] There is no record of these. See *Visitations* I, 81, note I.

[2] Seven surnames out of eleven are derived from places in Lincolnshire, viz., Ludborough, Ingoldsby, Mareham, Blyton, Sutterton, Spalding and Boston. Feltwell is in Norfolk, near the borders of Suffolk and Cambridgeshire. Durham and Kington, the second of which cannot be identified with certainty, are in distant parts of England. One name, Mace, is not a place-name.

[3] *I.e.* backgammon. Cf. Chaucer, *Cant. Tales* F, 900:

They daunceη, and they pleyen at ches and tables.

Halliwell, s.v. Tables, notes that the name was applied to any game played with a board and dice. See Ducange, s.v. Tabula, Tablizare.

[4] The parish church was in the nave of the priory church. Part of the nave and south aisle, containing beautiful work of the fourteenth century, is still in use ; but the rest has

Thereafter he exhibited the certificate of the confirmation of his election and that of his installation,[1] copies whereof he has not yet left with the registrar. After this he exhibited the state of the house in which it is to-day in a summary form, but he did not exhibit that in which he received the house at his entry upon his office. Thereafter upon examination he says these things which follows.

Brother Robert Ludburghe,[2] the prior, says that about ten years [ago] a brother of their company, by name Richard Leke, went out in apostasy and entered the order of friars minors : he prays, however, to be admitted again, if leave may be favourably granted him on this behalf.

Also he says that the canons do play of custom the game of tables.[3]

Also he says that the young [canons] are instructed in the elementary forms of knowledge in the parish church.[4]

Also he says that the alms until of late used to be collected by a secular and were distributed by survey of a canon : now the whole is done by a canon.

Brother Richard Ingoldesby, the sub-prior, says that boys have too often access to the quire in time of divine service.

Also he says that sometimes, when the son or the officers of their lord[5] come to the town, the canons at their asking do eat and drink with the same in the town of Kyme with the prior's licence. Let an injunction be made.

Also he says that, whenever their lord's son is present, Blytone goes a-hunting, and he keeps his hounds for hunting, howbeit not at the cost of the house. He was warned not to do the like from henceforth.

Also he prays that more kindly provision than is wont be made for the canons who are sick in the infirmary, and this as regards fuel, more delicate food and medicines.

Also he says that every canon who is a priest receives sixteen shillings in the year for his raiment.

Brother Thomas Kyngtone says that the cellarer comes not, albeit he could, to quire in time of divine service by day and by night.

Brother Thomas Marum says that the office of kitchener is in the hands of the prior.

Also he says as above concerning them that are sick.

Brother Thomas Durham, warden of the chapel of St. Thomas of Northolme,[6] says that the distributions which should be made at obits on their lord's behalf among the canons who are present are withheld. The prior says that, as soon as the rents assigned to this end can be levied, such distributions are made.

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disappeared, as well as the conventual buildings. From Durham's depositions, it appears that the cure of souls was at this time served by one of the canons.

[5] The lordship of Kyme and the patronage of the priory had descended through the families of Kyme and Umfraville to the family of Talboys. For an account of the Lancastrian sir William Talboys, styled earl of Kyme, who was beheaded after the battle of Hexham in 1464, see *D.N.B.* LV, 341. See also note 7 on p. 20 above. The manor-house of the lords of Kyme, of which the tower, an elaborate example of the fortified building known in the north of England as a pele tower, remains, lay to the south-east of the priory.

[6] Northolme, which was apparently in the neighbourhood of Kyme, was, as Feltwelle's deposition shews, the grange, like Southrey at Bardney, Dousedalehouse at Croyland, etc., to which the canons retired for convalescence after illness or their periodical *minuciones*. Cf. the existing remains of the grange and chapel at Wykeham, the corresponding *domus recreacionis* for the monks of Spalding. Durham's office corresponded to that of the prior of St. Ives at Ramsey and the prior of Oxney at Peterborough.

Item dicit quod cellerarius occupat officium sacriste.

Item dicit quod frater Johannes Suttertone occupat officia elemosinarie,[1] refectorii, subcellerarii, capellani parochialis et magistri labinarum.

Item dicit quod prior occupat officium coquinarii.

Item dicit quod parochiani faciunt oblaciones suas ad summum altare in choro *diebus offerendorum*,[2] incedentes et recedentes per medium chori.

Item dicit quod non est prouisum infirmis de medicis et medicinis expensis domus.

Item dicit quod Hardyng continue et extranei vt pro vna dieta sedent in refectorio inter canonicos in refeccionibus suis; et Hardyng soluit solum xx*d.* in septimana pro se uel suo.

Item dicit quod *artifices et* seruientes familiares commedunt *indies* in refectorio seorsum ad mensam separatam et inferiorem.

[Fo. 80d.] Item dicit[3] exercet curam animarum apud Northolme solum ex commissione et posicione prioris, et dicitur quod vnus canonicus institueretur ibidem per episcopum, et super hoc vt asseritur sunt priuilegia apostolica. Habet terminum ad exhibendum priuilegia citra Pascha per que possunt facere deseruiri cure per canonicum suum.

Frater Thomas Feltwelle dicit quod ex consuetudine canonici stantes apud Northolme stabant adinuicem in communis, et iam sunt in separatis locis et non in loco habitacionis sue pro eis ordinate. Iniunctum est priori vt prouideat vt decetero stent simul in mensa in domo ordinata ibidem pro eorum inhabitacione citra festum Omnium Sanctorum, sub pena soluendi fabrice ecclesie Lincolniensis xl *s.* de communibus domus bonis. (Videat dominus de fundacione de Northolme.)

Item dicit[4] subcellerario occupante plura officia vt supra.

Item dicit quod frater Johannes Mace occupat officia cellerarii et sacriste et ponit prouentus vnius officii ad aliud, per quod vnum deterioratur et aliud melioratur.

Item dicit quod pietancie ex dudum consuete iam veniunt in dissuetudinem.

Item dicit quod clericus ecclesie est necgligens in pulsando ad horas, et hoc quia sacrista est multum absens a domo circa extrinseca negocia vt cellerarius, et ideo non intendit ecclesie nec officio sacristie.

Item dicit quod ostia ecclesie, claustri et dormitorii non clauduntur et aperiuntur temporibus oportunis et congruis, nam prior gerit claues istorum ostiorum.

Item dicit quod camerarius[5] prioris iacet de nocte infra dormitorium.

Frater Thomas Blytone, precentor et receptor hospitum, dicit quod clericus ecclesie est aliqualiter necgligens et nimis remissus in officio suo; in ceteris dicit omnia bene.

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[1] *Sic:* possibly *elemosinarie* and *refectorii* were written carelessly for *elemosinarii* and *refectorarii*; but the MS. preserves no rule on this point and uses, e.g., *officium sacriste* and *officium sacristie* indiscriminately.

[2] Interlined above *aliquibus oblacionum* cancelled.

[3] *Sic*: *quod* omitted.

[4] *Sic*: *de* omitted.

[5] *iacet* cancelled.

[1] For *labina* see p. 32 above, note 5. This somewhat unusual 'obedience' is easily explained by the position of the priory in the fens between the Cardike and the Witham, and on the edge of the great expanse of Holland fen, which bounds the right bank of the

Also he says that the cellarer holds the office of sacrist.

Also he says that brother John Suttertone holds the offices of the almonry, the frater, subcellarer, parish chaplain, and master of the fens.[1]

Also he says that the prior holds the office of kitchener.

Also he says that the parishioners make their offerings at the high altar in quire on days when oblations should be made, going and returning through the midst of the quire.

Also he says that no provision is made of doctors and medicines for the sick at the costs of the house.

Also he says that Hardyng[2] continually, and strangers for a day at a time, do sit in the frater among the canons at their meals; and Hardyng pays only twenty pence in the week for himself or for what he gets.

Also he says that the craftsmen and household servants do eat daily in the frater by themselves at a separate and lower table.

Also he says [that] he minds the cure of souls at Northolme only by commission and at the appointment of the prior, and it is said that a canon should be instituted in the same by the bishop, and touching this, as it is alleged, there are apostolic privileges. [The prior] has a term on this side Easter to exhibit the privileges whereby they may cause the cure to be served by one of their canons.

Brother Thomas Feltwelle says that the canons staying at Northolme did of custom dwell together on their commons; and now they are in separate places, and not in their dwelling-place that is ordained for them. The prior was enjoined to make provision that from henceforth they board together in the house ordained in that place for them to dwell in, on this side the feast of All Saints, under pain of paying forty shillings from the common goods of the house to the fabric-fund of the church of Lincoln. (Let my lord see concerning the foundation of Northolme.)

Also he says as above [concerning] the subcellarer, that he holds more than one office.

Also he says that brother John Mace holds the offices of cellarer and sacrist and applies the profits of one office to the other, whereby one is made worse and the other is bettered.

Also he says that the pittances[3] which have been of long time accustomed are now coming into disuse.

Also he says that the clerk of the church is neglectful in ringing for the hours, and this because the sacrist is much away from the house about foreign business, in his office of cellarer, and therefore minds not the church or the office of the sacristy.

Also he says that the doors of the church, the cloister and the dorter are not shut and opened at convenient and fitting seasons, for the prior carries the keys of these doors.

Also he says that the prior's chamberlain lies by night within the dorter.

Brother Thomas Blytone, the precentor and guest-master, says that the clerk of the church is somewhat neglectful and slack in his office: as regards other things, he says all things are well.

Witham as far as Boston. Suttertone's business, no doubt, was to look after the fisheries and cutters of reeds and peat in the fens belonging to the priory.

[2] Evidently a *corrodiarius*, but not mentioned elsewhere.

[3] See note on Pietanciarius, *Visitations* I, 243.

Frater Johannes Mace, cellerarius et sacrista, requisitus, quod[1] quidam camerarius prioris iacet iuxta dormitorium: in ceteris dicit omnia bene.

Frater Johannes Sotertone dicit quod magister Thomas Kyngtone non vult *informare*[2] nouicios *in gramatica* nisi habeat pro labore vltra que facultates ipsorum nouiciorum suppetant.

Frater Willelmus Spaldyng dicit quod clericus monasterii est multum necgligens et remissus in suo officio, vt in pulsacione campanarum et in ministracione sua ad altare et in ceteris.

Item dicit quod non habent janitorem, qua occasione porte aliquando stant aperte.

Frater Willelmus Bostone, habitum gerens ibidem per annum, dicit quod magister Thomas Kyngtone instruit ipsum et confratrem suum[3] aliquando in gramatica: recipit tamen pro quarterio anni xx *d.* pro labore, et dicit quod facultates sue ad hoc onus non suppetunt.

Frater[4] Willelmus Spaldyng notatur cum Margeria Wastnesse. Comparuit et obiecto articulo negat crimen: vnde datum est sibi tempus inmediate post prandium eiusdem diei in eodem loco ad purgandum se cum quatuor de confratribus suis. Quo tempore comparuit et purgauit se cum priore, Thoma Marom, Thoma Blytone et Johanne Mace.

Salua potestate faciendi iniuncciones et mandata, et reseruata pena istius detecti[5] de lapsu carnis, dominus dissoluit visitacionem suam, presentibus Thorntone et Skayman et me Colstone.

[Fo. 79] Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis priori et conuentui prioratus de Kyma, ordinis sancti Augustini, nostre diocesis, presentibus et futuris salutem, graciam et benediccionem. Cum plantatam sanctam religionem (*et*[6] cetera vt supra in Croylande)[7] obseruanda.

In primis iniungimus vobis[8] priori in virtute obediencie et sub pena contemptus vt, *cum* plures de confratribus vestris plura occupent officia tam *interiora*[9] quam exteriora,[10] *quorum* in manibus[11] vtrobique *non* prosperantur[12] et a diuinis officiis nocturnis et diurnis *ea occasione*,[13] *ne*[14] dicamus ex affeccione, abstrahuntur, vt[15] si omnimodo oporteat vnum canonicum duo vel plura occupare officia,[16] *presit* talibus que sunt *simul* ad intra vel

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[1] *Sic*: *dicit* omitted.
[2] Interlined above *adisce* cancelled: *docere* also interlined and cancelled.
[3] *nouic* cancelled.
[4] *Johannes Bostone* cancelled.
[5] Altered from *detecta*.
[6] Interlined above *vt* cancelled.
[7] Bracketed words underlined in original.
[8] *vnu* cancelled.
[9] Interlined above *exteriora* cancelled.
[10] *ideo quod* cancelled.
[11] *suis* cancelled.
[12] Altered from *prosperentur*: *sed* cancelled.
[13] *propter officia huiusmodi et eorum varias occupaciones* cancelled.
[14] Interlined above *non* cancelled.
[15] *Sic*: *vt* repeated.
[16] *presint* cancelled.

Brother John Mace, the cellarer and sacrist, being asked, [says] that one who is the prior's chamberlain lies hard by the dorter: as regards other things, he says all things are well.

Brother John Sotertone says that master Thomas Kyngtone will not instruct the novices in grammar, unless he may have more for his pains than the resources of the same novices can supply.[1]

Brother William Spaldyng says that the clerk of the monastery is very neglectful and slack in his office, as in his ringing of the bells and in his service at the altar and in other respects.

Also he says that they have not a gate-keeper, by reason whereof the gates sometimes stand open.

Brother William Bostone, who has worn the habit in the same place for a year,[2] says that master Thomas Kyngtone sometimes instructs him and the brother his fellow in grammar: howbeit, he receives twenty pence for his pains for a quarter of a year, and he says that their resources are not sufficient for this charge.

Brother William Spaldyng is defamed with Margery Wastnesse. He appeared and, the article having been laid to his charge, denies his guilt; wherefore a time was given him to clear himself with four of his brethren, immediately after breakfast on the same day in the same place. At the which time he appeared and cleared himself with the prior, Thomas Marom, Thomas Blytone and John Mace.

Saving the power of making injunctions and commands, and having reserved the penalty of this disclosure concerning fleshly lapse,[3] my lord dissolved his visitation, there being present Thorntone[4] and Skayman[5] and I Colstone.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and convent of the priory of Kyme, of the order of St. Austin, of our diocese, that now are and shall be, health, grace and blessing. Inasmuch as [we ought by all means to cherish] holy religion where it is planted (etc., as above in the case of Croyland [down to]) to be observed [etc.][6]

In the first place we enjoin upon you the prior, in virtue of obedience and under pain of contempt, inasmuch as several of your brethren hold more than one office within as well as without the house, in whose hands [such offices] in both places [at once] speed not well, and by reason thereof, let us not say of their own liking, they are drawn away from the divine offices of the night and day, that, if it must be by all means that one canon do hold two or more offices, he shall be set over such as are

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[1] This indicates that the novices paid their grammar-master out of their *peculium*. See note on Peculium, *Visitations* I, 243.

[2] See note 2 on p. 15 above. The principle that a year's continuance in the monastic habit in one place constitutes *tacita professio* and obliges the novice to permanent vows is laid down in Decretal. III, tit. xxxi, c. 22, *Ex parte tua*. *Ibid.*, c. 23, *Statuimus*, provides that, where there is no distinction of habit between novices and the *expresse professi*, the habit given to religious when they make profession shall be specially blessed at the time. These rules apply primarily to monks, but were intended, as in many similar cases, to be binding on religious generally.

[3] *I.e.* the person who had brought the charge, the *detegens*, incurred a penalty.

[4] Robert Thornton, Alnwick's official, archdeacon of Bedford 1438-9-50. See *Visitations* I, 60, note 3.

[5] See note 4 on p. 163 above.

[6] See p. 58 above.

hiis *que modo consimili sunt* ad extra, ita quod officia non confundantur nec ea occupantes a diuinis nisi ex[1] necessario absententur.

Item iniungimus et mandamus vobis vniuersis *et singulis* sub penis infra scriptis vt omni die, dicto completorio,[2] dormitorium uniformiter peta*tis*,[3] *ex*[4] inde nisi ad matutinas tantum quousque pulsetur ad primam in crastino *nullatinus exituri*, ad quas omnes de conuentu, *saltem sani et potentes*, eciam cellerarium,[5] licet ad extra agens domum repedauerit nocte precedenti, omni pigricia et[6] sompnolencia penitus excussa integre conueniant.

Item iniungimus vobis vniuersis et singulis quod, omissis omnibus ludis vanis inhonestis, presertim *tabularum*,[7] *ac venacionibus*, contemplacioni, leccioni et studio in claustro *ac horis canonicis et missis* temporibus debitis intendatis.

Item iniungimus vobis priori in virtute obediencie et sub pena grauis contemptus vt, cum claues ostiorum claustri et dormitorii geratis, ipsa ostia temporibus debitis et congruis claudatis et aperiatis; quodque nullum secularem quantumcunque honestum infra clausum dormitorii de nocte iacere permittatis; et quod cum omni acceleracione accomoda de vno prouido viro qui nouicios et iuuenes canonicos vestros in grammatica instruat et informet sumptibus communibus domus prouideatis.

Item iniungimus vobis vniuersis et singulis sub pena excommunicacionis infrascripta quod in villa de Kyme extra prioratum[8] *non* comedatis[9] aut bibatis *nisi ex honesta causa priori vel suppriori exposita per volentem, et licencia super hoc petita et optenta*[10]; quodque canes venaticos *proprios vel alienos* in prioratu vel extra in villa de Kyme nullatinus teneatis, custodiatis aut nutriatis.

Item iniungimus vobis priori vt diligenter superuideatis quod elemosinarius diligenter colligat elemosinas mensarum vestrarum et eas ac alia distribuenda pauperibus magis indigentibus fideliter eroget et distribuat.

(De infirmis refouendis.) Item iniungimus vobis priori sub pena contemptus vt fratres vestros in infirmaria infirmantes sepius et paternaliter visitetis eisque *de congruentibus*[11] cibis, medicinis, focalibus et aliis quibus cicius et melius conualescere et recreari poterunt prouideri et ministrari faciatis.

Item iniungimus vobis priori sub eisdem penis vt diligenter moneatis et iniungatis clerico ecclesie quod diligencius et melius intendat officio et ministerio suo in choro et circa altare et in pulsacione tempestiua ad horas temporibus congruis facienda sub pena expulsionis sui ab officio illo; quodque non sinatis pueros tantos et tales[12] per medium chori

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[1] *ce* cancelled.
[2] Altered from *completorii.*
[3] Altered from *petant.*
[4] Interlined above *non* cancelled.
[5] *Sic.*
[6] *solemn*, followed by *somn* cancelled.
[7] *tabellarum* cancelled.
[8] *ad* and *in quorumcunque presencia* cancelled.
[9] *b* cancelled.
[10] Inserted in margin.
[11] Interlined above *subtilioribus* cancelled.
[12] *tas* cancelled.

[1] Founded on Marum's first, Durham's second, third and fourth, and Feltwelle's second, third and fifth *detecta.*

within the house at the same time, or over such as in like manner are without it, so that the offices may not be mixed, nor they that hold them be kept away, except of necessity, from divine service.[1]

Also we enjoin and command you all and several, under the penalties written beneath, that every day, when compline has been said, you do go to the dorter all together, and go out from thence in no wise until the bell be rung for prime on the morrow, save only to matins; to the which all of the convent, at any rate they that are sound in health and able, shall come together in their full number, utterly shaking off all sloth and drowsiness, even the cellarer, though he have come back home from his business without the house the night before.[2]

Also we enjoin upon you all and several that, setting aside all idle [and] unhonest games, especially that of tables, and hunting, you be instant at the due seasons in meditation, reading and study in cloister and at the canonical hours and masses.[3]

Also we enjoin upon you the prior, in virtue of obedience and under pain of grievous contempt, that, since you carry the keys of the doors of the cloister and dorter, you do shut and open the same doors at the due and fitting seasons; and that you suffer no secular person, howsoever honest, to lie by night within the enclosure of the dorter; and that with all convenient speed you do make provision of a prudent man at the common costs of the house, who shall instruct and teach your novices and young canons in grammar.[4]

Also we enjoin upon you all and several, under the penalty of excommunication written beneath, that you eat not or drink in the town of Kyme without the priory, except for an honest reason set forth by him that wishes it to the prior and sub-prior, and with licence asked and had on this account; and that you do in no wise keep, tend or feed hounds for hunting, of your own or of others, in the priory or without it in the town of Kyme.[5]

Also we enjoin upon you the prior that you do make diligent survey that the almoner may zealously collect the alms of your tables and faithfully deliver and distribute them and what else should be distributed to the poor who are most in need.[6]

(Of the refreshment of the sick.) Also we enjoin upon you the prior, under pain of contempt, that you do visit more often and in fatherly wise your brethren that are ailing in the infirmary, and cause provision and ministry to be made them of befitting meats, medicines, fuel and the other matters whereby they shall be able to recover their health most speedily and best and be restored.[7]

Also we enjoin upon you the prior, under the same penalties, that you do diligently admonish and enjoin upon the clerk of the church that he shall attend more zealously and better to his office and ministry in quire and about the altar, and in making timely ringing for the hours at the fitting times, under pain of expelling him from that office; and that

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[2] Founded on Kyngtone's *detectum*.

[3] Founded on the prior's second and Ingoldesby's third *detecta*.

[4] Founded on Feltwelle's sixth and seventh, Mace's, Sotertone's, Spaldyng's second, and Bostone's *detecta*. See also the prior's third *detectum*.

[5] Founded on Ingoldesby's second and third *detecta*. The saving clause added to the first part of the injunction was evidently an after-thought intended to suit occasion when it would be awkward to decline the invitations of the patron's son or ministers.

[6] Founded on the prior's fourth *detectum*.

[7] Founded on Ingoldesby's third and Durham's sixth *detecta*.

temporibus diuinorum habere vt solito incursus et excu*rsus*[1]; nam *aliquociens*[2] psallentes *in choro* per huiuscemodi turbantur.[3]

Item iniungimus vobis priori sub eisdem penis vt quamcito omnimode poteritis redditus ad hoc assignatos leuetis et distribuciones fieri consuetas in obitibus sine mora faciatis, *ac pietancias consuetas que per necgligenciam iam* [*veniunt*] *in dissuetudinem* . . . .[4]

Item iniungimus vobis priori sub penis eisdem vt diebus ipsis quibus populares ad summum altare in ecclesia vestra offerre consueuerunt, sacerdos celebrans cum suis ministris ad[5] ostium chori occidentali[6] accedat et oblaciones offerre volencium ibidem recipiat, ne et ipsi seculares, presertim mulieres, tempore diuinorum chorum ingrediantur.

Item iniungimus vobis priori sub eisdem penis ne seculares quosquam in refectorio vel aula vestra temporibus refeccionum mixtim *in mensa* cum canonicis ex consuetudine sedere *permittatis*,[7] *vestra dumtaxat mensa excepta.*

Volumus eciam et iniungimus vt temporibus refeccionum meridianarum vtrobique leccionem habeatis.

Item volumus et ordinamus sub penis supra et infrascriptis quod canonici vestri apud Northolme[8] manentes simul stent *continue* et in communi viuant die et nocte in mansione illa que ibidem ad hunc vsum[9] antiquitus est ordinata.

Item iniungimus, etc., (vt in viij iniunccione Welhowe et dehinc vsque in finem.)[10]

XXXVII.

[Fo. 108]

VISITACIO PRIORATUS DE LANGLEY, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XX° DIE MENSIS JANUARII, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XV° ET TRANSLACIONIS QUINTO.

In primis sedente, dicto reuerendo in Christo patre iudicialiter in huiusmodi visitacionis sue negocio inchoando die, loco et anno supradictis, comparuerunt coram eo priorissa et conuentus dicti prioratus visitacionem suam huiusmodi vt apparuit subiture; et deinde primo et

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[1] Altered from *excussus*.
[2] *antea* cancelled.
[3] Altered from *turbabantur* by expunging the second *ba*.
[4] Added in margin: the rest illegible.
[5] *ch* cancelled.
[6] *Sic*: for *occidentale*.
[7] Interlined above *in mensa* cancelled.
[8] *per* cancelled.
[9] *ab* cancelled.
[10] Bracketed words underlined in original. These injunctions are written upon the leaf preceding the report of the visitation, and form the fourth of a series of five (viz. Wellow, Nuncoton, Thornton, Kyme and Nocton park) written consecutively on ff. 77*d*-79. Fo. 79*d* is blank.

[1] Founded on Ingoldesby's first, Marum's second, Feltwelle's fifth, Blytone's and Spaldyng's first *detecta*.
[2] Founded on Durham's first and Feltwelle's fourth *detecta*.
[3] Founded on Durham's fifth *detectum*.

you do not suffer boys of such an age and such a kind to have, as is wont, their comings in and goings out through the midst of the quire in time of divine service; for sometimes they that are singing the psalms in quire are disturbed by such doings.[1]

Also we enjoin upon you the prior, under the same penalties, that as quickly as by all means you can you do levy the rents assigned to this end and cause the wonted distributions at obits to be made without delay, and [cause to be distributed] the accustomed pittances, which are now [coming] into disuse.[2]

Also we enjoin upon you the prior that, on the same days whereon the common folk are accustomed to make oblations at the high altar in your church, the priest who is celebrating shall go with his ministers to the western door of the quire and receive at the same the oblations of them that desire to make offerings, that the same secular folk, especially women, may not enter the quire in time of divine service.[3]

Also we enjoin upon you the prior, under the same penalties, that you do suffer no secular folk whatsoever to sit of custom in the frater or your hall at meal-times mingled with the canons at table, save only at your own table.[4]

We will also and enjoin that at the times of the noontide meals in both places you shall have reading.[5]

Also we will and ordain, under the penalties written above and beneath, that your canons, when they stay at Northolme, shall abide together continually and live in common by night and day in that dwelling-place which has been ordained for this use in that place from of old.[6]

Also we enjoin, etc. (as in the eighth injunction for Wellow and from this place to the end.)[7]

XXXVII.

THE VISITATION OF THE PRIORY OF LANGLEY, OF THE ORDER OF ST. BENET, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 20TH DAY OF THE MONTH OF JANUARY, IN THE YEAR OF OUR LORD 1440,[8] BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FIFTEENTH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father in Christ was sitting in his capacity of judge at the beginning of the business of such his visitation on and in the day, place and year abovesaid, there appeared before him the prioress and convent of the said priory to undergo, as was apparent,

[4] Founded on Durham's seventh *detectum*.

[5] An addition, the reason for which does not appear in the *detecta*, to the preceding injunction. It is obvious that the indiscriminate presence of lay-folk in the frater would hinder reading.

[6] Founded on Feltwelle's first *detectum*.

[7] The injunctions for Wellow (undated) will be found in their place in *Visitations* III. Those referred to here require the yearly rendering of an account by the prior, forbid unlicenced grants of corrodies (see Durham's seventh *detectum*), and order the injunctions to be read four times a year. The visitation of Wellow had been held three months before, and the five sets of injunctions, all undated, were probably composed at the same time, after the visitation of the archdeaconry had been completed.

[8] *I.e.* 20 Jan., 1440-1.

ante omnia propositum fuit verbum Dei per egregium virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Exhibeatis membra vestra hostiam viuam, hostiam sanctam, hostiam Deo placentem.'[1] Quo in[2] lingua vulgari laudabiliter finito, priorissa dicti loci, requisita de certificando mandatum domini, dicit se recepisse mandatum domini in festo Dionisii vltimo. Interrogata si habeat certificatorium super eius execucione, dicit quod non, eo quod non intellexit illud, nec eciam capellanus suus cui illud exhibuit; super quo submisit se gracie domini. Vnde liberato domino originali mandato et in vulgari perlecto, interrogauit ab ea dominus si illud executa sit. Dicit quod sic quantum ad citacionem sui et sororum suarum. Quantum ad titulum confirmacionis sue, dicit quod Wardale confirmauit eleccionem, et magister Henricus Langare, tunc officialis archidiaconi, installauit eam, sed super hiis nichil habet in scriptis. Interrogata si habeat fundacionem domus et quis est fundator, dicit quod dominus Willelmus Pantolfe fundauit domum, sed quia illaterate[3] sunt, nesciunt intelligere scripturas. Interrogata si reddat compotum suum annuatim sororibus suis, dicit quod non: dicit tamen quod parata erit ad sibi computandum. Deinde ministrauit domino sui et sororum suarum nomina et cognomina; quibus preconizatis et comparentibus, eadem priorissa iurauit obedienciam in forma consueta. Interrogata quanti valoris sunt redditus domus, dicit quod solum extendunt se ad xx *li.* Deinde amotis aliis, examinata priorissa dicit ea que sequuntur.

Domina Margareta Pole, priorissa, dicit quod quo ad reuentus domus habuerunt apud Dalby x marcas et xx quarteria frumenti, et iam habent solum c. *s.* Solebant habere apud Somerby x *li.*, et iam habent ix *li.* Solebant *habere* apud Dyseworthe c. *s.*, et iam habent tantum xxiiij *s.* Habere solebant apud Barkeby in temporalibus vj *li.*, et iam habent solum iiij *li.* Apud Belgraue *xl s.*[4]: iam nichil habent, eo quod terre ignorantur de quibus leuarentur. Et habent de redditu vnius molendini aquatici

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[1] Rom. xii, 1: 'Obsecro itaque vos fratres per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.'

[2] *Latina* cancelled.

[3] *Sic*: for *illiterate*.

[4] *xl* interlined above *xx* cancelled.

[1] See note 3 on p. 34 above.

[2] 9 Oct., 1440.

[3] No record of her election or confirmation remains: see *Visitations* I, 157. Her evidence with regard to the corrody shews that she had been elected within the last six years. Her successor in 1447-8 was Margaret Bellers, who may have been the lady of that name from the neighbouring priory of Gracedieu. The fact, however, that Gracedieu belonged to another order of nuns would be a difficulty in the way of such migration.

[4] Master John Wardale or Wardall, priest, LL.D., had coll. of Leicester St. Margaret's preb. in Lincoln, 7 Nov., 1448 (Reg. XVIII, fo. 109). Subsequently, at a date not recorded, he obtained Twyford preb. in St. Paul's (Hennessy, *Nov. Rep.*, p. 52). On 16 April, 1455, he was inst. to the vicarage of St. Mary, Islington (*ibid.*, p. 230), and is identified by Newcourt (*Rep.* II, 663) and Hennessy with John Wardall, whom Newcourt, however, calls Thomas in his text but John in his note, inst. to Great Wigborough, Essex, 17 Sept., 1466. All the four benefices mentioned were vacant in 1472, when he died. Hennessy (*op. cit.*, p. XLVII) notes that his will (P.C.C. 6 Wattys), dated 1 May, 1472, was proved on 26 May following.

[5] Master Henry Langar, Dawkyns, Dalkyns or Dawkyn, dec. bac., was inst. to Saxby, Leices., on the pres. of Thomas Chaworth, kt., 12 Dec., 1434 (Reg. XVII, fo. 42*d*). He exch. Saxby for Long Whatton, 7 Jan., 1438-9 (Reg. XVIII, fo. 150), and Long Whatton for the vicarage of Ashby-de-la-Zouch, 22 Nov., 1463 (Reg. XX, fo. 216*d*). He died before 24 Sept., 1477 (Reg. XXI, fo. 73).

such his visitation ; and then first and before all else the word of God was set forth by the excellent master John Beverley, professor of holy writ,[1] after this text, 'Present your members a living sacrifice, a holy sacrifice, a sacrifice acceptable to God.' And when this was come to a praiseworthy end in the vulgar tongue, the prioress of the said place, being asked for her certificate of my lord's mandate, says that she received my lord's mandate on the feast of St. Denis last.[2] Interrogated whether she has a certificate touching the execution thereof, she says no, because she did not understand it, nor did her chaplain also to whom she shewed it ; concerning the which she surrendered herself to my lord's favour. Wherefore, when the original mandate had been delivered to my lord and read through in the vulgar tongue, my lord asked of her if she have executed it. She says yes, as regards the summons of herself and her sisters. As regards the title of her confirmation,[3] she says that Wardale[4] confirmed the election, and master Henry Langare,[5] then the archdeacon's official, installed her, but touching these things she has nothing in writing. Interrogated if she has the foundation charter of the house and who is the founder, she says that sir William Pantolfe founded the house, but because they are unversed in letters they cannot understand the writings.[6] Interrogated whether she renders her account to her sisters yearly, she says no : she says, however, that she will be ready to account to them. Then she furnished my lord with the names and surnames of herself and her sisters ; and, after they had been called over and made their appearance, the same prioress sware obedience in the form accustomed. Interrogated of what worth are the rents of the house, she says that they amount only to twenty pounds. Then, when the others had been removed, the prioress on examination says these things which follow.

Dame Margaret Pole,[7] the prioress, says with respect to the revenues of the house that they had at Dalby[8] ten marks and twenty quarters of wheat, and now they have only a hundred shillings. They were wont to have ten pounds at Somerby, and now they have nine pounds. They were wont to have a hundred shillings at Diseworth, and now they have only twenty-four shillings. At Barkby they were wont to have six pounds in temporalities, and now they have only four pounds. At Belgrave forty shillings : now they have nothing, because nothing is known of the lands wherefrom they should be levied. And they have forty shillings from the rent of a water mill, and twenty

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[6] Various documents relating to Langley are printed in *Monasticon* IV, 221-4. No chartulary remains. There are collections relating to the priory in Sloane MS. 4936. For the foundation see *Visitations* I, 157.

[7] The names of the nuns, Pole, Folgeham (*i.e.* Foljambe) and Mountgomery, bear witness to their gentle birth. Three place-names occur. Groby is in Leicestershire, on the road from Leicester to Ashby-de-la-Zouch. Bonyngton (Bonnington) is in Nottinghamshire : the villages of Sutton-on-Soar and Bonnington, now called by the combined name of Sutton Bonnington, are four miles N.W. of Loughborough on the right bank of the Soar. Etone is probably Long Eaton in Derbyshire, not far north of Bonnington.

[8] Little Dalby and Somerby are in Framland deanery, south of Melton Mowbray. Diseworth is in Akeley deanery, a mile and a half N.E. of Langley. The churches of all three places were appropriated to the nuns : see *Rotuli Hug. Welles* (Cant. and York Soc.) I, 251, 269. Barkby and Belgrave are in Goscote deanery, N.E. of Leicester, of which Belgrave is now a suburb. Wylstone, now Wilson, is a hamlet some three miles west of Langley, on the edge of Leicestershire and close to Melbourne in Derbyshire.

xl *s.*, et xx *s.* de Wylstone ; et habent duas[1] carucas, aliquociens tres in prioratu.

Item dicit quod habent solum vij seruientes seculares in domo. Item dicit quod domina de Audeley ibidem perhendinans habet magnam multitudinem canum, in tantum quod cum venerit ad ecclesiam sequuntur eam xij canes, qui faciunt magnum strepitum in ecclesia, impediendo psallentes, et moniales ex hoc redduntur attonite.

Item dicit quod domus indebitatur in l *li.*

Item dicit quod priorissa vltima vendidit vnum corrodium cuidam Johanni Fraunceys et eius[2] vxori pro xx marcis, qui perceperunt huiusmodi corrodium sex annis.

Item dicit quod moniales bine et[3] bine tenent diuersas familias distinctas per se, sed vt dicit comedunt omni die in refectorio.

Item dicit quod ipsamet habet tres mulieres secum perhendinantes, et suppriorissa vnam.

Item dicit quod moniales nichil percipiunt de domo nisi esculenta et poculenta, et ipsamet tenet vnam familiam per se; et dicit quod annona deficiebat eis hiis duobus annis.

Domina Johanna Etone, suppriorissa, dicit quod tempore vltime priorisse tenementa ad extra patebant ruine, et edificia ad infra magnos paciebantur defectus in tecturis et aliis.

Item dicit quod domina de Audeley soluit annuatim pro domo quam inhabitat infra prioratum xl *s.*, et reparando domum illam.

Domina Johanna Groby dicit quod quedam moniales vtuntur peplis de cerico.

[Fo 108d.] Domina Cecilia Folgeham dicit[4] ad Pascha ad annum priorissa vendidit boscum domus ad valorem xx *li.*

Item dicit de canibus domine de Audeley vt supra ; et quod nichil percipiunt de domo ad vestitum, et quod amici sui dederunt domui quando tonsurata fuit x marcas, non tamen ex conuencione.

Item dicit quod[5] Lune, Mercurii, Veneris et Sabbati nichil percipiunt de domo ad mensam.

Domina Margareta Mountgomery dicit quod priorissa raro venit ad capitula tenenda.

Item dicit quod priorissa non iacet de nocte in dormitorio, sed in camera sua priuata.

Item dicit quod seculares pueri iacent de nocte in dormitorio, femelle tantum.

Domina Elizabetha Bonyngton dicit de vendicione bosci bina vice grossarum arborum de consensu conuentus, vltimo ad xx marcas ; et dicit quod nichil percipiunt de subbosco domus ad cibaria sua preparanda.[6]

Item dicit quod bosci post succisionem non clauduntur, et sic stipites renascentes destruuntur.

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[1] *Cura* cancelled.
[2] *Soro* cancelled.
[3] *Be* cancelled.
[4] *Sic*: *quod* omitted.
[5] *Sic* : *diebus* omitted.
[6] In the margin *Nicholaus Mountgomery armiger*, probably the purchaser at the last sale.

[1] Presumably Eleanor, second wife of James Tuchet, lord Audley (c. 1398-1459). For her parentage see *Complete Peerage*, new ed. I, 341. Her second son was Edmund Audley, bishop of Rochester 1480, Hereford 1493, and Salisbury 1502-24, who is commemorated by

shillings from Wilson; and they have two teams in the priory, sometimes three.

Also she says that they have only seven secular serving-folk in the house. Also she says that lady Audeley,[1] who boards in the same, has a great abundance of dogs, insomuch that whenever she comes to church there follow her twelve dogs, who make a great uproar in church, hindering them in their psalmody, and the nuns hereby are made terrified.

Also she says that the house is fifty pounds in debt.

Also she says that the last prioress did sell a corrody to one John Fraunceys and his wife for twenty marks, and they have received such corrody for six years.

Also she says that the nuns keep separate households by themselves two and two, but they do eat, as she says, in the frater every day.

Also she says that she herself has three women who board with her, and the sub-prioress one.

Also she says that the nuns receive naught from the house but their meat and drink; and she herself keeps one household on her own account; and she says that their corn supply has failed them for these two years past.

Dame Joan Etone, the sub-prioress, says that in the time of the last prioress the out-houses were exposed to dilapidation, and the inner buildings suffered great defects in their roofing and other respects.

Also she says that lady Audeley pays forty shillings yearly for the house wherein she dwells within the priory, and that she keeps the house in repair.

Dame Joan Groby says that certain nuns do wear silken veils.[2]

Dame Cecily Folgeham says [that] a year ago come Easter the prioress sold timber of the house to the value of twenty pounds.

Also she says as above concerning lady Audeley's dogs; and that [the nuns] receive naught from the house for their raiment, and that her friends, when she was shorn, gave ten marks to the house, but not on an agreement.

Also she says that on Monday, Wednesday, Thursday and Saturday they receive nothing for their board from the house.

Dame Margaret Mountgomery says that the prioress seldom comes to hold chapters.

Also she says that the prioress lies not of a night in the dorter, but in her own private lodging.

Also she says that secular children, female only, do lie of a night in the dorter.

Dame Elizabeth Bonyngton says concerning the sale of timber [that it was] twice of thick trees with the consent of the convent, the last time to [the amount of] twenty marks; and she says that they receive nothing from the underwood of the house to prepare their victuals withal.

Also she says that the woods are not enclosed after felling, and so the stumps when they sprout again are destroyed.

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chantry chapels on the south side of the lady-chapel at Hereford and of the quire at Salisbury.

[2] See note on Peplum, *Visitations* I, 243.

Domina Cecilia Pole vtitur peplis de cerico contra constituciones, sicut liquet ad oculum.

Domina Margareta Fox vtitur peplis de cerico in capite contra constituciones.

+Quod decetero non vtantur peplis de cerico.

+Quod habeant pepla ad supercilia.

+Quod non habeant tantam defluenciam vestium.

+Quod omnino amoueantur illi duo coniuges qui stant in mensa cum priorissa.

+Quod seculares non iaceant in dormitorio.

+Quod priorissa aliquociens iaceat in dormitorio.

+Quod decetero non vendantur bosci absque licencia.

+Quod bosci post sucisionem[1] claudantur.

+Quod sepius veniat ad capitula solita.

+Quod non exigatur ex conuencione pro monialibus recipiendis.

+Quod non recipiantur plures moniales quam sustentari possint de bonis domus.

+Quod non vendant corrodia sub pena priuacionis.

+Quod quelibet monialis[2] habeat in anno vnam carectatam focalium de domo sumptibus domus succidendorum et monialium sumptibus cariandum.[1]

+*Quod non recipiant nec mittant dona, litteras vel intersigna nec loquantur cum secularibus nisi.*[3]

Fiat monicio directa commissario ad monendum dominam de Audeley de amouendo canes ab ecclesia et choro.[4]

Wyllyam, by the grace of God bysshope of Lincolne, to our wele belufed doghters in[5] Criste the prioresse and the couent of nunnes of the priory of Langley, of the ordere of seynt Benet, of our diocyse, *helthe*,[6] grace and our blessyng. Now late visityng by our auctoryte[7] ordinarye yowe and your saide priorye als wele in the hede as in the membris, by inquisicyon then made fonde[8] in the saide priory certeyn defautes, for the reformacyone of whome we sende yow thise our iniunccyons, commaundments and ordinaunces here be nethe writene, chargeyng yche oon of yow that ye kepe and obserue thaym as thai are writene, vndere peynes *that* bynethe sewene.

(1) Fyrst, for as myche as laghe and your constytucyons forbeden that any nunne shulde were any vayles of sylke, and we fynde that the contrary here of is vsede among yowe; we charge yowe alle and ych oone of yowe that now are and shalle be *here after vndere peyn of cursyng* that fro hense forthe ye vse no *kerchifes ne*[9] vayles *of sylke*, and that your

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[1] *Sic.*

[2] Altered from *moniales.*

[3] This note is added on the part of the leaf left blank to the right of the column of monitions. After *nisi* understand *cum licencia*, etc.

[4] Added on the same part of the leaf near the column.

[5] *the* cancelled.

[6] Interlined above *gretyng* cancelled.

[7] *yo* cancelled.

[8] *Sic: we* is needed.

[9] Interlined above *suche* cancelled.

Dame Cecily Pole wears silken veils against the constitutions, as is clear to the eye.

Dame Margaret Fox wears silken veils on her head against the constitutions.[1]

+That henceforth they wear not silken veils.[2]

+That they keep their veils [down] to their eye-brows.

+That they wear not their robes so long and flowing.

+That the two married folk who abide at board with the prioress be altogether removed.

+That secular folk lie not in the dorter.

+That the prioress do lie sometimes in the dorter.

+That woods be not sold henceforth without licence.

+That the woods be enclosed after felling.

+That [the prioress] come more often to the wonted chapters.

+That no exaction be made by agreement for the admission of nuns.

+That no more nuns be admitted than may be maintained of the goods of the house.

+That they sell not corrodies under pain of deprivation.

+That every nun do have yearly from the house a cart-load of fuel to be cut at the costs of the house and to be carried at the costs of the nuns.

+That they receive not nor send gifts, letters or mutual tokens, and speak not with secular folk save [with leave, etc.].

+Let an admonition be made, addressed to the commissary,[3] to warn lady Audeley to remove her dogs from the church and quire.

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blak vayle hange *ouere* your forhedes to your browes, and that your habite *that is to make here after* in suernesse passe litelle[4] standyng by the erthe.[5]

(2) Also we charge yow all and euerych oon of yowe vndere the same peyne that fro hense forthe ye receyve non subiournauntes, men, women ne childerne, but if ye hafe specyalle leve of hus or our successoures, bysshopes of Lincolne.[7]

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[1] The reference is to archbishop Langton's constitution *Ad haec*. 'Decernimus ut moniales et cetere mulieres divino cultui dedicate velum vel peplum sericum non habeant, nec in velo acus argenteas vel aureas audeant deportare. Nec ipse, nec monachi nec canonici regulares habeant zonas sericas vel auri vel argenti ornatum habentes, nec burneto vel alio panno irregulari decetero utantur. Metiantur eciam juxta dimensionem corporum vestes suas, ita quod longitudinem corporum non excedant, sed pede sicut decet supertecto sufficiat eis cum Joseph veste indui talari. Et sola monialis consecrata deferat annulum, et uno solo sit contenta.'

[2] This and the following notes are memoranda for the injunctions drawn up from the *detecta*, as in the case of Gracedieu, p. 121 above.

[3] *I.e.* the commissary-general in the archdeaconry of Leicester. No special injunction could be made on this head: the case was special and lady Audley was not a nun. Her case, however, in its general bearing is covered by the injunction about boarders.

[4] *the* cancelled.

[5] Founded on the *detectum* of Joan Groby and the evidence with regard to Cecily Pole and Margaret Fox. See also the first three memoranda above.

[7] See the sixth paragraph of the prioress's evidence and the *detecta* relating to lady Audley.

(3) Also we enioyne yow, prioresse, vndere peyne of cursyng *that* ye *at the leste ones in the weke*[1] come to holde your chapiters, ther to correct that is to be correctede; and also that ye *somtyme in the monethe or fourte nyght lyg*[2] by nyght in the dormytory, to se ther howe relygyone is keppede, and that ye suffre no manere seculere persone be nyght to [lyg][3] in the dormytory *ne wythe yn the closere of the cloystere.*[4]

(4) Also we charge yowe, pryoresse, and all your successours vndere peyn of cursyng and vndere peyn of priuacyone of your *and thair* dignitee that fro hense forthe ye selle no grete wode ne corrodyes, ne graunt no pensions ne annuytes for any tyme, but if ye hafe specyalle leve of hus or our successours bysshopes of Lincolne and fulle assente of your hole couent; and also that the wodes that are now fellede, if thai be brouusede wythe bestes, ye felle thaym agayn; and that ye gare[5] close suffycyently bothe thaym nowe felled and that shalle be felled here after, so that for defavte of closure[6] thai be not destroiede.[7]

(5) Also we enioyne yow, prioresse, and alle your successours vndere the same peyne of priuacyone fro your dignytee, and also vndere peyne of cursyng, that fro hense forthe ye receyve no mo nunnes in to your house then may be competently susteyned wythe the revenues of your house, ne that by couenaunt ye exacte no money ne other gode for receyvyng of [fo. 109] any persone in to nunne, but suche as the frendes of hyre that shalle be receyved wylle gyfe yowe by thaire awne gode wylle of thaire charytee.[8]

XXXVIII.

[Fo. 97]

VISITACIO PRIORATUS DE LANDA, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XXJ° DIE MENSIS NOUEMBRIS, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XV ET TRANSLACIONIS QUINTO.

In primis, sedente dicto reuerendo patre in negocio huiusmodi visitacionis sue inchoande, die et loco antedictis, comparuerunt coram ipso dicti[9] loci prior et conuentus; et deinde primo et ante omnia propositum fuit verbum Dei iuxta facti futuri congruenciam per quendam fratrem Willelmum Yarum, eiusdem loci canonicum, sequentem hoc thema, 'Bonas facite vias vestras et studia vestra.'[10] Quo in latino ydiomate finito, prior liberauit domino certificatorium mandati domini sibi pro hoc negocio visitacionis directi; quo perlecto in hac forma,

[1] Interlined above *aftere then ye hafe done* cancelled.
[2] Interlined above *in lyke wyse lyg* cancelled.
[3] The word is supplied by *lyg* in the margin from the previous interlineation.
[4] Founded on the *detecta* of Margaret Mountgomery.
[5] *clothe* cancelled.
[6] *bestes* cancelled.
[7] See the prioress's fourth, Cecily Folgeham's first and Elizabeth Bonyngton's first and second *detecta*.
[8] See Cecily Folgeham's second *detectum*.
[9] Altered from *dicto*.
[10] Jer. vii, 3.

(6) Also we enioyne yowe, prioresse, and alle your successours vndere the same peynes of cursyng and pryuacyone that fro hense forthe *that*[1] ye suffre none of your susters to receyve ne sende gyftes, lettres ne toknes, but if ye be pryvy to the receyvyng and sendyng, ne that ye suffre none of hem to hafe communycacyone, dalyaunce ne speche wyth any seculere persone wythe owte lefe of yowe *or* of your supprioresse, *thair faders, moders, susters and brethern alle onely excepte*, and that that[1] an aged nunne approvede in religyon be present to here and see what thai do and say.[2]

(7) Also we ordeyne and enioyne yow, pryoresse, vnder peyn of cursyng that euery yere in sesonable tyme ye do to be delyvered to euery sustre of yours a resonable cart fulle of fewelle felled[3] wythe the costes of the house, and to be caryed wythe the costes of your susters.[4]

(8) Also we enioyne yow, prioresse, vndere peynes of contempt and cursyng that ye directly ne indirectly rebuke ne vpbrayde *any*[5] of your susters for any of the defautes that are detecte to hus in this our visitacyone.[6]

Thise[7] our iniunccyons, commaundementes and ordynaunces we charge yowe, prioresse and couent that nowe are and shalle be, and euery singulere persone of yow, to kepe and obserue playnly and fynally vndere the peynes afore wrytene,[8] as ye wylle eschew *the* indyignacyone[1] of God and *of* laghe. Yeven *vndere our seal* in your saide priorye the xx day of January in the yere of our Lorde mccccxl, and of our[9] consecracyone xv and translacyon the fyfte.

XXXVIII.

THE VISITATION OF THE PRIORY OF LAUND, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THERE ON THE 21ST DAY OF THE MONTH OF NOVEMBER, IN THE YEAR OF OUR LORD 1440, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FIFTEENTH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in the business of the beginning of such his visitation, on and in the day and place aforesaid, there appeared before the same the prior and convent of the said place; and then first and before all else the word of God was set forth in accordance with the process about to take place by one brother William Yarum, canon of the same place, after this text, 'Amend your ways and your affections.' And when this was ended in the Latin form of speech, the prior delivered to my lord the certificate of my lord's mandate which had been addressed to him on behalf of this business of

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[1] *Sic.*

[2] There are no *detecta* which bear specifically on this point; but the incomplete note added to the memoranda above deals with the desirability of an injunction.

[3] *bu* cancelled.

[4] See Elizabeth Bonyngton's first *detectum* and the special memorandum to this effect.

[5] Interlined above *none* cancelled.

[6] A precautionary injunction, for which the *detecta* supply no evidence.

[7] *V* cancelled.

[8] *and* cancelled.

[9] *translacyo* cancelled.

'Reuerendo in Christo,' etc., et[1] postea exhibuit quoddam registrum domus, in quo inter cetera continetur fundacio prioratus. Deinde exhibuit litteram testimonialem confirmacionis eleccionis sue factam per modernum abbatem de Osoluestone, commissarium magistri Roberti Leeke, vicarii generalis domini Ricardi, Lincolniensis episcopi, in hac parte specialiter deputatum, de cuius potestate in dictis litteris non cauetur, nec exhibuit installacionem. Exhibuit eciam statum domus in quo stetit quatuor annis elapsis, sed non citra. Postea exhibuit fundacionem in litteris originalibus sigillatis. Postea, iurata per eum obediencia consueta, prior examinatus dicit ea que sequuntur.

Frater Willelmus Northamptone, prior, dicit quod circa quatuor annos elapsos soluerunt et concesserunt tria corrodia que consistunt in pane et ceruisia septimanatim et in coquina dietim, pro quibus receperunt iiij^{xx} et vij marcas et dimidiam ; et valent in anno, vt credit, circiter xvj vel xviij marcas.

Frater Johannes Leche dicit quod est magna raritas canonicorum, quia in tempore suo vidit xviij canonicos in numero, et iam sunt[2] nisi decem ; et cum sit in infirmaria, stat tamen in mensa cum priore ad sui recreacionem.

Item petit vt deputetur vnus secularis ad seruiendum canonicis in infirmaria et eos seruandos et custodiendos.

Item dicit quod dudum consueuerunt canonici domus celebrare annalia et tricennalia.

Item dicit quod mulieres habent nimium accessum in ecclesiam canonicorum intra clausuram, et tanto approximant ostio chori quod canonici non possunt exire nisi respiciendo vltum ad vltum : petit igitur vt decetero non intrent clausuram illam, sed audiant missas in naui ecclesie extra clausuram.

Item cum ipsemet sit octogenarius et amplius, petit vt dominus ex gracia dispenset cum eo de ieiunio in Aduentu ; et dominus dispensauit vt petitur.

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[1] *Sic.*

[2] *Sic* : sc. *non*, as in many other instances.

[1] No chartulary of Laund survives : for various documents relating to the priory see MS. Sloane 4937. For the foundation see *Visitations* I, 164. The confirmatory charters granted by Henry I are printed in *Monasticon* VI (1), 188. The first of these charters can be dated precisely as belonging to the year 1123, which may therefore be taken as the year of foundation.

[2] William Kilpesham : see *Visitations* I, 92, note 3.

[3] See *Visitations* I, 11, note 1, and 212.

[4] The commission was issued by Leek at Liddington, 31 July, 1423. The abbot of Owston held the preliminary inquiry on 1 August, and confirmed the election at Owston on 7 August (Reg. XVI, ff. 100*d.*, 101). See *Visitations* I, 164.

[5] This is specially noted, because the omission of such a clause constituted a flaw in the document which might be used to cast doubt upon the validity of the confirmation, The copy which, in the ordinary course of things, would be left with the bishop's registrar was probably endorsed with a note rectifying the mistake.

[6] Of ten canons, all except Myles and possibly Leche bore surnames taken from places. Asfordby and Loughborough (Lughtburghe) are in Leicestershire. Westone is probably Weston-by-Welland, Northants., where the prior and convent were appropriators of the parish church ; and the two Northamptons obviously came from the same county. Holbeach is in Lincolnshire, Yarm (Yarum) and Brantingham (Brentyngham) are in north and south Yorkshire respectively. Leche may stand for Leek, Leake, or Leach : the definite locality cannot be identified.

the visitation; the which having been read through in this form, 'To the reverend [father] in Christ,' etc., he also thereafter exhibited a register of the house, wherein among other things is contained the foundation charter of the priory.[1] Then he displayed the letter in witness of the confirmation of his election, drawn up by the present abbot of Owston,[2] the commissary of master Robert Leke,[3] vicar general of the lord Richard, bishop of Lincoln, specially deputed in this behalf,[4] concerning whose authority no mention is made in the said letters,[5] but he did not exhibit the certificate of his installation. He shewed also the state of the house wherein it stood four years agone, but not since then. Thereafter he exhibited the foundation charter in the original sealed letters. After this, when the customary obedience had been sworn by him, the prior on examination says these things which follow.

Brother William Northamptone,[6] the prior, says that about four years past they paid and granted three corrodies which consist in bread and beer weekly and in kitchen stuff daily, for the which they received eighty-seven marks and a half; and they are worth, as he believes, about sixteen or eighteen marks in the year.

Brother John Leche says that there is a great scarceness of canons, because in his time he has seen eighteen canons in number, and now they are only ten; and, albeit he is in the infirmary, nevertheless he abides at table with the prior for his better cheer.

Also he prays that a secular person be appointed to serve the canons in the infirmary and to keep and watch over them.

Also he says that once on a time the canons of the house were accustomed to celebrate annals and trentals.[7]

Also he says that women have over-much access into the canons' church within the screens,[8] and so near do they come to the quire-door that the canons cannot go out without looking on them face to face: he prays therefore that henceforward they may not come within those screens, but may hear masses in the nave of the church outside the screens.

Also, since he himself is eighty years old and upwards, he prays that my lord of his favour will dispense him from fasting in Advent; and my lord dispensed him according to his prayer.

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[7] Annals are the anniversaries or obits of deceased persons, held once a year. Trentals are masses, with the office for the dead, extending over a period of thirty days, special commemorations being held on the third, seventh and thirtieth days following the death or its anniversary. See Ducange, s.v. Tricenarium, and Rock, *Church of our Fathers*, ed. Hart and Frere, II, 257-61. The unlicenced celebration of too many obits and trentals would naturally interfere with the regular round of the convent's devotions: this point is illustrated by bishop Quivil's synodal statutes for the diocese of Exeter (1287), quoted by Ducange, which forbid parish priests to take annals and trentals 'per que parochiales ecclesie officiis careant debitis et quotidianis.' For the trental of St. Gregory, a series of trentals lasting over a whole year, see Rock, *ut sup.* Nicholas Hugate, provost of Beverley, d. 23 June, 1338, bequeathed £200 to sixty chaplains to celebrate for his soul throughout a whole year (*Beverley Chapter Act Book* [Surtees Soc.] II, 122-5)

[8] *I.e.*, the space east of the rood-screen and west of the *pulpitum* or quire-screen, forming an enclosed vestibule or intermediate space between the nave and quire. The quire-door was the entrance to the quire through the middle of the *pulpitum*. A portion of the twelfth century crossing of the priory church and what appears to have been the south aisle of the quire form the chapel of the fine Elizabethan house, called Launde abbey, which occupies the site of the cloister and other buildings of the priory. The quire-aisle, mainly of the fifteenth century, has been much restored, but contains a considerable amount of old stained glass inserted in modern windows. See *Assoc. Archit. Soc. Reports and Papers* XXVII, 499, 500, for some notes on the house by J. A. Gotch, F.S.A.

Item dicit quod silencium non seruatur vix in aliquo secundum regulam.

Frater Nicholaus Holbeche dicit quod vnus canonicus domus agit ad extra, de licencia tamen prioris.

Item dicit quod cancelli ecclesiarum appropriatarum et plura tenementa prioratus sunt multum ruinosa.

Frater Willelmus Yarum, precentor, dicit de corrodiis venditis vt supra, et citra licenciam episcopi.

Frater Henricus Westone dicit omnia bene, preter hoc quod sigillum commune non debite seruatur, quia aliquociens supprior et aliquociens precentor per longa tempora solum habent omnes claues custodie illius sigilli in eorum manibus: petit igitur huius rei reformacionem, ne quid dampnosum domui per hoc contingat.

Frater Thomas Asfordeby, sacrista et elemosinarius, dicit quod prior non reddit compotum annuatim in fine anni plenarium, et sic non constat conuentui in quantum domus indebitatur.

Item dicit de silencio non seruato vt supra.

Item dicit quod elemosina que datur pro canonicis defunctis aliquociens assignatur seruientibus domus in supplementum victus sui quem haberent de domo, aliis pauperibus seclusis.

Item dicit de corrodiis venditis vt supra sine licencia episcopi. Iste deponens vellet exonerari de officiis suis, vt liberius posset intendere organis.

[Fo. 97d.] Frater Johannes Northamptone, supprior, dicit de silencio non seruato vt supra, et de compoto plenario non reddito vt supra.

Frater Willelmus Lughtburghe, refectorarius, dicit quod infirmantes non tractantur honeste secundum regulam vt in cibis subtilioribus et medicinis, nec habetur vt solito vnus seruiens secularis in infirmaria, qui deseruiat infirmantibus.

Item dicit de plenario compoto non reddito vt supra, et ideo nec[1] de statu domus an indebitetur necne.

Item dicit de raritate canonicorum vt supra, et tamen hii qui sunt *adeo intendunt ad exteriora quod* raro vel segniter veniunt ad [chorum],[2] et ideo diuinum obsequium non [obseruatur] debite, vt deberet.

Frater Robertus Brentyngham dicit quod omnia bene.

Frater Thomas Myles, subcellerarius, dicit omnia bene, preter hoc quod ignoratur in quanto domus indebitatur.

Quibus examinatis et iterato eisdem die, anno et loco coram domino conuocatis, dominus publicauit detecta et comperta in huiusmodi visitacione; et deinde monuit priorem sub pena suspensionis quod in fine

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[1] *Sic*: *nescitur* may have been intended.

[2] This and the two following entries are nearly rubbed out, but can just be read.

[1] Of the churches in Leicestershire given to the priory by Richard Basset and Maud Ridel his wife, the founders, those of Loddington (the parish in which the priory lay), Frisby, Welham, Ashby Folville, and Abkettleby were appropriated to the convent, as well as Tilton, which came into its possession by gift of another benefactor later in the twelfth century. In Northamptonshire the churches of Ashby St. Ledgers, Weston-by-Welland and a mediety of Weldon were appropriated to it; in Derbyshire, Hathersage; in Nottinghamshire, Colston Basset; and in Staffordshire, Pattingham. Vicarages were ordained in all these, except Loddington, which was served by a curate. The appropriation of Loddington, Tilton, Frisby, Weston, Welham and Ashby St. Ledgers to the prior and convent, confirmed by letters patent of bishop Gravesend, 29 Nov., 1260, was ratified by bishop Dalderby,

Also he says that scarce in anything is silence kept according to the rule.

Brother Nicholas Holbeche says that one of the canons of the house is on business outside it, but with the prior's licence.

Also he says that the chancels of the appropriated churches[1] and several tenements belonging to the priory are in great decay.

Brother William Yarum, the precentor, says as above concerning the corrodies that have been sold, and [that this has been done] without the bishop's licence.

Brother Henry Westone says all things are well, save this, that the common seal is not duly kept, forasmuch as sometimes the sub-prior, and sometimes the precentor only have for long time together all the keys under which that seal is kept in their hands : he prays therefore that this matter may be reformed, that no damage may befall the house by reason of this.

Brother Thomas Asfordeby, the sacrist and almoner, says that the prior renders not a full account yearly at the end of the year, and so the convent is not certain to what sum the house is in debt.

Also he says as above concerning silence, that it is not kept.

Also he says that the alms which are given for deceased canons are sometimes assigned to the serving-folk of the house to make up the victuals which they should have from the house, to the exclusion of the other poor folk.

Also he says as above concerning the corrodies which have been sold without the bishop's licence. This deponent would be discharged of his offices, that he might be able to give his time more freely to the organs.[2]

Brother John Northamptone, the sub-prior, says as above concerning silence, that it is not kept, and of the full account as above, that it is not rendered.

Brother William Lughtburghe, the fraterer, says that the ailing are not treated in seemly wise according to the rule, as in respect of more delicate foods and medicines, nor is there kept, as is wont, a secular serving-man in the infirmary to serve them that are ailing.

Also he says as above concerning the full account, that it is not rendered, and therefore neither [do they know] of the state of the house, whether it be in debt or not.

Also he says as above concerning the scarcity of the canons, and yet those who are [there] are so busy about outward affairs that they come seldom or sluggishly to [quire], and therefore divine service is not duly observed, as it ought to be.

Brother Robert Brentyngham says that all things are well.

Brother Thomas Myles, the sub-cellarer, says all things are well, save this, that it is not known in how far the house is in debt.

Now when these had been examined and had been called together before my lord a second time on and in the same day, year and place, my lord made public the matters disclosed and discovered in such visitation ; and then he warned the prior, under pain of suspension, to shew visibly

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20 Jan., 1313-4 (Reg. III, fo. 295). Ashby Folville and Abkettleby were appropriated and vicarages ordained, 9 April, 1403 (Reg. XVI, ff. 199*d*., 200). Oadby was appropriated a few years after this time : the first vicar was instituted 10 Dec., 1448 (Reg. XVIII, fo. 162).

[2] *I.e* the 'pair of organs' in the priory church.

cuiuslibet anni in domo capitulari coram toto conuentu, vel assignatis per conuentum, plenarium compotum de reventibus domus et totali sua administracione, vt plane appareat conuentui de statu domus, oculariter exhibeat et in scriptis ostendat.

Item monuit priorem sub pena priuacionis a statu suo, et singulas personas de conuentu sub pena excommunicacionis in eas fulminanda, quod decetero nulla vendant aut concedant corrodia, liberatas aut pensiones ad terminum vite, certum tempus vel imperpetuum, aut consenciant tali vendicioni[1] vel concessioni[2] nisi de licencia episcopi pro tempore existentis.

+ Item monuit priorem quod nichil arduum faciat aut firmas dimittat nisi prius communicato *et habito* consensu maioris partis conuentus in capitulo ; et tunc sigillentur sigillanda.

+ Item monuit priorem quod non vendat nemora antiqua *vel non cedua* nisi de sciencia et licencia episcopi et consensu conuentus.

+ Item quod decetero claues sigilli communis remaneant in manibus trium de conuentu, et quod nichil sigilletur nisi hiis tribus vocatis.

+ Item quod canonici deputati ad exteriora officia non exeant quousque dixerint matutinas et alias horas et missas celebrauerint.

+ Item quod ordinetur quod mulieres non ingrediantur clausuram ecclesie pro missis audiendis, sed quod eas audiant in naui ecclesie.

+ Item quod humanius tractentur infirmi et senes, et ordinetur vnus seruiens ad eis seruiendum.

+ Item quod silencium seruetur locis debitis secundum regulam.

+ Item quod elemosina pro canonicis defunctis distribuatur inter magis indigentes qui fuerunt seruientes in domo, postquam ad decrepitatem perueniunt.

+ Item quod ordinetur via pro reparacionibus fiendis.

+ Item quod decetero canonici non celebrent[3] annalia vel tricennalia absque licencia et consensu ordinarii et patroni.

Et hiis habitis, dominus, salua et reseruata sibi faciendi et transmittendi iniuncciones et mandata secundum detecta et comperta potestate, dissoluit visitacionem huiusmodi.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis priori et conuentui prioratus de Landa, ordinis sancti

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[1] Altered from *vendicione*.
[2] *de* cancelled.
[3] Altered from *celebrant*.

[1] The verbal admonitions, founded on the *comperta* and delivered by the bishop at the close of his visitation, are added here. The first admonition is founded upon a *compertum* derived from Asfordeby's first, John Northamptone's, Lughtburghe's second and Myles' *detecta*.

[2] Founded on the prior's and Yarum's *detecta* and Asfordeby's fourth *detectum*.

[3] This admonition is a rider to the one preceding.

[4] *Silva cedua* is defined in the Provincial constitutions of Canterbury, III, tit. xvi *De decimis*, c. 3 *Quamquam*, 'illam fore que cuiuscunque existens generis arborum in hoc habetur ut cedatur, et que eciam succisa rursus ex stirpibus aut radicibus renascitur, ac ex ea decimam utpote realem et predialem parochialibus et matricibus ecclesiis persolvendam ; necnon sylvarum possessores huiusmodi ad prestacionem decimarum lignorum ipsorum excisorum in eis, sicut feni et bladorum, omni censura ecclesiastica fore canonice compellendos.' This definition is repeated *ibid.*, V, tit. xviii *De verborum significacione*, c. un. In *Visitations* I, 4, and in one or two other places *cedua* has been inadvertently translated 'in decay.'

and display in writing at the end of every year in the chapter-house, before the whole convent or persons appointed by the convent, a full account of the revenues of the house and his entire administration, that the convent may have clear evidence concerning the state of the house.[1]

Also he warned the prior, under pain of deprivation of his estate, and the several persons of the convent, under pain of excommunication to be pronounced against them, to sell or grant from henceforth no corrodies, liveries or pensions for term of life, a certain time or for ever, or agree to such sale or grant, without licence of the bishop for the time being.[2]

+Also he warned the prior to do no weighty business or let out farms without first taking the counsel and obtaining the consent of the more part of the convent in chapter ; and then shall be sealed those things which should be sealed.[3]

+Also he warned the prior to sell no ancient copses or such as are not in condition for cutting,[4] save with the bishop's knowledge and licence and the consent of the convent.[5]

+Also that from henceforth the keys of the common seal shall remain in the hands of three of the convent, and that nothing shall be sealed without summoning these three.[6]

+Also that the canons appointed to offices outside the house shall not go out until they have said matins and the other hours and celebrated their masses.[7]

+Also that it be ordained that women shall not enter the screens of the church to hear masses, but that they shall hear them in the nave of the church.[8]

+Also that the ailing and the old be more kindly treated, and a serving-man be ordained to serve them.[9]

+Also that silence be kept in the due places according to the rule.[10]

+Also that the alms for deceased canons be distributed among those most in need who have been serving-folk in the house, after they are come to craziness of body.[11]

+Also that a means for making repairs be ordained.[12]

+Also that from henceforth the canons shall not celebrate annals or trentals without the licence and consent of the ordinary and patron.[13]

And, when these proceedings had been held, my lord, having saved and reserved to himself the power of making and despatching injunctions and mandates according to the matters disclosed and discovered, dissolved such his visitation.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and convent of the priory of Laund, of the order

[5] There is no definite evidence with regard to this ; but the subject is constantly treated in connexion with the grant of corrodies and other *ardua negocia*.
[6] Founded on Westone's *detectum*.
[7] Founded on Holbeche's first and Lughtburghe's third *detecta*.
[8] Founded on Leche's fourth *detectum*.
[9] Founded on Leche's second and Lughtburghe's first *detecta*.
[10] Founded on Asfordeby's second and John Northamptone's *detecta*.
[11] Founded on Asfordeby's third *detectum*.
[12] Founded on Holbeche's second *detectum*.
[13] Founded on Leche's third *detectum*. The advowson of Laund priory belonged to the Bassets of Weldon and their heirs.

Augustini, nostre diocesis, presentibus et futuris salutem, graciam et benediccionem. Visitantes iam pridem vos et dictum prioratum vestrum, prout nobis incumbebat, [ac] de statu eiusdem tam interius quam exterius solicite inquirentes, pauca admodum inuenimus[1] nobis in huiusmodi visitacione nostra detecta et delata, necessaria tamen reformanda. Iniunciones igitur et mandata nostra licita et canonica infrascripta vt pro reformacione detectorum et delatorum huiusmodi vobis transmittimus, per vos vestrosque successores futuros inuiolabiliter obseruanda.

In primis iniungimus vobis et mandamus vt silencium iuxta ordinis vestri regularia instituta locis et horis debitis et requisitis penitus obseruetis vel a *domus vestre professis*[2] faciatis obseruari ; et si quis in hoc . . . . siue deliquerit pro prima vice proxima [iiij] feria in pane et *ceruisia*,[3] pro secunda vice proximis iiij et vj feriis in pane et aqua, et pro tercia vice omnibus iiij et vj feriis per [dimidium anni proxime] sequens in pane et aqua ieiunet ; et sic crescente culpa iuxta discrecionem presidentis [ordinis vestri] in hoc amplius crescat *merito* delinquentis et pena.[4]

Item iniungimus vobis nunc et futuro priori ceterisque ordinis inibi presidentibus vt diligenter superintendatis quod senibus et infirmantibus in infirmaria honeste seruiatur, eciam in cibis *iuxta eorum senium et infirmitates congruentibus*,[5] vt eo cicius recreentur ; et quod per vnum de seruientibus secularibus[6] domus[7] huiusmodi senibus[8] et infirmantibus in suis necessitatibus faciatis quouismodo deseruiri.[9]

Item iniungimus et mandamus vt elemosina illa *que*[10] pro canonicis defunctis anno proximo post eorum mortes ex laudabili consuetudine domus distribuitur inter pauperes magis indigentes, vtpote decrepitos et in lectis *propter corporum inpotenciam* iacentes, *dumtamen tales vicini reperiri poterunt* et non alios ex fauore distribuatur ; prouiso quod hii, qui dies suos in obsequiis domus fideliter *exposuerunt et*[11] iam ad tantam debilitatem peruenerunt quod victum manibus propriis querere nequeunt, in huiusmodi distribucione *aliis* preferantur.

Item *mandamus*,[12] vobis vniuersis et singulis presentibus et futuris firmiter iniungentes, ne quisquam[13] vestrum decetero annalia vel tricennalia celebrare presumat nisi de licencia ordinarii specialiter petita et obtenta, et patroni consensu ad hoc accedente.

Item quod decetero mulieres *alique de prope morantes* non ingrediantur clausuram inter nauem et *superiorem partem siue chorum* ecclesie ad missas audiendas, sed ita prouideatur vt missas huiusmodi audiant in naui antedicta.

Item iniungimus vobis vniuersis et singulis, presentibus et futuris, vt canonici exterioribus officiis deputati septa claustralia ad officia sua

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[1] A few words cancelled, among which is *necessaria*.

[2] Interlined above *ordinis vestri professis, videlicet* cancelled.

[3] Apparently interlined above *aqua* cancelled.

[4] The whole passage is nearly obliterated, and the words in square brackets are supplied to fill hiatuses where the original is quite illegible.

[5] Interlined above *subtilioribus et medicinis* cancelled.

[6] Interlined above *habeatur vnus . . . seruiens secularis sumptibus* cancelled.

[7] *qui* cancelled.

[8] Altered from *senioribus*.

[9] Interlined above *deseruiat* cancelled.

[10] Interlined above *quam* cancelled.

[11] Interlined above *transeuntes* cancelled.

[12] Interlined above *iniungimus* cancelled.

[13] *de* cancelled.

of St. Austin, of our diocese, who now are and shall be, health, grace and blessing. In our sometime visitation of you and the said your priory, as was incumbent upon us, [and] when we made anxious inquiry concerning the state thereof both within and without, we found a very few, but needful matters worthy of reform which were revealed and reported to us in such our visitation. We therefore despatch to you our lawful and canonical injunctions and commands which are written beneath, to be observed without breach by you and your successors that shall be.

In the first place, we enjoin upon you and command that you do altogether keep silence in and at the due and requisite places and hours according to the regular institutes of your order, or cause it to be kept by those of your house that are professed ; and whosoever shall . . . . or transgress herein, for the first time let him fast the next [Wednes]day on bread and beer, for the second time the next Wednesday and Friday on bread and water, and for the third time on all Wednesdays and Fridays for [the half year next] following on bread and water ; and so, as the fault grows, let the penalty also of the transgressor herein be duly increased at the discretion of the president [of your order].[1]

Also we enjoin upon you who now are and him who shall be the prior and on the rest of the presidents of the order in that place that you do keep diligent watch that fitting service be done to the old and the ailing in the infirmary, even in food agreeable to their old age and bodily weaknesses, that they may be more speedily revived thereby ; and that you cause service to be done in any wise to such old and ailing folk in respect of their needful wants by one of the secular serving-men of the house.[2]

Also we enjoin and command that those alms which, of the praiseworthy custom of the house, are distributed on behalf of deceased canons in the year next after their death, be distributed among the poor that are most in need, as them that are crazy and lie in their beds by reason of the powerlessness of their bodies, if so be that such may be found in the neighbourhood, and not among others by favour ; provided that such as have faithfully spent their days in the service of the house, and are now come to so great weakness that they cannot seek their living with their own hands, be preferred before others in such distribution.[3]

Also we command, strictly enjoining upon you all and several who now are and shall be, that no one of you from henceforth shall take upon him to celebrate annals or trentals without licence of your ordinary specially asked and had, and your patron's consent agreeing hereunto.[4]

Also that from henceforth no women that dwell anigh you shall come within the screens between the nave and the upper part or quire of the church to hear masses, but that provision be so made that they may hear such masses in the nave aforesaid.[5]

Also we enjoin upon you all and several who now are and shall be, that the canons who are charged with offices outside the house do in

[1] See the ninth admonition. The twelve admonitions are the foundation of ten injunctions, the two for which there is no direct evidence in the *detecta* being combined with two others for which evidence was furnished.

[2] See the eighth admonition

[3] See the tenth admonition.

[4] See the twelfth admonition.

[5] See the seventh admonition.

huiusmodi visenda nullatinus egrediantur priusquam *horas dixerint canonicas et missas debitas dicant vel audiant*,[1] et cum[2] celeritate possibili et negociis expeditis redeant ad chorum cum aliis in diuinis deseruituri.

Item iniungimus vobis vniuersis et singulis, presentibus et futuris, sub penis infrascriptis, quod sigillum commune domus in vna cista sub tribus seruris diuersarum *formarum*, quarum clauium vnam habeat prior, alius[3] supprior et terciam alius de conuentu per conuentu eligendus, conseruetur; et quod nullus custodum huiusmodi clauem suam alteri *nisi de consensu conuentus*[4] liberet[5] *ad sigillandum*; *et*, cum aliquid fuerit sigillandum, primo[6] materia mature tractetur in capitulo inter omnes, et prout consenserit maior et sanior pars capituli, conueniant hii tres custodes et per eorum omnium visum sigilletur huiusmodi sigillandum.[7]

Item iniungimus et mandamus vt cum celeritate possibili reparentur defectus in maneriis, grangiis, tenementis, cancellis et domibus rectoriarum ecclesiarum *domui* appropriatarum, et alii infra prioratum existentes, ne ob defectum reparacionis tendant ad non esse.

Item iniungimus et mandamus vobis nunc et futuro priori cuicunque sub[8] penis inobediencie et contemptus ac suspensionis ab administracione *vestra*, quod nichil arduum faciatis nec firmas aliquas dimittatis, nisi prius habito cum conuentu[9] in capitulo super re huiusmodi tractatu *diligenti*, et consensu maioris et sanioris partis conuentus ad hoc accedente; quodque omni anno inter festa Annunciacionis dominice et apostolorum Philippi et Jacobi plenum[10] et fidelem compotum de omnibus reuentibus domus, receptis, resolucionibus et de totali administracione vestra in bonis prioratus antedicti in capitulo coram toto conuentu, vel hiis quos conuentus assignauerit, plenarie reddatis, ita vt[11] conuentui[12] de statu domus *constet euidenter*.[13]

Item iniungimus et mandamus vobis priori nunc et cuilibet vestro successori, sub pena priuacionis et amocionis finalis vestri et sui ab huiusmodi statu et dignitate vestra et sua, quod decetero cuicunque persone corrodia, liberaciones, pensiones seu annuitates ad terminum vite, ad certum tempus vel imperpetuum,[14] *aut* nemora antiqua et non cedua, preterquam ad reparaciones necessarias faciendas, nullatinus vendatis, concedatis vel prosternatis aut succidatis, nisi de speciali licencia nostri vel successorum nostrorum, episcoporum Lincolniensium, petita primitus et obtenta, et maioris et sanioris partis conuentus ad hoc accedente consensu.

Monemus igitur vos[15] omnes et singulos, presentes et futuros, primo,

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[1] Interlined above *missas*, then *matutinas horas que*, then *missas*, all cancelled.

[2] Possibly intended for *omni*; but *cum* is usual in like phrases.

[3] *Sic*: *fra'rum clauem suam pro hac vice sibi ad statim negocio expedito reliberandam* cancelled in margin. After this was cancelled, the registrar forgot to alter *alius* into *aliam*.

[4] Added in margin.

[5] *sed* cancelled: *alioquin* interlined and cancelled.

[6] Altered from *prima*.

[7] A saving clause has at this point been interlined, completed in the margin and cancelled: *nisi obstet aliquod canonicum, quo in casu impeditus de consensu conuentus reliberet alteri fratrum clauem suam pro hac vice, sibi ad statim negocio expedito reliberandam*. The clause has been begun again above the preceding line: *nisi aliquod obstet canonicum, quo in*, also cancelled. A cancelled passage in the margin, beginning *et sibi vacet vt necesse*, with a faded word below, may be a third attempt to frame this abandoned clause.

[8] *pe*[*na*] *grauis* cancelled.

[9] *trina vice* cancelled.

[10] Altered from *plenam*.

nowise go out of the cloister precincts to visit such their offices before they have said the canonical hours and say or hear their due masses, and that they return to quire, when their businesses are dispatched, with all the speed they can, to do service with the others in divine worship.[1]

Also we enjoin upon you all and several, that now are and shall be, under the penalties written beneath, that the common seal of the house be kept in a chest under three locks of different shapes, of the keys whereof the prior shall have one, the sub-prior another, and another of the convent, to be chosen by the convent, the third; and that no one of such keepers do deliver his key to another for a sealing, save with the consent of the convent; and, whenever there shall be aught to be sealed, first let the business be fully discussed in chapter among all, and, as the more and sounder part of the chapter shall agree, let these three keepers meet and let such matter for sealing be sealed by view of them all.[2]

Also we enjoin and command that with what speed you can the defaults in the manors, granges, tenements, chancels and rectory-houses of the churches appropriated to the house, and the other defaults that are within the priory be repaired, lest by failure to repair they may come to naught.[3]

Also we enjoin and command you who are now and every one that shall be prior, under the penalties of disobedience and contempt and of suspension from your administration, that you do no weighty business nor lease any farms, except you first have held careful discussion with the convent in chapter touching such thing, and with the consent of the more and sounder part of the chapter agreeing hereunto; and that every year, between the feasts of the Annunciation of our Lady and the apostles Philip and James, you render in full a full and faithful account of all the revenues of the house, its receipts, its payments, and of your entire administration as regards the goods of the priory aforesaid in chapter before the whole convent or such men as the convent shall appoint, so that the convent may have clear certainty concerning the state of the house.[4]

Also we enjoin and command you who are now the prior and everyone that shall come after you, under pain of your and his deprivation and final removal from such your and his estate and dignity, that from henceforth you do in no wise sell [or] grant corrodies, liveries, pensions or annuities to any person whatsoever for a term of life, for a certain time or in perpetuity, or fell or cut down copses which are old and not meet for cutting, except with special licence of us or our successors, bishops of Lincoln, first asked and had, and with the consent of the more and sounder part of the convent agreeing hereunto.[5]

We therefore admonish you all and several that now are and shall

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[11] *appareat* cancelled.

[12] *oculariter* cancelled.

[13] Interlined above *illo reddito*, followed by *compoto reddito*, both cancelled. The present clause from *ita vt* has thus been altered from its first form: *ita vt appareat conuentui oculariter de statu domus illo reddito*.

[14] *sed neque* cancelled: *ac* first interlined and cancelled.

[15] *et* cancelled.

[1] See the sixth admonition.

[2] See the fifth admonition.

[3] See the eleventh admonition.

[4] See the third and first admonitions.

[5] See the second and fourth admonitions.

secundo et tercio peremptorie quod omnia et singula premissa iniunciones et mandata nostra, prout vos et quemlibet vestrum concernunt, inuiolabiliter obseruetis ; quodque nullus vestrum de conuentu huiusmodi corrodiorum, liberacionum, pensionum aut annuatatum[1] *seu*[2] nemorum huiusmodi vendicioni, concessioni, succisioni aut prostracioni, nisi premissa forma penitus seruata, consenciat quouis modo sub pena excommunicacionis maioris, quam in singulares *personas* vestras, hiis monicionibus, mandatis et iniunccionibus nostris[3] non parencium, intendimus fulminare. In cuius rei testimonium, etc. Data in monasterio de Osoluestone, xxij die mensis Nouembris, anno Domini mccccxl° nostrarumque consecracionis.[4]

MANDATUM AD RECIPIENDUM CANONICUM AD DOMUM PROPRIAM.

[Reg. XVIII, fo. 43]

Willelmus, permissione diuina Lincolniensis episcopus, dilecto in Christo filio priori prioratus de Landa, ordine[5] sancti Augustini, nostre diocesis Lincolniensis, salutem, graciam et benediccionem. Fratrem Johannem Dalton, vestrum et dicti vestri prioratus canonicum et confratrem, quem in apostosia[6] et in seculari habitu deprehendimus incedentem, vobis vna cum presentibus remittimus, vobis in virtute obediencie et sub pena contemptus firmiter iniungendo mandantes quatinus ipsum fratrem Johannem tanquam canonicum vestrum recipiatis et secundum regularia vestra instituta, paterna tamen mansuetudine et caritate fraterna, tractetis eundem, oleum misericordie cum vino correccionis taliter immiscentes[7] vt ille gaudeat de redditu[8] suo ad causam[9] dominicam et vos de filio vestro qui perierat et iam inventus est.[10] Data sub sigillo nostro.

XXXIX.

[Fo. 68.]

VISITACIO PRIORATUS DE LEGBURN, ORDINIS CISTERCIENSIS, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI EIUSDEM TERCIO DIE MENSIS JULIJ, ANNO DOMINI MCCCCXL°, PER VENERABILEM VIRUM MAGISTRUM JOHANNEM DEPYNG, CANONICUM LINCOLNIENSEM, REUERENDI IN CHRISTO PATRIS ET DOMINI, DOMINI WILLELMI, DEI GRACIA LINCOLNIENSIS EPISCOPI, COMMISSARIUM IN HAC PARTE SPECIALITER DEPUTATUM.

In primis, sedente dicto domino commissario in dicte visitacionis negocio dictis die, anno et loco, comparuerunt personaliter priorissa et conuentus dicti loci ad visitacionem huiusmodi subeundam vt subsequitur, sub forma infrascripta vocati[11]; et deinde primo et ante omnia propositum fuit verbum Dei per honorabilem virum magistrum Thomam Duffeld, in

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[1] *Sic*.
[2] Interlined above *vend* followed by *aut uer*, all cancelled.
[3] *p* cancelled.
[4] The rest (*xv et translacionis quinto*) has not been filled in in the original.
[5] *Sic*: for *ordinis*.
[6] *Sic*: for *apostasia*.
[7] See St. Luke x, 34.
[8] *Sic*: for *reditu*.

be, the first, second and third time peremptorily, to observe without breach all and several the aforeset our injunctions and commands, even as they concern you and every one of you; and that no one of you of the convent do consent in any wise to such sale, grant, cutting-down or felling of such corrodies, liveries, pensions or annuities or of such copses, except the aforeset form be thoroughly kept, under pain of the greater excommunication, which we intend to pronounce against the several persons of you who obey not these our warnings, commands and injunctions. In witness of the which thing, etc. Given in the monastery of Owston,[1] on the twenty-second day of the month of November, in the year of our Lord 1440, and the [fifteenth] of our consecration [and fifth] of our [translation].

MANDATE TO RECEIVE BACK A CANON TO HIS OWN HOUSE.[2]

William, by divine permission bishop of Lincoln, to our beloved son in Christ the prior of the priory of Laund, of the order of St. Austin, of our diocese of Lincoln, health, grace and blessing. We send back to you together with these presents brother John Dalton, canon and brother of you and of the said your priory, whom we have apprehended while walking in the ways of apostasy and in a secular habit, commanding you with strict injunctions, in virtue of obedience and under pain of contempt, to take back the same brother John as one of your canons and to treat him according to the institutes of your rule, but with fatherly kindness and brotherly love, mingling the oil of mercy with the wine of correction in such wise that he may have joy of his return to the fold of the Lord, and you of your son who was lost and now is found. Given under our seal.

XXXIX.

THE VISITATION OF THE PRIORY OF LEGBOURNE, OF THE ORDER OF CÎTEAUX, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE CHAPTER-HOUSE THEREOF ON THE THIRD DAY OF THE MONTH OF JULY, IN THE YEAR OF OUR LORD 1440, BY THE WORSHIPFUL MASTER JOHN DEPYNG, CANON OF LINCOLN, COMMISSARY SPECIALLY DEPUTE IN THIS BEHALF OF THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN.

In the first place, as the said sir commissary was sitting in the business of the said visitation on and in the said day, year and place, there appeared in person the prioress and convent of the said place to undergo such visitation as follows, having been called under the form written beneath[3]; and then first and before all else the word of God was set forth by the honourable master Thomas Duffeld, bachelor in divinity,

[9] *Sic*: for *caulam*.
[10] See St. Luke xv, 24.
[11] *Sic*: for *vocate*.

[1] Owston abbey is about four miles north-west of Laund, and the bishop went on there after the conclusion of the visitation.
[2] This entry in the register, where it is included for reference as a common form, is not dated. Dalton's name does not occur in the visitation. The position of the document in the register suggests 1442 as a possible date.
[3] *I.e.* as rehearsed in the text of the certificate furnished by the prioress.

sacra theologia bacallarium, sequentem hoc thema, 'Hec est ciuitas[1] visitacionis,'[2] etc. Quo finito, priorissa loci liberauit dicto domino commissario certificatorium mandati domini sibi pro hac visitacione directi, cuius tenor talis est, 'Reuerendo in Christo patri,' etc. ; sed cum lecta fuit primitus commissio dicti domini commissarii et nichil dicto contra eam, idem dominus commissarius suscepit in se auctoritatem sibi commissam, et preconizatis, citatis et comparentibus xj in numero, priorissa exhibuit confirmacionem eleccionis sue factam auctoritate domini Willelmi, nuper Lincolniensis episcopi, per magistrum Thomam Warde. Nichil tamen exhibuit de installacione, vnde habet diem Jouis post Jacobi[3] Lincolnie ad exhibendum sufficienter de installacione. Exhibuit eciam ratificacionem Willelmi filii Roberti de Lekeburne, fundatoris loci, vt de donacione fundi et siti priorisse.[4] Exhibuit eciam statum domus vt stat nunc, vt dicunt, sed non onera annua, etc. Deinde iurauit priorissa obedienciam in forma consueta. Deinde priorissa examinata dicit ea que secuntur.

Domina Johanna Poluertofte, priorissa, examinata dicit quod tempore confirmacionis et installacionis sue domus indebitabatur in lxiij *li*, et iam solum in xiiij *li*. Tamen quia status domus non est plene ostensus, habet crastinum diem ad Louthe ad plenius ostendendum.

Item dicit quod quidam dominus Thomas, capellanus pretensus, occupans officium capellani parochialis in Legburne per medietatem anni, admissus per ipsam priorissam et non aliter licenciatus, predicauit in ecclesia conuentuali et eciam parochiali ibidem, etc., et dicit quod reputabatur nacione Scotus.

Domina Johanna Fraunceys dicit quod quelibet monialis habet in die vnum[5] panem, vnam potellam ceruisie, vnum porcum per annum, xviij*d*. ad carnes bouinas, quolibet die in Aduentu et Quadragesima ij alleces et modicum butirum[6] in estate et aliquando ij petras casei per annum et viij*d*. per annum ad vesturam et non plus.

Item dicit quod vicarius de Louthe est confessor pro conuentu,[7] non per dominum deputatus de quo isti constat.

Item dicit quod plures de parentela priorisse habent frequentem accessum ad prioratum : nescit tamen an domus per hoc oneretur.

Domina Johanna Gyney, in familia cum priorissa, habens tantum esculenta de domo et nichil penitus ad vesturam.

Item dicit quod priorissa, postquam recepit mandatum domini pro visitacione, conuocauit capitulum et dixit si quid foret inter eas corrigen-

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[1] Altered from *ciuitatis*.

[2] Jer. VI, 6. The context, if dwelt on by Duffeld, afforded no bright prospect to the priory.

[3] *Sic*.

[4] *Sic* : for *prioratus*.

[5] *die* cancelled.

[6] *nesc* cancelled.

[7] *alias* cancelled.

[1] No record of the confirmation remains : see *Visitations* I, 160. For Thomas Warde see *ibid*. I, 3, note 1, and 215.

[2] 28 July, 1440.

[3] This ratification, said to be delivered verbally by William in the chapter-house at Legbourne on the day of his father's funeral, is printed together with his charter in *Monasticon* V, 634-5, from the chartulary which in 1649 was in the possession of sir George Heneage.

[4] Of the surnames of the nuns, two, Otteley (Otley) and Kyghley (Keighley) come from the West riding of Yorkshire. Multone (Moulton), Blytone (Blyton near Gainsborough), Fresshney and Stayn (Stain near Alford) are Lincolnshire names. For Papelwyk see

after this text, 'This is the city to be visited,' etc. And when this was done, the prioress of the place delivered to the said commissary the certificate of my lord's mandate which had been addressed to her for this visitation, the purport whereof is on such wise, 'To the reverend father in Christ,' etc. ; but when the commission of the said sir commissary had been read beforehand and nothing had been said against it, the same sir commissary took upon himself the authority committed to him, and after [the nuns], eleven in number, who had been summoned had been called over and made their appearance, the prioress shewed the certificate of the confirmation of her election made by master Thomas Warde with the authority of the lord William, late bishop of Lincoln.[1] Howbeit she exhibited nothing touching her installation, wherefore she has Thursday after St. James' day,[2] at Lincoln, to shew sufficient proof of her installation. She exhibited also the ratification of William son of Robert Lekeburne, the founder of the place, concerning the gift of the estate and site of the priory.[3] She also exhibited the state of the house as it now stands, as they say, but not the yearly charges, etc. Then the prioress on examination says these things which follow.

Dame Joan Pulvertofte,[4] the prioress, says on examination that at the time of her confirmation and installation the house was sixty-three pounds in debt, and now [it is] only fourteen pounds. Howbeit, because the state of the house was not fully shewn, she has the morrow at Louth to shew more fully.

Also she says that one sir Thomas, alleged to be a chaplain, who has held the office of parish chaplain in Legbourne for half a year, on admission by the same prioress and without other licence, has preached in the conventual and also in the parish church there, etc.,[5] and she says that he was reputed to be a Scotchman by nation.

Dame Joan Fraunceys says that every nun has one loaf, one half-gallon of beer a day, one pig a year, eighteenpence for beef, every day in Advent and Lent two herrings and a little butter in summer and sometimes two stone of cheese a year and eightpence a year for raiment and no more.

Also she says that the vicar of Louth[6] is the confessor for the convent, not appointed by my lord so far as she is aware.

Also she says that several of the prioress's kindred have often access to the priory : she knows not, however, whether the house be burthened hereby.

Dame Joan Gyney, in the household with the prioress, having her meat only from the house and nothing at all for her raiment.

Also she says that the prioress, after she received my lord's mandate for the visitation, called together the chapter and said, if there were aught in need of correction among them, they should tell it [her] ;

note 3 on p. 19 above : Papplewick is in Nottinghamshire, between Mansfield and Nottingham.

[5] The parish church of Legbourne was distinct from the priory church, which lay to the west of the village. Originally only a mediety belonged to the priory, the other mediety being in the hands of the Lekeburne family (see *Rotuli Hug. Welles* [Cant. and York Soc.] III, 69, 99). The patronage of the second mediety, however, came into the possession of the prioress and convent about the middle of the fourteenth century, and the appropriation of the church was completed by bishop Buckingham, 21 Aug., 1387 (Reg. XII, fo. 342 and *d.*), and confirmed by pope Boniface IX, 1 Feb., 1394-5 (Reg. XIII, fo. 54*d.*).

[6] Probably Thomas Gedeney, instituted 25 Aug., 1421 (Reg. XVI, fo. 14*d.*). At the next institution, 15 Jan., 1443-4 (Reg. XVIII, fo. 92*d.*) the cause of vacancy is not stated.

dum[1] referrent ; quia dixit conueniencius fore vt se corrigerent quam alii.

Item dicit quod priorissa nunc inconsulto episcopo, de voluntate tamen conuentus, vendidit vnum corrodium cuidam Roberto Warde, qui est balliuus temporalium domus, et tamen non reputatus vtilis pro domo in illa occupacione, nam plures de cognacione sua sunt seruientes in domo, qui plus sibi ipsis quam domui prospiciunt.

Item dicit quod rector de Ristone, qui erat confessor assignatus eis per dominum modernum, iam mortuus est et sic destituuntur tale confessori.[2]

Item dicit quod tenementa et domus reddituales pertinencia prioratui propter incuriam priorisse et balliui ruine patent et cito collabentur nisi remedium apponatur.

Item dicit quod propter simplicitatem et inaduertenciam priorisse et suppriorisse constituciones ordinis et alie obseruancie regulares non obseruantur temporibus missarum.

Item dicit quod temporibus laboris non vtuntur scapulariis secundum regulam, et hoc in defectu priorisse.

Domina Isabella Otteley dicit omnia bene.

Domina Margareta Kyghley dicit de confessore substituendo vt supra.

Domina Matilda Multone, suppriorissa, dicit quod ad matutinas, missas et vesperas et alias horas de die tenentur[3] memorias de sancto Benedicto et de sancto Bernardo, et iam a diu huiusmodi memorias omiserunt et omittunt.

Domina Alicia Blytone dicit quod priorissa admisit dominum Thomam, capellanum quendam, ad predicandum infra chorum dicti prioratus,[4] et sic predicauit ibidem in presencia priorisse et conuentus et aliorum secularium : nescit tamen, vt dicit, an dictus capellanus fuerat in hac parte licenciatus,

Domina Johanna Pavy concordat cum Alicia Blytone.

Item dicit quod Margareta Ingoldesby, mulier secularis, iacet de nocte in dormitorio inter moniales, adducens secum volucres, per quorum strepitum silencium rumpitur et quies monialium turbatur.

Domina Johanna Fresshney[5] dicit quod priorissa permittit seculares mulieres tam commensales quam seruientes iacere de nocte iacere[2] in dormitorio inter moniales contra regulam.

Continuata est visitacio vsque octabas Michaelis et ad quemlibet diem citra.

Domina Alicia Stayn dicit quod omnia bene.

Domina Sibilla Papelwyk dicit quod priorissa non est indifferens in corrigendo : ymo quibusdam nimis rigorosa, quibusdam vero nimis fauens et acceptrix sine discrecione.

Item dicit quod priorissa non[6] circumspecta in regimine temporalium nec curat an prosperentur necne, sed et communia bona domus applicat sibi tota quasi propria.

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[1] *reff* cancelled.
[2] *Sic.*
[3] *Sic : ad* omitted.
[4] *isto* cancelled.
[5] *quod* cancelled : *dicit* interlined and cancelled.
[6] *Sic* : *est* omitted.

[1] South Reston, three to four miles S.E. of Legbourne. Thomas Wyssenden was inst. to the church in June, 1408 (Reg. XIV, fo. 27). His death and the institution of John Byllyngay, who res. in 1448-9 (Reg. XVIII, fo. 103*d*.), are not recorded in the registers.

because she said it was more suitable that they should correct themselves than [that] others [should correct them].

Also she says that the present prioress without advice of the bishop, but with the will of the convent, sold a corrody to one Robert Warde, who is the bailiff of the temporalities of the house and yet is not reckoned profitable to the house in that office, for several of his kinsfolk are serving-folk in the house, who look out for themselves more than for the house.

Also she says that the rector of Reston,[1] who was the confessor appointed them by my lord that now is, is now dead and so they are deprived of such a confessor.

Also she says that the tenements and houses producing rent which belong to the priory are exposed to ruin by reason of the carelessness of the prioress and bailiff and will soon fall to pieces unless a remedy be applied.

Also she says that because of the witlessness and thoughtlessness of the prioress and sub-prioress the constitutions of the order and the other regular observances are not kept in time of mass.

Also she says that when they are at work they do not wear scapulars according to the rule,[2] and this in the prioress's default.

Dame Isabel Otteley says all things are well.

Dame Margaret Kyghley says as above concerning the need of appointing a new confessor.

Dame Maud Multone, the sub-prioress, says that at matins, mass, vespers and the other day-hours they are bound [to make] memorials of St. Benet and of St. Bernard, and now for long past they have left out and do leave out such memorials.

Dame Alice Blytone says that the prioress admitted sir Thomas, a certain chaplain, to preach within the quire of the said priory, and so he did preach therein in the presence of the prioress and convent and others, secular folk : she knows not, however, as she says, whether the said chaplain had been given licence in this behalf.

Dame Joan Pavy agrees with Alice Blytone.

Also she says that Margaret Ingoldesby, a secular woman, lies of a night in the dorter among the nuns, bringing with her birds, by whose jargoning silence is broken and the rest of the nuns is disturbed.

Dame Joan Fresshney says that the prioress suffers secular women, both boarders and servants, to lie by night in the dorter among the nuns against the rule.

The visitation was adjourned until the octave of Michaelmas[3] and to any day on this side thereof.

Dame Alice Stayn says that all things are well.

Dame Sibyl Papelwyk says that the prioress is not impartial when she makes corrections : nay, to some she is over harsh, and to some over kind and indiscreetly partial.

Also she says that [the] prioress is of no account in the governance of matters temporal, nor does she care whether they prosper or not, but she wholly disposes to her own use, as though they were her own, even the common goods of the house.

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[2] The scapular was obligatory in time of work by cap. 55 of the rule of St. Benet. Ducange defines it as 'monachorum vestis propria cum labori et operi insistebant, loco cucullae, ut quae brevior esset et minus ampla, et caput tantum et scapulas tegens.'

[3] 6 October.

Item dicit quod priorissa non vult pati istam deponentem visitare parentem infirmatum quando putabatur ipsum moriturum.

Item dicit quod priorissa non tractat sorores suas materno more temporibus infirmitatum suarum nec patitur eas habere honestas cameras in infirmaria nec alia loca honesta in quibus melius possent recreari.

Item dicit de dilapidacione et ruina tenementorum et edificiorum vt supra.

Item cum prouentus domus non excedant xl *li*. et sint xiij moniales in numero cum vna nouicia, non possunt tante de redditibus ita exilibus competentem habere victum et vestitum, nisi aliunde per amicos suos seculares subueniatur eisdem.

Quibus examinatis, idem dominus commissarius continuauit huiusmodi visitacionem vsque ad et in octauam diem festi sancti Michaelis proxime [futuri in] statu quo tunc est, assignans et assignauit priorisse et singularibus personis de conuentu dictam octauam diem et quemlibet [diem citra in] dicta domo capitulari coram domino aut eius commissario ad procedendum et procedi videndum in huiusmodi negocio visitacionis secundum [detecta et] comperta in eodem et prout de iure fuerit procedendum et cetera facienda et recipienda, etc., presentibus Skayman et me Colstone.

Legburne.

Wyllyam, by the grace of God bysshope of Lincolne, to our wele belufede doghtres in Cryst, the prioresse and the couent of nunnes of the pryory of Legburn, of the ordere of Cistewes, of our diocese, *helthe, grace and our blessyng.*[1] Our wele belufed son in God, maister John Depyng, our chauncelere and commyssarie, visytyng by our autoritee you and your saide place, we fynde by the inquisicion that he then made diuerse defautes detecte to hym in the saide visitacyone, for the reformacyone where of *we* sende yowe as hit is writene here binethe certeyn iniunccyons and commaundementes, chargeyng[2] yowe *be the vertue of your obedience and* vndere the peynes here yn wrytene that ye duly kepe *and obeye* thaym in euery parte of thaym.

The fyrste we charge yow that the memoryes of seynt Benet and seynt Bernarde, the whilke ye are bounde *dayly* to say at your matynes,[3] euensong and other howres of the day, ye dayly say thaym fro hense forthe,[4] and that in tyme of your labour ye vse scapelyryes as ye *are* bounde by your rule.[5]

Also we charge yow, prioresse, vndere payn of contempte and vndere the peynes writen here benethe, that in your correccions ye be sad, sowbre[6] and indifferent, not cruelle to some and to some fauoryng agayn your rule, but *that* ye procede and *treet*[7] your susters moderly, the qualytee and the quantitee of the persones and defautes wythe owten accepcyone of any persone euenly considerede and weyed.[8]

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[1] *Salut*[*ation*] *in God wythe our blessyng* cancelled.
[2] *b* cancelled.
[3] *messes* cancelled.
[4] *vndere* cancelled.
[5] Founded on the sub-prioress's *detectum* and the last *detectum* of Joan Gyney.
[6] The *w* of *sowbre* is expunged.
[7] *treyte* cancelled.
[8] Founded upon Sibyl Papelwyk's first *detectum*.

Also she says that the prioress will not suffer this deponent to visit her parent who is sick, [even] when it was thought that he would die.

Also she says that the prioress does not treat her sisters in motherly wise what time they are ailing, nor does she suffer them to have seemly chambers in the infirmary or other seemly places wherein they might better be able to recover.

Also she says as above concerning the dilapidation and ruinous state of the tenements and buildings.

Also seeing that the revenues of the house are not above forty pounds and the nuns are thirteen in number with one novice, so many out of rents so slender cannot have sufficient victuals and clothing, unless some help be given them from other sources by their secular friends.

Now when these had been examined, the same sir commissary adjourned such visitation until and unto the octave of the feast of St. Michael next [to come in] the state wherein it is at this time, and in so appointing he appointed to the prioress and the several persons of the convent the said octave and any [day on this side thereof in] the chapter-house before my lord or his commissary to proceed and watch the process in such the business of the visitation according to the [disclosures and] discoveries in the same and even as legal process shall require and to do and receive all else, etc., there being present Skayman and I Colstone.

Also that ye, prioresse, see and ordeyne that your susters in tyme of thair sekenesse and grete age hafe honeste chaumbres in the fermory to thaire ease and recreacyone, and that ye often tyme visite thaym and see that thai hafe alle that thaym oght to haue by your religyone.[1]

Also we charge yowe,[2] prioresse, vndere peyne of cursyng as hit *is* benethe writene, that fro hense forthe ye receyve no mo nunnes in to your house then *only* be competently susteynede of the reuenues of your saide howse as in [victuayll][3] and clothe ; and that for receyvyng of nunnes ye exacte none erthly gode otherwyse then thai or thair frendes wyll of thair charitee wyth owten any tretee or covenaunt made or had be fore[4] gyfe yowe.[5]

And that fro hense forthe ye suffre no seculere persone, woman ne childe, lyg by night in your[6] dormytorye.[7]

Also we enioyne and charge yow, prioresse, vnde[8] payne of suspensyon fro[9] administracyone *of your office*, that every yere fro hense forthe betwyx the festes of seynt Myghell the archaungell and seynt Martyne in wyntere ye gyfe and shewe to your susters in the chapitrehouse or to suche persones as the couent wylle assigne, a pleyn and a fulle accompte of all the revenues that long[10] to your howse of the . . . and howe ye

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[1] See Sibyl Papelwyk's fourth *detectum*.
[2] *yow* cancelled.
[3] This appears to be the word, but all but *y* and a final *l* is illegible.
[4] *wyll* cancelled.
[5] Founded partly on Sibyl Papelwyk's last *detectum*.
[6] *doghte* cancelled.
[7] Founded on the *detecta* of Joan Pavy and Joan Fresshney.
[8] *Sic*.
[9] *your* cancelled.
[10] *or come* cancelled.

minystre thaym, so that the couent may knowe[1] what state your howse is yn.[2]

And also that ye gare duly repare your place wythe yn and your tenementes wyth owte, and that ye bysylly ouersee your baylly that your husbandry be sufficyently gouernede to the avayle of your house, and that *ye* holde no mo seruauntes wythe yn ne wythe owte then are of nede necessarye to yowe.[3]

Also we charge and enioyne yow, pryoresse, vndere peyn of priuacyone from your . . . and perpetuelle amocyone fro your dignytee and office of prioresse, that neuer fro hense forthe ye selle, gyfe ne [graunte] to any persone what euer he be, corrodye, lyverye, pensyone or annuetee[4] for euer or to terme of lyve or to perpetuelle tyme, but ye fyrst aske and have lefe ther to of *vs*[5] or our successours bysshops of Lincolne and full and hole assent of alle your couent; *and that ye take . . . of the couent . . . . . . the howse . . . . . . most . . . . . that . . . . . of the . . . . .*[6]

And also that ye do no grete nedes of your house ne lete no ferme ne susteyn none of your kynne or allyaunce wythe the commune godes of the house,[7] wythe owten the hole assent of the more hole parte of the couent, ne that ye suffre your saide kynne or allyaunce hafe[8] suche accesse to your place where thurghe the howse shall be chargeede.[9]

XL.

[Fo. 100]

Visitacio ECCLESIE COLLEGIATE NOUE BEATE MARIE LEYCESTRIE, Lincolniensis diocesis, inchoata et facta in domo capitulari eiusdem primo die mensis Decembris, anno Domini mccccxl, per reuerendum in Christo patrem et dominum, dominum Willelmum, Dei gracia Lincolniensem episcopum, anno suarum consecracionis xv et translacionis quinto.

Sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis sue negocio inchoando, loco, die et anno predictis, comparuerunt personaliter decanus ac canonici et vicarii ac alii ministri dicte ecclesie habitum in eadem gerentem,[10] visitacionem huiusmodi vt apparuit subituri. Et deinde primo et ante omnia iuxta futuri actus congruenciam propositum fuit verbum Dei per honorabilem virum magistrum Johannem Beuerley, sacre theologie professorem, sequentem hoc thema . . . . . .[11] Quo

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[1] *in* cancelled.

[2] The prioress was not specifically accused of failing to render an account, but the *status domus* which she presented at the visitation was incomplete.

[3] Founded on the fifth and third *detecta* of Joan Gyney and on Sibyl Papelwyk's fifth.

[4] *wy* cancelled.

[5] Interlined above *hus* cancelled.

[6] Added in the margin, but torn and obscured by mending. See Joan Gyney's third and Sibyl Papelwyk's second *detecta*.

[7] *ne that* cancelled.

[8] *commune* cancelled.

[9] Founded on Joan Fraunceys' third and Sibyl Papelwyk's second *detecta*.

[10] *Sic*: for *gerentes*.

[11] Blank left in MS.

Also we charge yow, prioresse and supprioresse, vndere peyn of contempte, that euery day in pleyn chapytre ye make be redde be fore alle your susters nunnes the constitucyons of your ordre and your rule in suche langage as thai may best be vnderstanded[1] . . . .

The punysshyng of your persone, prioresse, for as mykelle as ye receyved a preste that was not approvede by laghe ne licencede by hus to preche in your conuentuelle churche agayns laghe, and also for ye,[2] after that ye had receyvede our lettres for this visitacyone, ye made a confederacye wythe your susters that no thyng shulde be detecte in our sayde visitacyone, we reserve to our selfe.[3]

And we wylle and charge yow alle that thise our iniunccyons be redde in playn chapitre before alle the couent euery quartere of the yere ones.

Ferthermore we monysshe yowe and euerylk oon of yowe oones, twyes and thryes peremptoryly that fully and holy ye kepe our saide iniunccyons and yche oon of thaym, and fro none of thaym to go in any partye of thaym, vndere peyne of the grete curse, the whiche we[4] *propose* to gyfe in yche singulere persone of yowe that brekes or kepes not any of our seide iniunceyons as thai are *writen* obofe.[5] Writene, etc.[6]

XL.

THE VISITATION OF THE NEW COLLEGIATE CHURCH OF BLESSED MARY OF LEICESTER,[7] OF THE DIOCESE OF LINCOLN, BEGUN AND PERFORMED IN THE CHAPTER-HOUSE THEREOF ON THE FIRST DAY OF THE MONTH OF DECEMBER, IN THE YEAR OF OUR LORD 1440, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FIFTEENTH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

As the said reverend father was sitting in his capacity of judge in the beginning of the business of such his visitation in and on the place, day and year aforesaid, there appeared in person the dean and the canons and vicars and the other ministers of the said church who wear the habit[8] in the same, to undergo, as was apparent, such visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the honourable master John Beverley, professor of divinity, after this text . . . . And when this

[1] *by* cancelled, and an addition, now quite illegible, made in the margin. No special *detectum* bears on this injunction.

[2] *Sic.*

[3] See the prioress's own admission, Alice Blytone's *detectum*, and the second *detectum* of Joan Gyney.

[4] *intende* cancelled.

[5] *writen. Ferethe wele* cancelled.

[6] One or two marginal notes no longer legible.

[7] For full details relating to this foundation see the present editor's *History of the Hospital and the New College of the Annunciation of our Lady in the Newarke, Leicester* (*Assoc. Archit. Soc. Reports and Papers* XXXII, XXXIII).

[8] Statute 28 of the founder's statutes (1355) prescribed black quire-copes, white surplices and grey fur almuces for the dean and canons, similar copes and surplices and black cloth almuces furred with black budget for the vicars (*ibid.*, XXXII, 277).

laudabiliter finito, dominus Willelmus Walesby, decanus dicti collegii, liberauit dicto reuerendo patri certificatorium mandati domini sibi pro huiusmodi visitacione directi conceptum in hec verba, 'Reuerendissimo in Christo,' etc. Quo perlecto, decanus, canonici, vicarii et capellani cantariarum exhibuerunt sufficienter litteras ordinum et beneficiorum interius et exterius prout subsequitur; et examinati dicunt ea que sequuntur.

Dominus Willelmus Walesby, decanus, exhibuit sufficienter in ordinibus et in decanatu et prebenda ac aliis et eciam in pluralitate tam in genere quam in specie sibi concesse,[1] et iurauit obedienciam. Postea examinatus dicit quod magister Johannes Dey, canonicus loci, notatur super vicio sodomitico cum Thoma Craven, chorista ibidem, qui confessus est, et cum quodam cognominato White, canonico de Repyngdone, et cum Henrico Crauene, et cum Johanne Burley, chorista, quorum aliquibus dedit longas caligas vt celarent huiusmodi peccata; et est communis sectator tabernarum publicarum vsque ad ebrietatem et vomitum. Inquiratur a Willelmo Bentley, coco nuper dicti magistri Johannis, nunc cum domino Henrico Rose, canonico, et a domino Willelmo Derby, vicario eiusdem magistri Johannis, et a Johanne Welforde, commorante *cum* domino Henrico Rose, canonico, et a domino Henrico Syleby, vicario eidem.[2]

(Shiryngham: nota.) Dominus Johannes Shiryngham, canonicus, adulteratur cum vxore cuiusdam Ryggesmaydene. Secundo die Decembris in loco capitulari comparuit vir et personaliter, et negat crimen a tempore[3] purgacionis facte coram decano; et sic ex gracia purgauit se sola manu. Et deinde dominus monuit eum sub pena excommunicacionis quod decetero non habeat cum ea aliquam familiaritatem suspectam cum ea.[4]

(Welles: nota.) Magister Radulphus Welles, canonicus, notatur cum Alicia Norys, nuper de parochia beate Marie ad castrum, *de qua procreauit prolem*, et cum Johanna vxore Willelmi Heuse de Leycestria, et cum Alicia Spensere, de qua procreauit prolem; et iste mulieres habent communem accessum ad hospicium suum[5] canonicale, et ibidem expectant aliquociens tota die et nocte et ibidem eas cognouit. Comparuit, et obiecto articulo primo, negat crimen a tempore correccionis facte per

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[1] *Sic*: for *concessa*.

[2] The clauses of this passage and note are much mixed up in the MS., owing to insertions made after the original draft.

[3] *corr* cancelled.

[4] *Sic*.

[5] Altered from *suam*.

[1] For an account of Walesby see *ibid.*, XXXII, 538-9. He was admitted to the seventh prebend, 7 Dec., 1431, and to the deanery and first prebend, 18 Dec. following, at the pres. of his patroness, queen Katharine (Reg. XVII, fo. 37). He resigned the deanery in Dec., 1450 (Lambeth Reg. Stafford, fo. 107 and *d.*).

[2] Prebendary of the seventh stall: admitted 11 May, 1438, and to the church of Wigston, on exchange of Great Chesterford, Essex, with Thomas Hyll (Reg. XVIII, fo. 149, where the names are wrongly transposed). He was inst. to Great Chesterford at the pres. of John, duke of Norfolk, 8 Oct., 1426 (Newcourt II, 132). Newcourt identifies him wrongly with a somewhat earlier rector of St. Bartholomew, Exchange, London (see Hennessy, *Nov. Rep.*, 280).

[3] Admitted to the seventh prebend 18 Nov., 1423 (Reg. XVI, fo. 100*d.*). He was re-admitted 3 Aug., 1424 (Lambeth Reg. Chichele I, fo. 243 and *d.*), and resigned in 1431, when Walesby, who needed a prebend as a qualification for the deanery, was admitted in his place (Reg. XVII, fo. 37). On 18 Dec., 1437, he was admitted to the twelfth prebend on the res. of Thomas Hill, who succeeded to the seventh prebend (*ibid.*). He vacated

was come to a praiseworthy end, sir William Walesby,[1] the dean of the said college, delivered to the said reverend father the certificate of my lord's mandate which had been addressed to him for such visitation, composed after these words, 'To the right reverend [father] in Christ,' etc. The which having been read through, the dean, canons, vicars and chaplains of chantries made sufficient exhibition of their letters of orders and [the titles] of their benefices within and without the college, even as follows beneath; and upon examination they say these things which follow.

Sir William Walesby, the dean, made sufficient exhibition as regards his orders and in respect of the deanery and prebend and his other [benefices] and also as regards a dispensation for plurality granted to him both in general and special, and he sware obedience. Thereafter he says upon examination that master John Dey,[2] canon of the place, is defamed of the vice of sodomy with Thomas Craven, chorister in the same, who has confessed, and with one of the surname of White, a canon of Repton, and with Henry Cravene, and with John Burley, chorister, to some of whom he gave long boots that they should conceal such offences; and he is a common haunter of the public taverns, even to drunkenness and vomiting. Let inquiry be made of William Bentley, late the said master John's cook, now with sir Henry Rose,[3] canon, and of sir William Derby, the same master John's vicar, and of John Welforde, who dwells with sir Henry Rose, canon, and of sir Henry Syleby, vicar to the same [Rose].

(Shiryngham: note.) Sir John Shiryngham,[4] canon, commits adultery with the wife of one Ryggesmaydene. On the second day of December the man appeared in the place of chapter and in person, and denies his guilt since the time of the purgation which he made before the dean; and so of [my lord's favour] he cleared himself on his unsupported oath. And then my lord warned him under pain of excommunication to have henceforth no suspicious familiar intercourse with her.

(Welles: note.) Master Ralph Welles,[5] canon, is defamed with Alice Norys, late of the parish of blessed Mary at the castle,[6] of whom he has begotten offspring, and with Joan the wife of William Heuse of Leicester, and with Alice Spensere, of whom he has begotten offspring; and these women have common recourse to the lodging which he has as canon, and there do they stay sometimes the whole day and night, and there he knew them. He appeared and, the first article having been laid to his charge, denies his guilt from the time of his correction made by

this by death before 13 Jan., 1455-6 (Reg. XX, fo. 207). His name, also spelt Roos, implies some connexion with the family of that name, lords of Belvoir. Like several of the canons at this date, he was a presentee of queen Katharine. He was rector of Clipsham, Rutland, where he succeeded his fellow-canon Fysshewyke, 2 Nov., 1440 (Reg. XVIII, fo. 124*d.*), but res. this living before 9 Nov., 1440 (*ibid.*, fo. 127). He was inst. to Foston, Leices., 15 April, 1443 (*ibid.*, fo. 156*d.*), which he held with his canonry till his death (Reg. XX, fo. 207).

[4] Prebendary of the eighth stall. There is no record of his admission or of the date at which he vacated the prebend.

[5] Prebendary of the fourth stall. His admission is not recorded: he vacated it by death before 9 May, 1459 (Reg. XX, fo. 213*d.*).

[6] The older collegiate church of St. Mary's-of-the-castle stands on the east side of the inner bailey of the castle, a short distance north of the Newarke, which formed the outer ward of the castle. The vicarage of St. Mary's, served by one of the chapter, which consisted of a dean and seven canons, was appropriated to Leicester abbey. For the details of a concord made between the chapter's of St. Mary's and of the New college in 1358-9, see *Assoc. Archit. Soc. Reports and Papers* XXXII, 532-3.

decanum. Negat secundum articulum et negat tercium a tempore correcionis facte per decanum; de quibus purgauit se sola manu, et monitus est quod non habeat familiaritatem, etc., sub penis excommunicacionis et priuacionis.

(Prepositus: pena.) Item prepositus non reddit compotos bis in anno secundum statuta: fiat super hoc iniunccio. Fatetur se non computasse iuxta statuta. (Iniunccio.)

(Prepositus: pena.) Item prepositus, quando exibit ad extra pro negociis domus, non declarat decano vel eius locumtenenti absenciam suam futuram; quod facere non potest, cum ipsemet sit locumtenens decani absentis. (Iniunccio 10.[1])

(Dey: nota.) Magister Johannes Dey non reparat debite mansum suum canonicalem,[2] quia irreparabilem quasi minatur ruinam; nam omnia sua consumit, ingluuiei continue indulgendo. (Iniunccio 11[a].)

(Northeburghe.) Magister *Johannes* Atkynsone, rector de Northeburghe, perhendinans cum canonico collegii, admittit mulieres suspectas suspecto modo ad cantariam[3] suam infra collegium, et presertim vxorem cuiusdam Broghtone. (Iniunccio 12.)

Dominus Willelmus Bedale, canonicus et prebendarius prebende secunde, exhibuit litteras tituli sui in prebenda sua: exhibuit eciam litteras ordinum, suspectas quia rase sunt in nomine et cognomine. Ideo habet terminum ad exhibendum sufficienter in ordinibus citra festum Pasche proximum, vbicumque dominus fuerit infra diocesim. (Nota.) Et dicit quod dominus Johannes Shiryngham suspectus est cum vxore Rygmaydene, set purgauit se coram Fysshewyk locumtenente decani.

Item dicit quod ille xl *li.* relicte per Swalwelle et l marce relicte per dominum Johannem Charytee, canonicos, ad releuamen solucionum[4] fiendarum per prepositum, ita quod in fine *anni* restituantur, liberate erant domino Johanni Whyte tunc preposito, qui eas soluens in negociis ecclesie decessit ante finem anni sui; et sic ecclesia indebitata est in hiis summis. (Pecunie Swalwelle et Charytee. Iniunccio.)

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[1] The numbers noted in the margin of some of the *detecta* are not easy to explain. They probably refer to a tabulated list of *comperta* or admonitions from which the injunctions were compiled. The order of the injunctions, however, bears no relation to these numbers. The marginal word *iniunccio* is a note to the effect that the fault disclosed provides material for an injunction. See introduction for further remarks on these points.

[2] *Sic*: for *canonicale*.

[3] *Sic*. *Cameram* is probably meant.

[4] Altered from *solucionem*.

[1] By statute 60, during the quinzaines of Easter and Michaelmas (*ibid.* XXXII, 282).

[2] John Atkynson was inst. to Narborough, Leices., at the pres. of John, lord Greystoke, 6 Dec., 1434 (Reg. XVII, fo. 42*d*.). He res. the church in 1441: his successor's institution is not fully dated (Reg. XVIII, fo. 154).

[3] Atkynson may have held one of the chantries in the college before his preferment to Narborough and continued to hold it afterwards. No institution was required for any of these chantries, which were held at the pleasure of the college.

[4] Admitted to the second prebend, 6 March, 1422-3, at the pres. of queen Katharine (Reg. XVI, fo. 97*d*.). He died before 7 March, 1471-2 (Reg. XX, fo. 226). He was inst. to Clipsham, Rutland, 25 Oct., 1438 (Reg. XVIII, fo. 119*d*.), but res. the church before 7 Dec., 1439 (see next note).

[5] Roger Fysshewyke was admitted to the thirteenth prebend, at the pres. of queen Katharine, 18 Oct., 1435 (Reg. XVII, fo. 44 and *d*.). He died before 3 April, 1453 (Reg. XX, fo. 205). He succeeded Bedale at Clipsham, Rutland, 7 Dec., 1439 (Reg. XVIII, fo. 121),

the dean. He denies the second article and denies the third from the time of his correction made by the dean; of the which charges he cleared himself on his unsupported oath, and was warned to have no familiar intercourse, etc., under the penalties of excommunication and deprivation.

(The provost: penalty.) Also the provost does not render his accounts twice in the year according to the statutes[1]: let an injunction be made touching this. He confesses that he has not accounted according to the statutes. (Injunction.)

(The provost: penalty.) Also the provost, when he will go outside the college on the house's business, does not make known to the dean or his lieutenant that he will be away; the which he cannot do, since he himself is the dean's lieutenant in [the dean's] absence. (Injunction 10.)

(Dey: note.) Master John Dey does not duly repair his abode as canon, inasmuch as it well-nigh threatens decay beyond repair; for he devours all his goods, ever giving the rein to gluttony. (Injunction 11th.)

(Narborough.) Master John Atkynsone, rector of Narborough,[2] who boards with a canon of the college, admits suspect women in manner suspect to his chantry[3] within the college, and especially the wife of one Broghtone. (Injunction 12.)

Sir William Bedale, canon and prebendary of the second prebend,[4] exhibited the letters of his title in his prebend: he exhibited also his letters of orders, which are suspect because they are scratched out as regards the name and surname. Therefore he has a term on this side the feast of Easter next for making sufficient exhibition in respect of his orders, wheresoever my lord shall be within the diocese. (Note.) And he says that sir John Shiryngham is suspect with Rygmaydene's wife, but he has cleared himself in the presence of Fysshewyk,[5] the dean's lieutenant.

Also he says that the forty pounds which were left by Swalwelle[6] and the fifty marks left by sir John Charytee,[7] canons, for the relief of the payments that should be made by the provost, on condition that they should be paid back at the end of the year, were delivered to sir John Whyte,[8] then the provost, who paid them in the business affairs of the church and died before the end of the year; and so the church is in debt as regards these sums. (Swalwelle's and Charytee's monies. Injunction.)

which he res. before 2 Nov., 1440, when he was followed by Henry Rose (see note 3 on p. 188 above).

[6] John Swalwell was admitted to the eighth prebend, at the pres. of the Crown, 21 Oct., 1418 (Reg. XIV, fo. 198). He died before 13 June, 1434 (Reg. XVII, fo. 42).

[7] John Charyte was admitted to the second prebend, at the pres. of the Crown, 22 May, 1404 (Reg. XIII, fo. 83*d*.). This pres. and inst. appear to have been made in error, as the stall was not void, and Charyte was admitted to the ninth prebend, 2 June, 1404 (*ibid.*). It is not recorded when he vacated it, possibly in 1434 (see next note).

[8] John Whyte was admitted to the fourth prebend, at the pres. of the Crown, 19 April, 1421 (Reg. XVI, fo. 90). The year in which he died is not certain; but the wording of the present deposition, compared with that of the injunction upon this point, indicates that Charyte died in the same year as Swalwell, viz., 1434, and that Whyte died within a year of them. After his death, the money seems to have been spent. Welles (see note 5 on p. 188 above) was probably his immediate successor in the fourth stall. In 1424 Whyte joined with Thomas Halywell, his fellow-canon, and one John Hornyngwold, in making certain endowments over to the college, including lands and rent granted apparently in augmentation of the revenue of the double chantry which had been founded by John of Gaunt's executors (*Assoc. Archit. Soc. Reports and Papers* XXXII, 530).

(Brambirighe.[1]) Dominus Johannes Bramburghe, canonicus, notatur cum Cecilia Trebys, coniugata, et Agnete vxore Willelmi Capmakere. Comparuit secundo die Decembris et negat primum ab omni tempore et secundum ab omni tempore: negat eciam tercium, quartum et quintum ab omni tempore. Vnde dominus indixit sibi purgacionem cum iij fratribus, et sic purgauit se cum Chelle, Shiryngham et Bedale; et monitus est sub pena excommunicacionis et xl *s.* fabrice ecclesie quod non habeat familiaritatem.

(Idem: nota.) Idem cum dixerit seruicium suum in choro, in per se tam alta et aperta voce dicit quod impedit alios circumstantes in psallendo. Fatetur, et monitus est quod emendet sub pena soluendi qualibet vice qua in hoc deliquerit iiij *d.* fabrice ecclesie et vj *d.* pauperibus in elemosinaria. (Iniunccio 3.)

(Omnes.) Item canonici non surgunt ad matutinas iuxta statuta, nam iuxta statuta semper interesse deberent quatuor; et dicunt 'Scio quantum perdam: malo perdere quam surgere'; in tantum quod aliquociens solus vnus canonicus interest matutinis, periurium incurrendo. (Iniunccio 14[a].)

(Decanus.[2]) Item absentes a choro non puniuntur iuxta exigenciam statutorum, nec leuatur pena: propterea non timent abesse. (Iniunccio 2.)

[Fo. 100d.] (Iniunccio fiat.) Item dicit[3] officia prepositi et locumtenentis decani absentis occupantur per vnam et eandem personam.

[Matfene: nota.] Dominus Robertus Matfene, canonicus habens prebendam, occupat hospitale[4] sancti Leonardi, cuius magister olim vt religiosus gestabat habitum de nigro cum crescente et stella in medio de rubeo. Fatetur se occupare hospitale huiusmodi: allegat tamen quod est compatibilis[1] cum canonicatu et prebenda suis vel alio quocumque beneficio curato.

(Cantaria Symeon. Iniunccio.) Item tres cantarie fundate pro anima[5] Simonis Symeon deseruiuntur per[6] vicarios ecclesie, qui certum

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[1] *Sic.*
[2] *p*[re]*p*[ositus] cancelled.
[3] *p* cancelled: *quod* omitted.
[4] Altered from *hospitalis.*
[5] *domini* cancelled.
[6] *Simone* cancelled.

[1] John Bramburgh or Brauburgh, admitted to the sixth prebend, at the pres. of queen Katharine, 23 Feb., 1422-3 (Reg. XVI, fo. 97*d.*). He was admitted a second time, for a reason unspecified, 3 Feb., 1435-6 (Reg. XVII, fo. 44*d.*). On 30 July, 1440, he was inst. to Cossington, Leices. (Reg. XVIII, fo. 153), which, together with his canonry and prebend, he exch. with master Peter Hotton for Belgrave, Leices., 22 Feb., 1441-2 (*ibid.*, fo. 154). He vacated Belgrave by death before 26 May, 1472 (Reg. XXI, fo. 63). The register omits to give the name of the deceased incumbent; but he is mentioned in connexion with a second inst. of his successor in 1472-3 (*ibid.*, fo. 64.)

[2] The details of these charges are not stated; but two of them are noted later on.

[3] Statute 40 contains directions for the presence of canons and vicars in quire. A canon forfeited a penny to the other resident canons for absence: a vicar, a penny to the other resident vicars (*Assoc. Archit. Soc. Reports and Papers* XXXII, 279).

[4] Prebendary of the eleventh stall. His admission is not recorded: it was vacant by the demise of Thomas (*sic*) Matfen before 17 June, 1461 (Reg. XX, fo. 215). He was at this time rector of North Luffenham, Rutland, to which he was inst. 29 Sept., 1417, at the pres. of Joan, countess of Hereford and Northampton (Reg. XIV, fo. 269*d.*). The church was vacant by the death of master Richard (*sic*) Mattefen before 13 Aug., 1461 (Reg. XX, fo. 179). He was inst. to Elmesthorpe, Leices., at the pres. of sir William Trussell, kt., 15 Jan., 1443-4 (Reg. XVIII, fo. 156*d.*). As he had a dispensation to hold two incompatible benefices in 1439-40 (*Cal. Papal Letters* IX, 69), he probably held Elmesthorpe until his death, but the next inst. is wanting.

(Bramburghe.) Sir John Bramburghe,[1] canon, is defamed with Cicely Trebys, married woman, and Agnes the wife of William Capmakere. He appeared on the second day of December and denies the first at any time and the second at any time : he denies also the third, fourth and fifth[2] at any time. Wherefore my lord bade him clear himself with three of his brethren, and so he cleared himself with Chelle, Shiryngham and Bedale ; and he was warned under pain of excommunication and forty shillings to the fabric fund of the church to have no familiar intercourse [with them].

(The same : note.) The same, whenever he says his service in quire, says it by himself in so loud and clear a voice that he hinders the others who are round about him in singing the psalms. He confesses, and was warned to make amends under pain of paying fourpence to the fabric fund of the church and sixpence to the poor folk in the almonry every time wherein he shall transgress in this respect. (Injunction 3.)

(All.) Also the canons do not rise for matins according to the statutes, for according to the statutes there should always be four present[3] ; and they say 'I know how much I shall lose : I had rather lose it than get up' ; insomuch that sometimes there is only one canon present at matins, [and thereby] they incur perjury. (Injunction 14th.)

(The dean.) Also they that are absent from quire are not punished as the statutes demand, nor is the penalty levied : therefore they fear not to be absent. (Injunction 2.)

(Let an injunction be made.) Also he says [that] the offices of the provost and the dean's lieutenant in his absence are held by one and the same person.

(Matfene : note.) Sir Robert Matfene,[4] a canon having a prebend, holds the hospital of St. Leonard,[5] the master whereof, as a man of religion, did wear aforetime a black habit with a red crescent and star in the midst thereof.[6] He confesses that he holds such hospital : but he avers that it is compatible with his canonry and prebend or with any other benefice with cure whatsoever.[7]

(Symeon's chantry. Injunction.) Also the three chantries founded for the soul of Simon Symeon[8] are served by the vicars of the church,

[5] The leper-hospital of St. Leonard outside the north gate of Leiceester was founded late in the twelfth century by William the leper, third son of Robert 'Blanchesmains,' third earl of Leicester, and his wife Pernell (Knighton, ed. Lumby [Rolls ser.] I, 64). In 1477-8, William, lord Hastings, to whom the hospital had been granted by Edward IV, gave it and St. John's hospital to the dean and canons of the New college (*Assoc. Archit. Soc. Reports and Papers* XXXII, 550 : see also Nichols, *Hist. Leicestershire* I, 333).

[6] Cf. the red cross on the habit of the master and brethren of St. Leonard's hospital, Bedford (*Visitations* I, 8). The warden and chaplains of the Newarke hospital, by the original foundation of 1330-1, had as their badge a white crescent moon and star on their habit (*Assoc. Archit. Soc. Reports and Papers* XXXII, 249).

[7] Masterships of hospitals, as a general rule, were regarded as compatible benefices with no cure of souls attached. See, e.g., the case of Brackley hospital (*Visitations* I, 14). Numerous examples will be found in *Cal. Papal Letters* and in the plurality certificates (1366) in Lambeth Reg. Langham : *e.g.*, the hospital of St. Mary Magdalene by Berwick-on-Tweed, *beneficium non curatum* (Reg. Langham, fo. 4*d*.), and that of St. John the Baptist at Lynn, similarly described (*ibid.*, ff, 4*d*, 5). Matfen's cure of souls was North Luffenham : his canonry and prebend were, like his hospital, compatible benefices without cure.

[8] The career of Simon Symeon, a faithful servant of Henry, earl of Lancaster, founder of the hospital, of his son duke Henry, founder of the college, and of the duke's son-in-law, John of Gaunt, is sketched in *Assoc. Archit. Soc. Reports and Papers* XXXII, 518-20. For details of his grant (1381-2) of the manor and advowson of Cransley, Northants., to the college for the maintenance of three chantries at the altar constructed by him on the north side of the collegiate church, see *ibid.*, 520-1.

stipendium ex hoc iuxta ordinacionem earundem cantariarum reportarent; et tamen aretro sunt de huiusmodi stipendiis suis per medietatem anni.

(Atkynsone et janitor: nota duplex. Iniunccio.) Magister Johannes Atkynsone, rector ecclesie de Northeburghe, commoratur commensalis cum domino Johanne Gaddesby, canonico: induxit[1] et induxit frequenter mulierculas suspectas in cameram suam, quarum aliquarum noticiam habet janitor clausi. Ideo ab ipso inquiratur que sunt huiusmodi muliercule. Et presertim notatur cum Johanna Norys muliere.[2]

(Kempsale: nota.) Dominus Ricardus Kempsale, vicarius ecclesie, notatur cum sorore Johannis Broghtone, commorantis ad portas clausi. Allegat se purgasse septennio elapso.

(Nota: iniunccio.) Idem non intendit choro sed mercimoniis granorum et brasei. Negat articulum, et monitus quod decetero non exerceat huiusmodi mercandizas.

(Prepositus et locumtenens.) Dominus Thomas Redeman, canonicus, exhibuit sufficienter in litteris ordinum et titulo prebende, et iurauit obedienciam; et examinatus dicit quod multum necessarium foret vt alius deputetur locumtenens decani absentis, ad quod Halywelle foret multum necessarius, quia inuisum est *quod* vnus occuparet officia prepositi et locumtenentis; nam nunc locumtenens *vix* venit in choro semel in quindena vel tribus septimanis.

Dominus Henricus Rose, canonicus, exhibuit sufficienter in omnibus et iurauit obedienciam; et examinatus dicit quod pro nunc quo ad scire suum omnia bene, quia decanus tarde correxit omnia corrigenda.

(4. Iniunccio: nota. Omnes: nota.) Dominus Thomas Halywelle, prebendarius tercie prebende, exhibuit sufficienter in omnibus et in ecclesia de Syleby et iurauit obedienciam; et examinatus dicit quod certe persone, videlicet Sheryngham et Welles, detecte decano super certis criminibus, decanus imposuit[3] eis certos terminos vt permutent in hoc propter infamiam; et dicit quod plures de canonicis vix semel celebrant in septimana.

(Dey: nota.) Magister Johannes Dey, canonicus, est communis vagator in villa et frequentator tabernarum, et notatur super vicio sodomitico vt supra.

(5. Omnes. Iniunccio.) Item dicit quod secundum statuta canonici vti deberent togis talaribus infra clausum, quod quasi per totum omissum est.

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[1] *Sic.*

[2] *coniugata* probably understood.

[3] *sibi* cancelled.

[1] Admitted to the tenth prebend, at the pres. of the Crown, 10 Sept., 1421 (Reg. XVI, fo. 21*d*). He died before 8 March, 1452-3 (Reg. XX, fo. 204*d*).

[2] Richard Kempsale or Kempshale succeeded Halywell in the third prebend at a date not recorded, but probably not long after this visitation. He vacated it by death before 27 Oct., 1451 (Reg. XIX, fo. 66).

[3] Prebendary of the fifth stall. He was inst. to Workington, Cumberland, 30 March, 1440; but res. the church on 25 April following, when he was admitted to the fifth prebend, at the pres. of the Crown, and to the church of Middle, Salop, at the pres. of the abbot and convent of Shrewsbury, by the archdeacon of Richmond, apparently acting as commissasy in an exchange for the bishops of Lincoln and Coventry and Lichfield (MS. Harl. 6978, p. 60). He res. the stall 1 Dec., 1450, to allow of the admission of Richard Andrew, then secretary to Henry VI, to a prebend, in order to qualify for the deanery. On 20 Dec., Andrew, who appears to have effected a general exchange of his benefices with William Walesby (see note 1 on p. 188 above), was admitted to the deanery, and Redman was re-admitted to his prebend, at the pres. of queen Margaret, who also presented Andrew in both cases (Lambeth Reg. Stafford, fo. 107 and *d*). Redman exch. his prebend for Barwell, Leices., 3 March,

who should receive a certain stipend herefrom according to the ordination of the same chantries; and yet they are in arrear in respect of such their stipends for half a year.

(Atkynson and the porter: double note. Injunction.) Master John Atkynsone, rector of the church of Narborough, dwells as a boarder with sir John Gaddesby,[1] canon: he has brought in and has brought in oftentimes to his chamber suspect queans, of some of whom the gatekeeper of the close has knowledge. Therefore let inquiry be made of the same who such queans are. And he is chiefly defamed with Joan Norys, [married] woman.

(Kempsale: note.) Sir Richard Kempsale,[2] vicar of the church, is defamed with the sister of John Broghtone, who dwells at the gates of the close. He avers that he cleared himself seven years ago.

(Note: injunction.) The same gives no heed to quire, but to sales of grain and malt. He denies the article and [was] warned to do no such marketing from henceforth.

(The provost and lieutenant.) Sir Thomas Redeman,[3] canon, made sufficient exhibition as regards his letters of orders and title to his prebend, and sware obedience; and he says upon examination that it would be very good at need that another person should be appointed the dean's lieutenant in his absence, and for this Halwelle would be very requisite, inasmuch as it is against experience that one man should hold the offices of provost and lieutenant; for he who is now lieutenant comes within the quire hardly once in a fortnight or three weeks.

Sir Henry Rose,[4] canon, made sufficient exhibition in all respects and sware obedience; and he says upon examination that for the present, so far as he knows, all things are well, because the dean of late corrected all that there was to correct.

(4. Injunction: note. All: note.) Sir Thomas Halywelle,[5] prebendary of the third prebend, made sufficient exhibition in all respects and as regards the church of Sileby, and sware obedience; and he says upon examination that certain persons, to wit Sheryngham and Welles, [were] reported to the dean touching certain crimes, [and] the dean imposed upon them certain terms because of their defamation, that they should make a change herein; and he says that several of the canons celebrate hardly once in a week.

(Dey: note.) Master John Dey, canon, is a common roamer in the town and a haunter of taverns, and is defamed, as above, of the vice of sodomy.

(5. All. Injunction.) Also he says that according to the statutes the canons ought to wear long gowns[6] within the close,[7] which is almost altogether left off.

1457-8 (Reg. xx, fo. 212), which he res. before 6 May, 1467, receiving a yearly pension of five marks (*ibid.*, fo. 220*d.*).

[4] See note 3 on p. 188 above.

[5] Admitted to the third prebend, 27 July, 1408, at the pres. of the Crown (Reg. XIV, fo. 50). He exchanged the church of Stow-cum-Quy, Cambs., for Sileby, Leices., 15 Feb., 1422-3 (Reg. XVI, fo. 97 and *d*). He probably died before 23 Feb., 1445-6, when Sileby was vacant (no reason given) and John Knyvet, canon of Kirkby Bellars priory, was inst. (Reg. XVIII, fo. 159*d*); see pp. 165, 166 above. The next inst. to his prebend is not recorded, but it is probable that he was succeeded about the same time by Richard Kempsale (see note 2 above).

[6] Statute 29 prescribes the *tunica et supertunica talares et clause* with boots, all *nigri coloris*, as the proper dress of the dean and canons out of quire.

[7] The close was the Newarke (*novum opus*) or outer ward of the castle, entered on the east side by the noble gatehouse which still stands opposite the foot of Newarke street.

(6. Omnes. Iniunccio.) Item dicit quod pena delinquencium in diuinis obsequiis non soluitur in Sabbatis iuxta statuta; nam vbi quis perdit iiij*d*., soluit solum[1] ij*d*.

(7. Omnes. Iniunccio.) Item dicit quod canonici et vicarii vagantur in naui ecclesie tempore diuinorum contra statuta.

(8. Kempsale: nota. Iniunccio.) Item dicit[2] de Kempsale vicario vt supra, et est festinus nimio in psallendo diuina seruicia. Monitus est quod decetero.[3]

(Shiryngham et Bramburghe: nota.) Item quod Alicia Wodehille habet communem accessum ad hospicia Shiryngham et Bramburghe suspecte, et ibi pinsit panes suos. Shiryngham comparuit secundo die Decembris et obiecto articulo negat omne crimen cum eadem; vnde dominus indixit sibi vt purget se cum ij de confratribus suis in ista eadem instanter, et sic purgauit se cum Chelle et Bramburghe.

(Bramburghe: nota.) Item dicit quod Bramburghe est multum tediosus psallentibus in choro vt supra, vt in dicendo seruicium suum vt supra.

(Shiryngham: nota.) Dominus Johannes Gaddesby, prebendarius decime prebende, exhibuit sufficienter in omnibus et iurauit obedienciam; et examinatus dicit de infamia domini Johannis Shiryngham.

Magister Radulphus Welles, prebendarius prebende quarte, exhibuit in omnibus in ordine presbyteratus[4]; vnde habet terminum ad exhibendum in illo citra festum sancti Petri in cathedra proximum, vbicumque dominus fuerit. Et iurauit obedienciam, et examinatus dicit.

(9. Elemosinarius. Iniunccio.) Dicit de statutis de infirmis admissis in elemosinariam, cum[5] conualuerint deberent expelli per statuta, et alii infirmi[6] deberent locis eorum iterato recipi.

(Prepositus. Consulatur dominus super hoc.) Item dicit quod prepositus non vult laborare pro commodis adquisitis citra statuta, dicens quod per statuta[7] non tenetur ad hoc.

[Fo. 101.] (Nota. 13.) Willelmus Chelle, prebendarius none prebende, exhibuit sufficienter in omnibus et iurauit obedienciam; et examinatus dicit quod Kempsale, vicarius, Derby, vicarius, Johannes Dalby, vicarius, sunt multum garrulantes et irridentes in choro in graue impedimentum diuini seruicii. Comparuerunt omnes et obiecto articulo[8]; et moniti sunt sub pena amissionis iiij*d*. in communiam vicariorum; et

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[1] Altered from *soluitus (sic)*.
[2] *quod* cancelled.
[3] *Sic*.
[4] *Sic*: *nisi* apparently omitted after *omnibus*.
[5] *Sic*: *quod* omitted.
[6] Altered from *infirmis*.
[7] *ad* cancelled.

[1] Statute 47. The weekly chapter was held on Saturday after prime: inquiry was then made as to offences committed during the week, and corrections inflicted by the dean or his deputy.
[2] Statute 40 required personal attendance in quire.
[3] See note 1 on p. 191 above.
[4] See note 5 on p. 188 above.
[5] *I.e.* 22 Feb., 1440-1.
[6] Statute 16.
[7] Statute 60, which omitted to provide for the event of future benefactions. The provost's excuse for his negligence was doubtless intended to explain away the mismanagement of Symeon's chantries and the disappearance of the stock of money bequeathed by

(6. All. Injunction.) Also he says that the penalty of them that transgress in the matter of divine worship is not paid on Saturdays according to the statutes[1]; for, where a man forfeits fourpence, he pays only twopence.

(7. All. Injunction.) Also he says that the canons and vicars roam in the nave of the church in time of divine service, contrary to the statutes.[2]

(8. Kempsale: note. Injunction.) Also he says as above of Kempsale the vicar, and he makes too much haste in chanting divine service. He was warned henceforward to [abstain herefrom.]

(Shiryngham and Bramburghe: note.) Also that Alice Wodehille has common recourse to the lodgings of Shiryngham and Bramburghe in manner suspect, and there she bakes their bread. Shiryngham appeared on the second day of December and, the article having been laid to his charge, denies all guilt with the same woman; wherefore my lord bade him clear himself with three of his brethren in respect of this same woman at once, and so he cleared himself with Chelle and Bramburghe.

(Bramburghe: note.) Also he says as above that Bramburghe gives great annoyance to them that sing the psalms in quire, in the matter of saying his service, as above.

(Shiryngham: note.) Sir John Gaddesby,[3] prebendary of the tenth prebend, made sufficient exhibition in all respects and sware obedience; and upon examination he speaks concerning the defamation of sir John Shiryngham.

Master Ralph Welles,[4] prebendary of the fourth prebend, made exhibition in all respects [save] in respect of the order of priesthood; wherefore he has a term for making exhibition in that matter on this side the feast of St. Peter in the chair next,[5] wheresoever my lord may be. And he sware obedience and upon examination says [as follows].

(9. The almoner. Injunction.) He says of the statutes concerning sickly folk that are received into the almonry, [that] when they recover health they should by the statutes be expelled, and other sick should be taken in like wise in their places.[6]

(The provost. Let my lord be consulted touching this.) Also he says that the provost will take no toil for profits that have been gotten since the statutes, saying that he is not bound by the statutes hereunto.[7]

(Note. 13.) Sir William Chelle,[8] prebendary of the ninth prebend, made sufficient exhibition in all respects and sware obedience; and he says upon examination that Kempsale, vicar, Derby, vicar, [and] John Dalby, vicar, do chatter and laugh much in quire to the grievous hindrance of divine service. They all appeared and the article was laid to their charge[9]; and they were warned, under pain of forfeiting fourpence to

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Swalwelle and Charyte. As the injunction shews, the bishop, while admitting that the verbal interpretation of the statutes was obscure, dismissed Fysshewyke's excuse as frivolous. When bishop Russell revised the statutes in 1491, his new statutes (51 and 65) placed some of the post-foundation property of the college, viz. the two hospitals given by lord Hastings in 1477-8, and the tenements belonging to the college in Leicester, under the care of the treasurer, who succeeded to the former office of almoner (*Assoc. Archit. Soc. Reports and Papers* XXXII, 557-8).

[8] William Potter or Chell probably succeeded Charyte (see note 7 on p. 189 above) in the ninth prebend c. 1434. He exch. it for the chantry of Manton, Rutland, 1 Aug., 1441 (Reg. XVIII, ff. 127*d*, 128). When or how he vacated this last is not recorded.

[9] The answer is omitted.

iniunctum est precentori vt ipse notet defectus et faciat leuari penas. (Kempsale. Iniunccio communis ad omnes et precentori.)

(Nota.) Dominus Ricardus Spurnere, vicarius decani, exhibuit sufficienter et iurauit obedienciam ; et examinatus dicit quod dominus Johannes Bramburghe, canonicus, frequenter admittit et recipit in hospicium suum canonicale suspectas et viles mulieres, eciam tales que reputantur communes meretrices. (Bramburghe.)

Item dicit quod quidam de canonicis, qui pro absenciis choro soluerent xx*d.* vel amplius, vix soluunt duos denarios, et ideo redduntur proniores ad absentandum se, et hoc totum contra[1] statuta. (Pena absencie.)

(Nota. 14.) Item dicit quod janitor ex statutis ecclesie precederet processiones ecclesie et executorem officii intrando et exeundo chorum cum virga in manu sua ; et iam quartis et sextis feriis cum fiunt processiones in ecclesia, absentat se et intendit mercandizis suis in empcione et vendicione piscium. (Janitor. Iniunccio.)

(Nota. 15.) Item dicit quod vxor ipsius ianitoris vendit ceruisiam infra portas clausi, ad quem locum confluunt canonici, vicarii et capellani ecclesie, sedendo ibidem vsque viij, ix vel x horas post meridiem ; quod, si sustineatur, generabit graue scandalum collegio. (Vxor janitoris.)

Item dicit quod Simon Simeon fundauit tres cantarias in collegio, quibus[2] deseruitur[3] per vicarios, pro quo onere ipsi vicarii perciperent annuatim xx *li.* ; et iam canonici subtrahunt ab ipsis vicariis vij *li.* (Cantarie Simeon. Nota : consulatur dominus super hoc.)

Item dicit quod[4] in domo elemosinaria sunt quidam valde potentes ad querendum victum manibus, nec iuxta statuta expelluntur sani, licet infirmi recepti sint ; sed et laborant cum canonicis et aliis in villa pro mercede sua et sic imbursant pecunias et crescunt in diuicias. (Elemosinaria.)

(Nota. 16.) Item dicit quod certi redditus in villa Leycestrie donantur collegio ad certos obitus celebrandos in collegio, qui conseruantur et tamen pecunie non recipiuntur, eo quod maritus sororis Fysshewyk prepositi est collector huiusmodi reddituum, et nullus est qui audet ei loqui verbum de huiusmodi re. De consensu ordinatum erat quod redditus huiusmodi per triennium expenderetur in reparacione tenementorum per triennium, quod non dum completum est. (Redditus Leycestrie. Iniunccio.)

Item memorandum de statuto *lxxj*[5] tangente solucionem decimarum et aliarum solucionum in negociis ecclesie. (Statuta.)

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[1] *cons* cancelled.
[2] Altered from *que*.
[3] Altered from *deseruiuntur*.
[4] *sunt* cancelled.
[5] Interlined above *lj* cancelled.

[1] Probably the same person as Robert Spurnour, who appears to have succeeded to the seventh prebend upon Dey's deprivation. He died before 9 July, 1465 (Reg. XX, fo. 218.)
[2] Statute 34. He was to be a layman, married clerk, or other person of honest conversation.
[3] Probably for the fish diet of the college on those days.
[4] *I.e.* the chantry-priests.
[5] See note 8 on p. 190 above.
[6] *I.e.* the tenements in Leicester from which the rents arose.
[7] In the copies of the statutes in Reg. IX, which are the founder's original statutes and their revision by bishop Gynewell with his consent, they are not numbered. The statute in

the vicars' commons; and the precentor was enjoined to mark their defaults and cause the penalties to be levied himself. (Kempsale. Injunction to all in common and to the precentor.)

(Note.) Sir Richard Spurnere,[1] the dean's vicar, made sufficient exhibition and sware obedience; and he says upon examination that sir John Bramburghe, canon, oftentimes admits and receives into his lodging which he has as canon women suspect and of cheap reputation, even such as are esteemed to be common harlots. (Bramburghe.)

Also he says that certain of the canons, who for their absences from quire should pay twenty pence or more, pay hardly twopence, and therefore they are made more ready to withhold their presence, and this altogether contrary to the statutes. (Penalty for absence.)

(Note. 14.) Also he says that according to the statutes of the church[2] the gate-keeper should go in front of the processions of the church and him who performs the office, as they enter and leave quire, with his staff in his hand; and now on Wednesdays and Fridays, when processions are made in the church, he withholds his presence and betakes himself to his marketings in buying and selling fish.[3] (The gate-keeper. Injunction.)

(Note. 15.) Also he says that the same gate-keeper's wife sells beer within the gates of the close, to the which place flock together the canons, vicars and chaplains[4] of the church, and sit there until eight, nine or ten o'clock after noon; and this, if it be kept up, shall breed grievous scandal to the college. (The gatekeeper's wife.)

Also he says that Simon Simeon[5] founded three chantries in the college, which are served by the vicars, for the which charge the same vicars should receive twenty pounds yearly; and now the canons take away seven pounds from the same vicars. (Simeon's chantries. Note: let my lord be consulted touching this.)

Also he says that in the almshouse there are some who are well able to seek their living with their hands, and they are not sent away according to the statutes when they are sound, albeit they have been taken in for their infirmities; but they even work for their hire with the canons and others in the town and so pocket money and grow to riches. (The almonry.)

(Note. 16.) Also he says that certain rents in the town of Leicester are given to the college for the celebration of certain obits in the college, which are kept and yet the monies are not received, because the sister's husband of Fysshewyk, the provost, is the collector of such rents, and there is none who dares speak a word to him concerning such matter. It has been ordained by consent that such rent for the space of three years should be laid out in the repair of the tenements[6] for the space of three years, which is not yet finished. (Rent in Leicester. Injunction.)

Also note should be made of the seventy-first statute[7] touching the payment of tenths and the other payments in respect of the businesses of the church. (The statutes.)

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question is the 88th paragraph of the original statutes, the 77th in the revision; but some of the earlier paragraphs, as appears from a comparison of Russell's subsequent revision with the references given in Atwater's and Longland's visitations, were evidently combined as single statutes. The numbering given here doubtless corresponds to that of the copy kept in the college. The statute provided that tenths payable to the pope, king, nuncio, legate, etc., and other extraordinary burdens or travelling expenses incurred on their account by the dean or any canon, should be paid by the provost out of the common goods.

Et deinde dominus continuauit visitacionem huiusmodi vsque in diem tunc crastinum, presentibus decano loci, magistro J. Depyng et me Colstone et aliis pluribus de capitulo.

Dicto primo die Decembris in dicta domo capitulari coram domino comparuit personaliter prefatus magister Johannes Dey, canonicus, et obiectis[1] sibi crimine sodomitico cum hiis cum quibus detegitur, negat omne huiusmodi crimen, asserens quod, si isti duo iuuenes volunt hoc testificari contra eum, se renunciaturum omnibus beneficiis suis in mundo. Attamen, quia ista inquisicio preparatoria est et generalis, dominus assignauit eidem Dey diem tunc crastinum in eadem domo capitulari coram domino, ad videndum inquisicionem fieri super premissis in specie et ad cetera facienda, etc., presentibus decano loci, Halywelle, Fysshewyk, Depyng et me Colstone.

Dominus Johannes Bramburghe, canonicus, notatur cum Johanna Rede, nuper de Langley, et cum Johanna Heuse de Leycestria. Purgauit se vt supra. (Bramburghe.)

Dominus Robertus Matfene, canonicus, notatur cum quadam muliere nominata Elizabetha, manente extra portam australem Leycestrie, quam seruiens ipsius domini Roberti adduxit ad partes a partibus borealibus; et impregnatur de domino Roberto, et vsque tumesceret venter eius habuit communem accessum ad hospicium suum canonicale quasi omni die. Comparuit et negat crimen et articulum in sui omni parte; vnde dominus indixit sibi purgacionem inpresenciarum cum iij confratribus de omnibus. Vnde purgauit se cum Bedale, Welles et Gaddesby, et monitus est sub pena excommunicacionis et vj*s.* viij*d.* fabrice ecclesie quod non habeat familiaritatem cum hiis, etc. (Matfene.)

Idem notatur cum Matilde Bartone de parochia sancti Leonardi Leycestrie, que confessa est crimen huiusmodi. Idem notatur cum Johanna Jaksone, quam carnaliter cognouit infra hospicium suum canonicale. Comparuit et negat primum articulum, asserens se purgasse se super hoc; et habet crastinum diem mane ad exhibendum huiusmodi purgacionem. Quantum ad secundum, negat crimen et nocionem persone et nominis. (Idem.)

Item canonici et vicarii celebrant et deseruiunt tam in maiori quam aliis altaribus vtentes in pedibus lignipodiis, faciendo strepitum in incedendo. Moniti[2] sunt quod decetero non vtuntur.[3] (Omnes.)

Moniti sunt omnes. (Iniunccio.)

[Fo. 101d.] (Iniunccio.) De choristis, vt subsint virge, erudicioni, discipline, vt proficiant in sciencia et moribus.

Quibus termino et loco, videlicet secundo die mensis Decembris, anno predicto, in dicta domo capitulari coram prefato reuerendo patre iudicialiter sedente comparuit personaliter dictus magister Johannes Dey;

[1] *Sic.*
[2] Altered from *monitus.*
[3] *Sic*: for *vtantur.*

[1] Dey resigned Wigston (see note 2 on p. 188 above) shortly after this date: he does not seem to have been formally deprived of the church. His successor was inst. 5 May, 1441 (Reg. XVIII, fo. 154*d.*)

[2] Matfen himself was probably a northerner: his name is that of a village in Northumberland, 7½ miles north-east of Hexham.

[3] The note, added, like all these supplements, when the man was charged with his offences, refers to the two charges which follow as well as to the first one.

And then my lord adjourned such his visitation until the day which was then the morrow, there being present the dean of the place, master J. Depyng and I Colstone, and several others of the chapter.

On the said first day of December in the said chapter-house there appeared in person before my lord the aforesaid master John Dey, canon, and, when he was charged with the guilt of sodomy with these with whom he is reported, denies all such guilt, declaring that, if these two youths will bear this witness against him, he will make renunciation of all his benefices in the world.[1] Notwithstanding, because this inquiry is preparatory and general, my lord appointed to the same Dey the day which was then the morrow in the same chapter-house before my lord, to see particular inquiry made touching the premises and to do what else, etc., there being present the dean of the place, Halywelle, Fysshewyk, Depyng and I Colstone.

Sir John Bramburghe, canon, is defamed with Joan Rede, late of Langley, and with Joan Heuse of Leicester. He cleared himself as above. (Bramburghe.)

Sir Robert Matfene, canon, is defamed with a certain woman named Elizabeth, who dwells outside the south gate of Leicester, whom the same sir Robert's serving-man brought to these parts from the north,[2] and she is with child of sir Robert and, until she grew big, had common access almost every day to his house which he has as canon. He appeared and denies his guilt and the article in every part thereof; wherefore my lord bade him clear himself there and then of all[3] with three of his brethren. Wherefore he cleared himself with Bedale, Welles and Gaddesby, and was warned, under pain of excommunication and six shillings and eightpence to the fabric fund of the church, to have no familiar intercourse with these [women], etc. (Matfene.)

The same is defamed with Maud Bartone of the parish of St. Leonard of Leicester, who has confessed such guilt. The same is defamed with Joan Jaksone, of whom he had carnal knowledge within the lodging which he has as canon. He appeared and denies the first article, averring that he had cleared himself touching this; and he has the morrow in the morning to exhibit his certificate of such purgation. As concerns the second, he denies his guilt and knowledge of the person and her name. (The same.)

Also the canons and vicars celebrate and do service both at the high altar and at the others, wearing wooden shoes on their feet, making a noise as they walk about. They were warned not to use them henceforth. (All.)

They were all warned.[4] (Injunction.)

(Injunction.) Concerning the choristers, that they mind the rod, learning [and] discipline, so that they may make profit in knowledge and manners.

Now, at and in this term and place, to wit on the second day of the month of December, in the year aforesaid, in the said chapter-house, there appeared in person before the aforesaid reverend father, as he sat in his capacity of judge, the said master John Dey; and then there were

[4] This memorandum is certainly imperfect.

et deinde ex parte officii producti fuerunt Thomas Craven, chorista, Johannes Burley, chorista, domini Henricus Salteby,[1] vicarius, et Willelmus Derby, vicarii[2] dicte ecclesie collegiate, ac Willelmus Bentley et Johannes Welford. Quibus admissis in presencia dicti magistri Johannis et iuratis, idem reuerendus pater assignauit eidem magistro Johanni terminum post nonam eiusdem diei inter terciam et quartam percussionem de orologio coram ipso aut commissario suo ad audiendum dicta et deposiciones testium huiusmodi publicari et ad cetera facienda et recipienda que iuris sunt, presentibus decano loci, magistro Johanne Depynge. Quibus termino et loco idem magister Johannes Deye comparuit personaliter coram dicto reuerendo patre; et deinde idem reuerendus pater publicauit comperta in inquisicione huiusmodi. Quibus publicatis, inquisiuit a dicto magistro Johanne si quid dicere vellet contra iuratos in huiusmodi inquisicione aut dicta eorundem. Quo nichil proponente, dicente vel allegante, idem reuerendus pater interrogauit ab eodem magistro Johanne si quid proponere vellet aut habeat proponendum quare idem reuerendus pater non deberet pronunciare et reputare ipsum conuictum et pro conuicto super premisso crimine et occasione premisso.[2] Quo nichil proponente, idem reuerendus pater pronunciauit et declarauit eundem magistrum Johannem conuictum et pro conuicto super premisso crimine; assignans et assignauit eidem magistro Johanni diem tunc crastinum, tercium videlicet Decembris, inter vj et vij percussionem de orologio in dicta domo capitulari coram ipso aut commissario suo ad audiendum finale[3] decretum, pronunciacionem et declaracionem ipsius reuerendi patris in premissis et ad cetera facienda et recipienda que iuris sunt, presentibus decano loci, Halywelle, Fysshewyk, Chelle et Rose, canonicis, magistro J. Depyng et me Colstone. Et deinde idem reuerendus pater continuauit visitacionem suam in statu quo tunc erat vsque in diem crastinum, presentibus vt proxime supra.

To our worshipfulle and gracyous lorde and
fadere in God the bysshope of Lincolne :

Besechen fulle mekely your pouere contynuelle oratours and oratrices all the bedemen and bedewomen of the almes house of Leycestre, that where as thai be bylle[4] sewede to our most soueraigne lorde the kyng at Leycestre to be remedyede of certeyn iniuries to hem done by the chanouns of the newe college of our Lady in Leycestre, and also to be remedyede of certeyn dutees by the saide chanouns fro hem wythedrawen, as in a bylle ther of made and to this bylle annexede more playnly is conteynede ; at what tyme our most soueraigne lorde the kyng of his most habundant grace delyverede the saide bylle to yowe and commyted the correccyone to yowe of alle the saide iniuryes to the saide bedemen and bedewomen done and of thaire dutees fro hem wythedrawen : vpone whiche ye of your gracyous lordshipe syttyng in the chapitre house of the saide college, for remedye to the saide pore

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[1] Or *Sylteby*. The name seems to have been begun as *Syleby* and the first *y* altered into an *a*. Syleby, however, is the form on fo. 103.

[2] *Sic*.

[3] Altered from *finalem*.

[4] *I.e.* by bill (*per billam*).

[1] The report is continued on fo. 103, after the long English interpolation which follows. The text of the decree of deprivation and the minutes of Dey's examination were written in the upper parts of ff. 102*d*, 103. For the method employed in composing the report of this visitation see introduction.

brought forward on behalf of [my lord's] office Thomas Craven, chorister, John Burley, chorister, sirs Henry Salteby, vicar, William Derby, vicar of the said collegiate church, and William Bentley and John Welford. And, when these had been admitted [to bear witness] and sworn in the presence of the said master John, the same reverend father appointed to the same master John a term after nones of the same day between the strokes of three and four o'clock, before himself or his commissary, to hear the sayings and depositions of such the witnesses made public and to do and receive what else is lawful, there being present the dean of the place [and] master John Depyng. At and in the which term and place the same master John Deye appeared in person before the said reverend father; and then the same reverend father made public the matters discovered in such inquiry. The which having been made public, he asked of the said master John if he would say aught against them that had been sworn in such inquiry or their sayings. And, when he set forth, said or alleged nothing, the same reverend father inquired of the same master John whether he would set anything forth or has aught to set forth wherefore the same reverend father should not declare and consider him to be convicted and held convicted of the aforeset crime and for the cause aforeset. And when he set forth nothing, the same reverend father pronounced and decreed the same master John convicted and held convicted of the aforeset crime; and, making appointment, he appointed to the same master John the day which was then the morrow, to wit the third of December, between the strokes of six and seven o'clock in the said chapter-house, before himself or his commissary, to hear the same reverend father's final decree, pronouncement and proclamation as regards the premises, and to do and receive what else is lawful, there being present the dean of the place, Halywelle, Fysshewyk, Chelle and Rose, canons, master J. Depyng and I Colstone. And then the same reverend father adjourned his visitation in the state wherein it then was until the morrow, there being present [the same persons] as in the last place above.[1]

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bedemen and bedewomen of the saide iniuries and dutees to be had, gafe the saide chanouns in charge for to amende the saide iniuries and to gefe to the saide bedemen and bedewomen thair dutees; and not wythestandyng your charge and commaundemente, yit is not your commaundement fulfyllede: Please vnto your gracyous lordshipe to considere the premisses and vpone that for to ordeyn due remedye to your saide contynuelle oratours and oratrices, settyng ther on a grete peyne to be contynuede for the lufe of God and in way of charitee, and as thai shalle contynuelly pray for yow all the dayes of thaire lyfe.

In primis our gracyous foundours of the bedehous of Leycestre ordeyned that when a quarter of whete were at xs., *that thenne* euery bedeman and bedewoman of the saide bedehous shulde haue euery weke x*d*. ob. duryng the derthe.[2] And in kyng Herry tyme the fourthe, the

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[2] Statute 12. The payment was reckoned at 1½d. a day. When wheat was at less than ten shillings a quarter (nine shillings is the maximum given), the payment was to be a penny a day. Each of the ten serving-women had 1½d. daily, whatever the price of wheat. In bishop Gynewell's revision of the founder's statutes, the provision of the extra halfpenny in time of dearth was omitted, but it was re-enacted in a codicil to the revision, added in consequence of certain additions to the endowment originally contemplated.

chanouns of the college of Newerk in Leycestre sewde to the saide kyng and seyde that thair lyuelode was so feblede that thai wythoute his helpe and socour myght not pay the said x*d*. ob. in the forme abouesaide in tyme of derthe. And then the same kyng in fullefyllyng of the foundours wylle gafe to the saide college the kyrke of Prestone in Holdernesse,[1] whiche is worthe iiij^{xx} marce by yere. And after that tyme, in tyme of euery derthe duryng the lyfe of the saide kyng the saide pore bedefolk euery weke were truly payed of the said x*d*. ob. And when that kyng dyed, *then*[2] the said chanouns cesede, and in no tyme of derthe in xxvij yere nomore payede the saide x*d*. ob. in tyme of derthe, not wythstandyng that thair receite of the saide kyrke drawethe to mm marce and more. And as for payment of the saide x*d*. ob. to euery bedeman and bedewoman of the saide bedehouse in the weke as frome Wytsontyde was ij yere in tyme of derthe to be had, whiche that drawethe to cxx marce and more, the said pore bedefolk sewed and neuer myght be payede ther of ne of no parcelle ther of vnto the Cristenmasse last passede that our worshipfulle maistere the dene come to the saide bedehouse, and there he, seyng the the[3] pouertee and the myschiefe that the saide bedefolk were yn, charged the said chanouns for to yeve to the saide pouere bedefolk x marce.

Item oon Thomas Hervy, whoos saule God assoyle, gafe to the saide bedemen and bedewoman[3] a certeyn of rent in Londone,[4] whiche the

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Quibus termino et loco, tercio videlicet die mensis et anni predictorum in dicta domo capitulari, coram dicto reuerendo patre iudicialiter sedente pro tribunali, comparuerunt dicti decanus, canonici et vicarii ; et recitatis per eundem reuerendum patrem actis prioris diei habitis in huiusmodi negocio, idem reuerendus pater, reseruata sibi potestate faciendi et eis transmittendi iniuncciones et ordinaciones ad detecta et comperta in huiusmodi visitacione, et eciam procedendi contra magistrum Johannem Dey, canonicum ibidem, super detectis et compertis in eadem visitacione iuxta formam retroactorum, etc., et inquisicionem in hac parte specialiter captam vsque finalem sentenciam in negocio eodem, huiusmodi visitacionem suam dissoluit, presentibus supradictis decano, canonicis, vicariis et magistro J. Depynge et me Colstone. Et deinde preconizato dicto magistro Johanne Dey et personaliter comparente coram eodem

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[1] Holderness is an error for Amounderness. The church of Preston-in-Holderness was appropriated and annexed to the sub-deanery of York in 1228 (*York Reg. Gray* [Surtees Soc.], pp. 26, 27). The church of Preston, Lancs., was among the advowsons which the founder had licence to alienate to the college in 1354-5 : the grant, however, seems to have been altered, and the manor and advowson of Hannington, Wilts., substituted (*Assoc. Archit. Soc. Reports and Papers* XXXII, 260, 263). Subsequently, however, on 4 July, 1440, Henry IV granted the advowson with licence of appropriation (*ibid.*, 524). The taxation of the church, as stated here, is the assessment of 1291 ; but, according to the *nova taxatio* made in the northern province, after the devastation caused by the Scottish inroads temp. Edw. II, it was re-assessed at 35 marks (Lambeth Reg. Langham, fo. 35). The 2000 marks and more mentioned below represents the gross income of the church for twenty-seven years, reckoned on the 80 marks assessment: the actual total is 2160 marks (£1440). From the further details given below, it would seem that the number of bedefolk in 1440 must have been considerably less than the hundred contemplated by the founder, even allowing for their other endowments.

[2] Interlined above *that* cancelled.

[3] *Sic.*

[4] For the details of this grant, made in 1409-10 by Maud, widow of Thomas Hervy, see *Assoc. Archit. Soc. Reports and Papers* XXXII. 527. The property from which the rent was derived lay in the parishes of St. Mary-le-Strand and St. Clement Danes.

said chanouns more then xvij yere hafe wythe holdene and yit done and also the munymentes ther of frome the saide pouere bedefolk, notwythestandyng that ye of your gracyous lordshipe chargede the said chanouns for to loke vp the euydences and to yeve to the saide pore folk alle that was ryght to hem for to have, and [fo. 103] also our worshipfulle maistere the deane charged the said chanouns for to seke vp the munyments of the saide rent in Londone and to delyuere to the saide pouer bedefolk alle that thai had ryght for to have, and saide that he wolde not for xx *li.* hafe j peny therof to his owne vse.

Item the foundour of the saide bedehouse gafe a pece of grounde to the saide bedefolk to make hem a gardyn ther of,[1] whiche pece of grounde the saide bedefolk closed and was worthe by yere to the saide bedefolk viij*s.*, of whiche pece of grounde oon maister Thomas Hylle,[2] late chanon of the saide college and other mo chanoins of the same college wythe hym wythe outen wylle or assent of our worshipfulle maistere the deane druwyn downe the closure and at the kynges coste made ther of a stable for the comune cartehorses, not wythe standyng that the foundere of the same place ordeynede for the saide carthorses a stable in the graunge of the saide college,[3] whiche stable euere more hathe been reseruede to the saide cartehorses; Please to your gracyous lordshipe for to ordeyne that the saide carthorses be remevede to the stable in the saide graunge whiche that be our foundour for the saide cartehorses was ordeynede, for the lufe of God and in way of charitee.

Item that the saide bedemen on a parcelle of the saide pece of grounde sewed wylewes for closure of thair gardyne, whiche wylewes oon Watkyn, the seruaunt of sir John Bramburghe, chanone of the saide college, hew downe by the erthe and bare hem a waye.

At and in the which term and place, on the third day to wit of the month and year aforesaid, in the said chapter-house, there appeared before the said reverend father as he was sitting in his capacity of judge as a tribunal the said dean, canons and vicars; and when the acts of the previous day held in such business had been recited by the same reverend father, the same reverend father, having reserved to himself the power of making and despatching to them the injunctions and ordinances for the matters disclosed and discovered in such visitation, and also of proceeding against master John Dey, canon in the same place, touching the matters disclosed and discovered in the same visitation according to the form of the process heretofore held, etc., and the inquiry specially taken in this behalf, to the final sentence in the same business, dissolved such his visitation, there being present the abovesaid dean, canons, vicars and master J. Depynge and I Colstone. And then, the said master John Dey

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[1] There does not appear to be any special mention of this grant either in the original foundation of the hospital in 1330-1 or in that of the college in 1355.

[2] Admitted to the twelfth prebend, at the pres. of the Crown, 19 June, 1425 (Reg. XVI, fo. 103). He subsequently, on the accession of Walesby to the deanery, was admitted, at the pres. of queen Katherine, to the seventh prebend, 18 Dec., 1431 (Reg XVII, fo. 37: see also note 3 on p. 188 above). He exch. this stall and the church of Wigston, Leices., with John Dey (see note 2 on p. 188 above) for Great Chesterford, Essex (Reg. XVIII, fo. 149), and appears to have vacated Great Chesterford by death before 9 June, 1465 (Newcourt II, 132). His inst. to Wigston is not recorded.

[3] This provision is not specially mentioned either in 1330-1 or in 1355.

reuerendo patre, die et loco eisdem, idem reuerendus pater recitauit sibi totum processum suum per eum contra eundem magistrum Johannem habitum, et qualiter assignauit sibi eosdem terminum et locum ad audiendum finalem pronunciacionem, declaracionem et decretum eiusdem reuerendi patris in premissis. Quibus omnibus per eundem *magistrum*[1] Johannem recognetis,[2] idem reuerendus pater ad pronunciacionem et declaracionem[3] suam processit sub hac forma, 'In Dei nomine, amen,' etc, vt ex alia parte istius folii, et decreuit fore intimandum domino regi de huiusmodi vacacione, presentibus vt supra. Et deinde idem reuerendus pater assignauit eidem magistro Johanni diem Sabbati proximum post festum Epiphanie Domini proxime futurum in ecclesia prebendali de Lidyngtone, dicte diocesis, coram eodem reuerendo patre aut commissario suo ad recipiendum et faciendum *vlterius* in premissis et eorum occasione quod sacri canones et sanctorum patrum decreta dictauerint et decreuerint in premissis, presentibus vt proxime supra.

[Fo. 102d.] In Dei nomine, amen. Nos Willelmus, permissione diuina Lincolniensis episcopus, te magistrum Johannem Deye, canonicum prebendatum et prebendarium *septime prebende* ecclesie noue collegiate beate Marie Leycestrie, nostre diocesis, nobis dictam ecclesiam collegiatam iure nostro ordinario actualiter visitantibus super illo dampnato et detestabili vicio[4] sodomitico, cuius solo verbo aer corrumpitur,[5] per te cum diuersis personis, vt dicebatur, dampnabiliter commisso, in inquisicione nostra preparatoria per nos tempore visitacionis nostre huiusmodi facta detectum et delatum *et* super eodem crimine iuxta[6] inquisicionem specialem, te ad hoc vocato per nos, in hac parte *specialiter* factam ac seruatis in hac parte seruandis,[7] iuris*que* ac iudiciorum ordine *in hac parte* requisito obseruato, conuictum et pro conuicto per nos pronunciatum et declaratum istos terminum et locum ad audiendum finalem sentenciam, declaracionem, pronunciacionem *et* decretum in et super premissis ex nostra prefixione tibi iudicialiter factas habentem, ab ipsis canonicatu et prebenda ac eorum possessione ob immanitatem et in detestacionem criminis huiusmodi priuandum et finaliter amouendum fore pronunciamus, decernimus et declaramus, et per hanc nostram sentenciam diffinitiuam quam ferimus in hiis scriptis priuamus et finaliter amouemus sentencialiter et diffinitiue *eciam* in hiis scriptis.

[Fo. 103.] Inquisicio facta per reuerendum in Christo patrem et dominum dominum Willelmum, Dei gracia Lincolniensem episcopum, in domo capitulari ecclesie noue collegiate beate Marie Leycestrie, secundo die mensis Decembris, anno Domini mccccxl, contra et aduersus magistrum Johannem Dey, canonicum dicte ecclesie collegiate, super vicio sodomitico per eum vt asseritur commisso, eidem reuerendo patri in visitacione sua ordinaria in dicto collegio excercita detectum et delatum, in presencia domini Willelmi Walesby, decani eiusdem collegii, et magistri Johannis Depyng, ipso magistro Johanne Dey presente et testes infrascriptos produci, admitti et iurari vidente et audiente.

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[1] Interlined above *reuerendum patrem* cancelled.
[2] *Sic.*
[3] *eiusdem reuerendi* cancelled.
[4] *simonie* cancelled.
[5] *inficitur* written above as alternative.
[6] *merita cuiusdam* cancelled.
[7] *le* cancelled.

having been called by name and appearing in person before the same reverend father, on and in the same day and place, the same reverend father rehearsed to him the whole of his process held by him against the same master John, and how he appointed him the same term and place to hear the same reverend father's final pronouncement, proclamation and decree in respect of the premises. And when all these things had been acknowledged by the same master John, the same reverend father proceeded to his pronouncement and proclamation under this form, 'In the name of God, amen,' etc., as [is written] on the other side of this leaf,[1] and decreed that notice should be given of such voidance to the lord king, those being present as above. And then the same reverend father appointed to the same master John the Saturday next after the feast of our Lord's Epiphany next to come[2] in the prebendal church of Liddington, of the said diocese, before the same reverend father or his commissary, to receive and do further in respect of the premises and by reason thereof what the sacred canons and the decrees of the holy fathers may prescribe and decree as regards the premises, [the same persons] being present as in the last place above.

In the name of God, amen. We William, by divine permission bishop of Lincoln, seeing that you, master John Deye, canon possessed of a prebend and prebendary of the seventh prebend of the new collegiate church of blessed Mary of Leicester, of our diocese, when we were in the act of visiting the said collegiate church by our right as ordinary, were revealed and accused to us, in our preparatory inquiry made by us at the time of such our visitation, of that damnable and hateful vice of sodomy, by the name whereof alone the air is defiled, committed in damnable wise by you, as it was said, with divers persons, and that, according to the special inquiry specially made by us in this behalf, after special summons of you hereunto by us, and after observance of what should be observed in this behalf and maintenance of the order of law and justice requisite in this behalf, you were pronounced and proclaimed by us to be convicted and to be held convicted of the same crime, and had this term and place given you in form of law by our appointment beforehand to hear the final sentence, proclamation, pronouncement and decree in respect of and touching the premises, do pronounce, decree and proclaim you meet to be deprived of and finally removed from the same canonry and prebend and possession thereof by reason of the enormity and to the abhorrence of such crime, and, by this our definitive sentence which we pass in these writings, do deprive and finally remove you in manner of sentence and definitively also in these writings.

[*Hic sequuntur deposiciones coram domino facte per Thomam Craven, choristam, etatis xv annorum, Johannem Burley, choristam, etatis xv annorum et Johannem Welforde, etatis xx annorum, de crimine dicti magistri Johannis cum se ipsis commisso. Quorum testimoniis subiunguntur ea que Willelmus Bentley, etatis xxiiij annorum, sese oculata fide cognovisse, in parloriam dicti magistri Johannis 'per ly snekhole in hostio' introspicientem, declaravit, necnon detecta domini Henrici Syleby, vicarii, etatis xxx annorum, super sibi per predictos Craven et Burley contestes suos relatis, secundum que supra dixerunt iidem iurati. Que vero aut qualia planius indicare nolumus, non nisi mentionem de rebus huiusmodi hic facientes.*—A.H.T.]

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[1] See the following paragraph.
[2] *I.e.*, 7 Jan., 1440-1,

Dominus Willelmus Derby, vicarius, etatis xxviij annorum, etc., dicit quod Willelmus Benteley, tunc seruiens dicti magistri Johannis,[1] retulit isti iurato quasi dolendo quod magister Johannes vtebatur malis condicionibus quas libenter vellet emendari. Interrogatus ille Willelmus per istum iuratum, vt dicit iste iuratus, que et quales forent condiciones ille,

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[Fo. 103 sched.] Dominus Willelmus Bedale.

(Iniunccio.) Dominus Rogerus Clyftone, vicarius in choro ecclesie collegiate Leycestrie, dicit quod *soluciones* obituum annuorum ex quibus recipere deberent certas pecuniarum summas ab eisdem vicariis abstrahuntur per prepositum . . . . .[2]

(Iniunccio.) Item dicit quod cum ex consuetudine et statutis dicti collegii iuratis quatuor ad minus de canonicis ibidem deberent matutinis de nocte celebratis interesse, vix duo intersunt aut interesse videntur.

Dominus Ricardus Kemshale, vicarius, etc., quoad obituum solucionem *et canonicorum surreccionem ad matutinas* concordat cum proximo superius examinato.

Dominus Ricardus Greve, vicarius, etc., *dicit* quod quidam dominus Johannes Bramburghe, canonicus dicti collegii, tempore diuinorum in choro *inibi* celebratorum immiscet se precibus suis et oracionibus adeo alta voce quod aliis chori ministris ibidem cantantibus non modicum infert nocumentum, eos vt premittitur turbando et *grauiter* impediendo.

Idem dicit quod magister Johannes Dey, canonicus, etc., est tabernarum publicarum in villa Leycestrie frequentator in graue dicti collegii scandalum et suorum confratrum.

(Iniunccio.) Item dicit quod quidam Simon Symeon iam defunctus *dedit et* concessit dicti collegii canonicis et vicariis, videlicet canonicis vij *li.* et vicariis xiij *li.* annuatim soluendis[1] ad festa Annunciacionis et *sancti* Michaelis Archangeli. Dicti[3] tamen xiij *li.* non soluuntur dictis vicariis vt pro terminis Annunciacionis et Michaelis vltimo preteritis preterquam singulis vicariis iiijs.

Dominus Robertus Matfene, canonicus ecclesie collegiate, dicit quod nichil scit in quod correctum existit per decanum, etc.

[Dominus Johannes Shyuyngham.][4]

Dominus Johannes Bramburghe, canonicus, etc., dicit quod magister Johannes Dey est communis tabernarum frequentator, etc., vt supra.

Idem magister Johannes[5] domum mansionis sue infra clausum Leycestrie et mansum rectorie sue de Wyggestone[6] dimittit irreparate[3] et fere ad terram collabi patitur per incurium[7] et necgligenciam suam.

Idem quod dominus Robertus Matfene, magister hospitalis in Leycestria, geret[8] habitum nigrum, videlicet mantellum cum vno signo, videlicet crecent, in dextero.

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[1] *et Henricus Craven chorista retulerunt* cancelled.
[2] The remainder of the sentence is illegible.
[3] *Sic.*
[4] Cancelled: *Shyuyngham* should be *Shyryngham.*
[5] *patitur* cancelled.
[6] *ad terra* cancelled.
[7] *Sic*: for *incuriam.*
[8] *Sic*: for *gerit.*

[1] *Sic*: for *Thomas.*
[2] *et* cancelled.

noluit indicare sed dixit omnino quod *viles et fede ac* pessime erant *et propter earum feditatem abhorruit eas enarrare.* Preterea dicit iste iuratus quod Henricus[1] Craven, chorista, simili modo similia et eadem quasi retulit isti iurato, sed[2] que aut qualia noluit ille Henricus indicare isti iurato, vt dicit iste iuratus.

Sir William Bedale.[3]

(Injunction.) Sir Roger Clyftone, vicar in the quire of the collegiate church of Leicester, says that the payments of the yearly obits, from which they ought to receive certain sums of money, are withdrawn from the same vicars by the provost . . . .

(Injunction.) Also he says that whereas of custom and by the sworn statutes of the said college four at least of the canons in the same place ought to be present at matins when they are celebrated by night, hardly two are present or seem to be present.

Sir Richard Kemshale, vicar, etc., as regards the payment of the obits and the rising of the canons to matins, agrees with him who was examined last above.

Sir Richard Greve, vicar, etc., says that one sir John Bramburghe, canon of the said college, in time of divine service in quire, when it is celebrated therein, takes part in their prayers and collects in so loud a voice that he causes no little annoyance to the other ministers of the quire in the same place, disturbing and grievously hindering them, as is aforeset.

The same says that master John Dey, canon, etc., is a haunter of the public taverns in the town of Leicester, to the grievous scandal of the said college and his brethren thereof.

(Injunction.) Also he says that one Simon Symeon, now deceased, gave and granted to the canons and vicars of the said college, to the canons to wit seven pounds and to the vicars thirteen pounds yearly, to be paid at the feasts of the Annunciation and of St. Michael the archangel. Howbeit the said thirteen pounds are not paid to the said vicars in respect of the terms of the Annunciation and Michaelmas last past, with the exception of four shillings to each vicar.

Sir Robert Matfene, canon of the collegiate church, says that he knows nothing as to what has been corrected by the dean, etc.

[Sir John Shyuyngham.]

Sir John Bramburghe, canon, etc., says that master John Dey is a common haunter of taverns, etc., as above.

The same master John leaves his dwelling-house within the close of Leicester and his rectory-house of Wigston[4] unrepaired and suffers them almost to fall to the ground by his carelessness and neglect.

The same [says] that sir Robert Matfene, master of the hospital in Leicester,[5] wears a black habit, to wit a cloak with a sign, a crescent to wit, on the right side.

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[3] These additional *detecta* are written on a loose sheet of paper and are incomplete. The depositions of only eight of the thirteen canons and prebendaries, including the dean, are given in the main body of the visitation: among them was Bedale. The evidence of three more appears on this sheet. Dey was obviously excluded from giving evidence, and Shiryngham gave none, although the minutes of the visitation show that he was present. The evidence of several of the vicars, of the chantry-priests, and the lay members of the foundation, is wanting.

[4] See note 2 on p. 188 above.

[5] *I.e.* St. Leonard's hospital: see note 5 on p. 190 above.

Idem magister absentauit se ab ista ecclesia collegiata vltra tempus minucionum, propter quod amitteret residenciam suam.

Item dicit quod dominus Henricus Roos, canonicus,[1] etc., exercet tabernas et habet communem accessum in villam Leycestrie in magnum ecclesie scandalum.

[Fo. 103 d. sched.] Dominus Willelmus Derby, vicarius, etc., de obituum solucione deponit vt supra depositum est.

Dominus Rogerus Fysshewyk, canonicus, etc., dicit omnia bene.

Dominus Johannes Banastre, vicarius, etc., nichil deponit, quia non diu ibidem moram traxit.

(Iniunccio.) Dominus Johannes Halle dicit quod vinum quod datur ministrandum in missis non est sanum, set nimis vetustum et insipidum.

(Iniunccio.) Dicit eciam quod ministri ministrantes circa summum altare frequenter vtuntur calepodiis ligneis, vnde oriuntur sonitus ex eorum deambulacione in ministrando.

Dominus Johannes Dalby, vicarius, etc., dicit omnia bene.

Dominus Willelmus Watersone, capellanus cantarie, dicit omnia bene.

Dominus Thomas Langham, capellanus cantarie, dicit quod canonici cum primo intrauerint chorum ante seruicii diuini o . . . .[2]

PRO NOUO COLLEGIO LEYCESTRIE INIUNCCIONES.

[Fo. 103.][3]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis decano singulisque canonicis, *vicariis*[4] et ministris aliis quibuscunque ecclesie noue collegiate beate Marie Leycestrie, nostre diocesis, presentibus et futuris salutem, graciam et benediccionem. Cure nobis est mores in populo et clero nobis subditis reformare, virtutes plantare et vicia sarculo correccionis ordinarie euellere et extirpare; propter que visitacio ordinaria noscitur instituta. Visitantes[5] *itaque*[6] iam dudum iure nostro ordinario *vos et dictam ecclesiam collegiatam*, prout ad hoc nos vrgebat cura nostra pastoralis, et super statu dicte ecclesie ac *pertinencium ad eam* ministrorumque eiusdem sollicite inquirentes, nonnulla repperiebamus contra formam statutorum dicte ecclesie iuratorum attemptata nobis in inquisicione nostra huiusmodi detecta et delata, que reformacione non inmerito indigebant. Nolentes igitur, sicuti nec debemus sana consciencia, huiusmodi detecta dimittere incorrecta, infrascriptas nostras iniuncciones, ordinaciones et mandata vt pro reformacione detectorum huiusmodi vobis transmittimus per vos vestrosque successores futuros imperpetuum inuiolabiliter obseruanda.[7]

In primis, cum in statutis dicti collegii iuratis caueatur expresse quod ad omne minus quatuor canonici matutinis qualibet nocte interesse teneantur, ac nobis detectum existat quod quasi ex consuetudine omnes canonici illius ecclesie,[8] *vno solo qui executor officii est excepto*[9] a matutinis

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[1] *ex* cancelled.

[2] The deposition ends abruptly here.

[3] At the bottom of the leaf, after the report of the inquiry into Dey's guilt.

[4] Interlined above *viris* cancelled.

[5] *ita* cancelled.

[6] *igitur* cancelled.

[7] *Ide* cancelled.

[8] Altered from *ecclesiis*.

[9] *se* cancelled.

The same master has withheld his presence from the collegiate church beyond the period of his seynies, by reason whereof he should forfeit his allowance for residence.[1]

Also he says that sir Henry Roos, canon, etc., haunts taverns and has common recourse to the town of Leicester, to the great scandal of the church.

Sir William Derby, vicar, etc., deposes as has been deposed about concerning the payment of the obits.

Sir Roger Fysshewyk, canon, etc., says all things are well.

Sir John Banastre, vicar, etc., makes no deposition, for that he has not made his abode therein long.

(Injunction.) Sir John Halle says that the wine which is given to be ministered at the masses is not wholesome, but too old and tasteless.

(Injunction.) He says also that the ministers who minister at the high altar do oftentimes wear wooden shoes, whereby arise noises from their walking about as they do their ministry.

Sir John Dalby, vicar, etc., says all things are well.

Sir William Watersone, chantry-chaplain, says all things are well.

Sir Thomas Langham, chantry-chaplain, says that the canons, whenever they first enter quire before the . . . of divine service . . . .

Injunctions for the new college of Leicester.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the dean and the several canons, vicars and other ministers whomsoever of the new collegiate church of blessed Mary of Leicester, of our diocese, who now are and shall be, health, grace and blessing. It is part of our charge to reform manners of life in the clergy and people under our authority, to implant virtues and with the weeding-hook of our jurisdiction as ordinary to tear up and root out vices; for the which reasons our visitation as ordinary is known to have been instituted. And so in our sometime visitation by our right as ordinary of you and the said collegiate church, even as our pastoral care prompted us hereunto, and in our anxious inquiry touching the state of the said church and of the things belonging thereto and of the ministers thereof, we found certain things that had been attempted contrary to the form of the sworn statutes of the said church disclosed and reported to us in such our inquiry, which were not undeservedly in need of reform. Being unwilling therefore, even as with a sound conscience we ought not, to leave such disclosures without correction, we despatch to you our injunctions, ordinances and mandates written beneath, by way of reformation of such matters disclosed, to be observed for ever without breach by you and your successors that shall be.

In the first place, inasmuch as in the sworn statutes of the said college caution is given that at the very least four canons shall be bound to be present at matins every night, and it has been disclosed to us that of custom almost all the canons of that church, save one alone who is the

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[1] Statutes 36 and 37 (possibly united as one statute in the numbered copy: see note 7 on p. 193 above) prescribed continual residence, allowing for two months' holiday in every year, either continuously or at intervals, and admitting reasonable or necessary exceptions approved by the dean and a majority of the chapter. If absence was prolonged beyond the statutory time without cause, the defaulter was bound to pay an amount *pro rata* out of his stipend to the fabric fund or some other use of the church; and such an absence, if lasting fifteen days, involved deprivation. No more than three canons and three vicars might be away at once, and all were to return for great festivals.

huiusmodi de nocte se absentant, dicentes se malle *pocius*[1] penam *sustinere* huiusmodi absentibus ab ipsis statutis inflictam quam dimittere quietem nocturnam, iniungimus vobis vniuersis et singulis presentibus et futuris, sub pena excommunicacionis quam in singulares personas vestras hiis nostris iniunccionibus vel earum alicui scienter et animo pertinaci contraueniencium, preter notam et reatum periurii quod dicta statuta non obseruantes incurrunt,[2] intendimus fulminare, vt singulis noctibus[3] *omnes et singuli canonici in collegio presentes non legitime impediti*[4] *iuxta mentem statutorum*[5] ad matutinas[6] assurgant et intersint eisdem, *sed*[7] ad minus quatuor in numero iuxta exigenciam statutorum predictorum.

Item iniungimus vobis in forma predicta et sub pena superius annotata vt[8] *diuinum officium nocturnum et diurnum, videlicet* matutinas,[9] vesperas et alias horas *canonicas* ac missas *et alia ad que dicenda ex debito*[10] *vel statuto estis astricti* in choro et alibi decantandas, morose satis cum deuocione debita et cum pausis in psalmodia, non festinando seu transcurrendo *vel sincopando* deuocius quo Deus dederit decantetis, nec in psalmodia *posterior*[11] versus vllatinus incipiatur[12] antequam[13] *prior versus* in toto finiatur ; quodque quisque vestrum in choro[14] tempore diuinorum deuociones aut alias horas canonicas dicens, ea ita submissa voce dicat vt psallentes iuxta se sic dicendo per strepitum aliquem[15] *nullatinus* turbet vel impediat ; et si quis[16] *sic* turbans siue impediens decetero reperiatur, quatuor denarios[17] *ad fabricam* ecclesie illius et vj denarios in vsus pauperum hospitalis ibidem conuertendos qualibet vice qua sic deliquerit de porcione prebende sue[18] *infra iij dies immediate postquam super hoc in capitulis fuerit conuictus sacriste persoluat.*[19]

Item iniungimus vobis decano et eius locumtenenti ac sacriste ceterisque eiusdem ecclesie ministris, quibus racione officiorum suorum incumbit defectus quoslibet[20] *corrigere vel* notare, vt defectus quorumlibet in choro et absencium a choro iuxta formam statutorum diligenter absque omni fauore vel odio et fideliter notetis et in proximis capitulis *ex tunc successiue celebrandis* [fo. 103d.] presidenti denuncietis, mulctasque siue penas pecuniarias defectuum huiusmodi absque omni remissione exigatis et in vsus debitos iuxta exigenciam statutorum conuertatis, nulla liberalitate presidencium siue exigencium soluere debentibus suffragante, cum facilitas venie incentiuum nonnunquam tribuit delinquendi.

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[1] *perdere* cancelled.
[2] *ipso facto* cancelled.
[3] An interlined word cancelled.
[4] *et ad omne minus quinque* interlined and cancelled.
[5] A note above this interlineation *circa quinque presentibus ad matutinas satisfactum est statutis* cancelled.
[6] *canonici* cancelled.
[7] Interlined above *et* cancelled.
[8] *horas canonicas* cancelled.
[9] *videlicet* interlined and cancelled.
[10] *vest* cancelled.
[11] Interlined above *vnus* cancelled.
[12] *prius* cancelled.
[13] *precedens* cancelled.
[14] *in* cancelled.
[15] *non* interlined and cancelled.
[16] *in hoc* cancelled.
[17] *fabrice* cancelled.
[18] An interlineation cancelled.

officiant of the service, withhold their presence of a night from such matins, saying that they prefer rather to bear the penalty inflicted by the same statutes upon such that are absent than to leave their night's rest, we enjoin upon you all and several that now are and shall be, under pain of excommunication, which we intend to pronounce against your several persons who go counter to these our injunctions or any of them knowingly and with obstinate intent, apart from the mark and guilt of perjury which they that keep not the said statutes incur, that all and several the canons present in the college who are not lawfully hindered, according to the meaning of the statutes,[1] do rise and be present at the same, but at least four in number according to the requirement of the statutes aforesaid.[2]

Also we enjoin upon you in the form aforesaid and under the penalty whereof note is made above, that you chant the divine office by night and by day, to wit, matins, vespers and the other canonical hours and masses and what else you are of duty or by statute bound to say, which should be chanted in quire and elsewhere, as slowly as you may with due devotion and with the pauses in psalm-singing, not hasting or skipping or slurring, as devoutly as ever God shall grant you, nor in psalm-singing let the second part of the verse be in any wise begun before that the first part is altogether finished ; and that each one of you, when he says his devotions or the other canonical hours in time of divine service, say them in so low a voice that he may in no wise, as he so says them, disturb or hinder by any noise them that are singing next to him ; and whosoever from henceforward is found making such disturbance or hindrance, let him pay to the sacrist, within the three days immediately after his conviction in chapter touching this, fourpence to the fabric fund of that church and sixpence to be converted to the uses of the poor folk of the hospital in the same place out of the portion of his prebend, every time that he shall so offend.[3]

Also we enjoin upon you the dean and the dean's lieutenant and the sacrist and the rest of the ministers of the same church, to whom by reason of their offices it belongs to correct or take note of any defaults whatsoever, that you diligently without any favour or malice and faithfully take note of the defaults of any that are in quire and are absent from quire according to the form of the statutes, and report them to the president in the next chapters to be celebrated in succession thereafter, and exact the fines or penalties in money of such defaults without any remission, and convert them to the due uses as the statutes require, without any help to them that owe them from the kindness of the presidents or of them that exact payment, inasmuch as readiness to pardon sometimes gives encouragement to transgression.[4]

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[19] Interlined above *soluere teneatur per sacristam ecclesie illius de ipso delinquente legitime conuicto exigendos*.

[20] *noct* cancelled.

[1] The registrar at this point seems to have been in doubt how far attendance could be enforced upon all, and referred to a copy of the statutes before proceeding to complete the injunction.

[2] Founded on Bedale's fifth *detectum*. See also Kemshale's evidence in the schedule.

[3] Founded on Bedale's fourth and Halywell's sixth and eighth *detecta* : see also Greve's first *detectum* in the schedule.

[4] Founded on Bedale's sixth, Halywelle's fourth, and Spurnere's second *detecta*.

Item iniungimus et ordinamus et sub penis supra et infrascriptis firmiter mandamus vt[1] nullus eiusdem ecclesie canonicus, vicarius vel minister extra chorum in naui ecclesie vel alibi tempore diuinorum in habitu *chorali aut seculari* vagetur aut cum secularibus confabuletur, nisi talis sit quem temporibus huiusmodi racione officii sui oporteat agere extra chorum *vel in minucionibus existat*; quodque nullus in choro vel circa altaria tempore diuinorum[2] *lignipodiis aut ferripodiis* vti presumat, cum incessus talium strepitum generent psallentibus *multum*[3] nociuum.

Item statuta predicta sequentes iniungimus vobis vniuersis et singulis in sacerdocio constitutis sub pena supradicta vt in ecclesia siue infra collegium residentes tunicis et supertunicis talaribus ac caligis nigri coloris dumtaxat omnino vtamini iuxta mentem statuti super hoc editi.

Item iniungimus vobis decano, canonicis, vicariis et capellanis aliis quibuscunque sub penis supradictis ne mulieres quascunque infra hospicia vestra de nocte recipiatis, nec ad ea frequentes accessus de die aut de nocte habere permittatis, per quas aut quarum accessus scandalum collegio aut personis eiusdem aliqualiter generetur.

Item cum officia prepositi et locumtenentis decani absentis *non se sic compaciantur* adeo[4] *vt* per vnam et eandem personam simul et semel *valeant*[5] occupari, iniungimus vobis decano et cuilibet successori vestro in virtute sancte obediencie et sub pena grauis contemptus, vt in officium preposilure prius substitutum in vestrum pro tempore absencie vestre *locumtenentem nullatinus*[6] deputetis aut econtra *locumtenentem vestrum in posterum* deputari permittatis.

Item iniungimus vobis preposito nunc existenti et cuilibet vestro in huiusmodi officio successori sub pena supradicta, vt antequam collegium pro eius negociis[7] prosequendis exeatis causam et tempus absencie vestre in negociis huiusmodi *et eorum qualitatem* iuxta exigenciam statuti super hoc editi decano vel in ipsius absencia sacriste ecclesie predicte *realiter exprimatis*;[8] quodque bina vice quolibet *anno*, videlicet in quindena Pasche et in quindena Michaelis, *fidelem* compotum administracionis *vestre* in bonis ipsius ecclesie spiritualibus et temporalibus *per vos facte* coram decano seu eius locumtenente et tribus aliis canonicis *ad hoc* per capitulum eligendis omnino *et ad minus* reddatis, prout exigunt statuta memorata.

Item iniungimus vobis decano et canonicis vniuersis presentibus et futuris sub pena[9] supra et infrascriptis[10] ne aliquas personas ad perhendinandum vobiscum infra collegium admittatis in commensales, nisi graues sint persone bone conuersacionis et honeste fame, ad quas[11] *quidem* personas[12] accessus mulierum omnino fieri prohibemus et haberi infra collegium antedictum.

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[1] *vt* cancelled.
[2] *calipodiorum* altered to *calipodiis* and cancelled.
[3] *nociuum* interlined and cancelled.
[4] *sibi adversentur quod* cancelled.
[5] Interlined above *iuxta* (*st* cancelled) *expressum tenorem statutorum vt impediant* cancelled.
[6] *locumte* interlined and cancelled.
[7] *exeq* followed by *exp*: both cancelled.
[8] Interlined above *exprimere teneamini* cancelled.
[9] *Sic.*
[10] *vt nulli* cancelled.
[11] Altered from *quarum*.
[12] Altered from *personarum*.

Also we enjoin and ordain and strictly command, under the penalties written above and beneath, that no canon, vicar or minister of the same church roam outside the quire in the nave of the church or elsewhere in time of divine service, in his quire-habit or secular dress, or talk with secular folk, unless he be of such a sort that he must do business out of quire at such times by reason of his office, or he be in his seynies; and that no one in quire or at the altars in time of divine service do take on himself to wear shoes shod with wood or iron, since such, as they walk about, make a noise which is very troublesome to them that are singing.[1]

Also in pursuance of the statutes aforesaid we enjoin upon you all and several that are in priest's orders, under the penalty abovesaid, that you who are resident in the church or within the college do altogether wear long cassocks and cloaks and boots of black colour only, according to the intention of the statute published touching this.[2]

Also we enjoin upon you the dean, the canons, vicars and other chaplains whomsoever, under the penalties abovesaid, that you receive no women whatever within your lodgings by night, nor suffer them to have often access thereto by day or by night, by whom or whose access scandal may in any sort be caused to the college or the persons thereof.[3]

Also, since the offices of the provost and the lieutenant of the dean in his absence are not in such wise compatible, so that they may be held at the same time and for the nonce by one and the same person, we enjoin upon you the dean and every one that shall succeed you, in virtue of holy obedience and under pain of grievous contempt, that you in no wise appoint him that has erewhile been put into the office of the provostship to be your lieutenant for the time of your absence, or on the other hand suffer your lieutenant hereafter to be appointed to the other office.[4]

Also we enjoin upon you who are now the provost and upon everyone that shall succeed you in such office, under the penalty aforesaid, that, before you go out of the college to pursue its business affairs, you give an exact account to the dean or, in his absence, to the sacrist of the church aforesaid, of the reason and duration of your absence on such business and of its nature, as the statute published touching this requires; and that twice in every year, to wit in the quinzaine of Easter and the quinzaine of Michaelmas, you render altogether and at any rate a faithful reckoning of your administration fulfilled by you in respect of the spiritual and temporal goods of the same church, in presence of the dean or his lieutenant and three other canons to be chosen by the chapter to this end, even as the aforesaid statutes require.[5]

Also we enjoin upon you the dean and all the canons that now are and shall be, under the penalties written above and beneath, that you admit no persons as boarders to lodge with you within the college, except they be grave persons of honest conversation and seemly report, to the which persons we forbid that there be made or had at all recourse of women within the college aforesaid.[6]

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[1] Founded on Halywelle's fifth *detectum*.
[2] Founded on Halywelle's third *detectum*.
[3] Founded on the dean's third, Halywelle's seventh and Spurnere's first *detecta*.
[4] Founded on Bedale's seventh and Redeman's *detecta*.
[5] Founded on the dean's fourth and fifth *detecta*.
[6] Founded on the dean's seventh and Bedale's tenth *detecta*.

Item quia detectum nobis existat[1] et delatum[2] quod plures de canonicis dicti collegii, quod *dolenter referimus*,[3] vix semel in septima[4] celebrant missas suas, iniungimus propterea vobis vt ad[5] celebrandum *vos* disponatis et *sic*[6] dispositi sepius celebretis, cum[7] *orare et offerre pro omnibus illis debetis quorum elemosinas accipitis omni die et nichil in sacrificiis maius esse potest quam corpus et sanguis Christi, nec vlla oblacio hac pocior esse potest, cum omnes precellat.*

Item iniungimus vobis vniuersis et singulis *dicte ecclesie vicariis* presentibus et futuris sub penis quibus supra, vt *dum* presentes in choro *fueritis* tempore diuini seruicii ab omni garrulitate, irrisione et strepitu penitus abstinentes silencium debitum omnino seruetis, et si quid loqui oporteat, submissa voce et latina[8] cicius peragatur, attendentes quod tunc coram ipso astatis de quo dicitur, 'In pace factus est locus eius'[9]; et si quis in hoc decetero deliquisse deprehendatur, *preter penas predictas* quatuor denarios de communis[8] suis in communiam vicariorum *in proximo tunc Sabbato*[10] *persoluat.*[11]

Item cum in statutis predictis caueatur expresse quod pauperes infirmi in domum elemosinarie recepti, si conualuerint et victum querere valeant manibus suis, statim debent expelli et alii infirmi eorum locis subrogari, et[12] nobis detectum[13] sit quod plures sic recepti iam conualuerunt et victum querunt laboribus suis *tam*[14] infra quam extra collegium vt mercenarii *conductiui*, sicque accumulant sibi diuicias *contra mentem et continenceam*[8] *statutorum*, iniungimus igitur vobis decano in virtute obediencie et sub pena *contemptus* vt tales si qui sint qui de infirmitatibus suis, vt prefertur, conualuerunt, protinus *ab exhibicione domus et ipsa domo excludatis*[15] et alios iuxta effectum statuti super hoc *editi* subrogare curetis absque mora.

(Item[16] quia detectum est nobis et delatum quod mulieres, eciam inhoneste fame et male opinionis, habent communem et frequentem accessum sero et mane ad domos quorundam canonicorum infra clausum dicte ecclesie, per quod collegio et personis eiusdem scandalum generatur ;[17] sequentes igitur statutum super hoc editum, iniungimus vobis decano et canonicis presentibus et futuris, sub pena statuti huiusmodi preter penam excommunicacionis supradicte, vt decetero statutum predictum iuxta ipsius formam et effectum decetero[8] inuiolabiliter obseruetis.)

Item quia nobis detectum extitit et delatum quod quidam canonicorum dicte ecclesie collegiate mansos prebendis suis assignatos dimittunt

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[1] *Sic*: for *existit*.
[2] Altered from *delatam*.
[3] Interlined above *pudet nos dicere* cancelled.
[4] *Sic*: for *septimana*.
[5] *sic* cancelled.
[6] Interlined above *sit* cancelled.
[7] *ad sic orandum ibidem sitis instituti, attendentes in quantis peccat sacerdos habens copiam celebrandi, si non celebret* cancelled. The passage in the text is added in the margin, *et offerendum* at the beginning, which was first written to follow *ad sic orandum*, being cancelled.
[8] *Sic*.
[9] Ps. LXXV, 3 (Vulgate); see Ps. LXXVI, 2 (A.V.).
[10] *soluere debeat* cancelled.
[11] *per precentorem exigendos et leuandos* cancelled.
[12] *vt* cancelled.
[13] *fuit* cancelled.
[14] *quam* cancelled.

Also, inasmuch as it has been disclosed and reported to us that several of the canons of the said college, the which we relate with sorrow, do celebrate their masses hardly once in the week, we therefore enjoin upon you that you dispose yourselves to celebrate, and celebrate more often, being so disposed, seeing that you ought to make prayer and offering for all them whose alms you receive every day, and nothing in respect of sacrifices can be of more avail than the body and blood of Christ, nor may any offering be preferred to this, inasmuch as it excels all.[1]

Also we enjoin upon you all and several the vicars of the said church that now are and shall be, under the penalties as above, that, while you shall be present in quire in time of divine service, you refrain utterly from all chattering, laughter and noise, and keep due silence altogether, and, if you must say aught, let it be done with all speed in a low voice and in Latin, taking heed that at that time you are standing in His presence of whom it is said 'His place is established in peace'; and whosoever from henceforth is apprehended to have transgressed herein, let him pay, apart from the penalties aforesaid, fourpence from his commons to the common fund of the vicars on the Saturday next following.[2]

Also, seeing that in the statutes aforesaid express caution is given that the poor ailing folk who have been received into the almshouse, if they have recovered and are able to seek their living with their hands, should straightway be turned out and other infirm folk substituted in their stead, and [seeing that] it has been disclosed to us that several who have been so received have now recovered health and seek their living by their own toil, both within and without the college, as hirelings for reward, and do so heap together riches for themselves contrary to the intention and import of the statutes, we therefore enjoin upon you the dean, in virtue of obedience and under pain of contempt, that you forthwith shut out such, if any there be, as have recovered, as is aforeset, of their ailments, from the payment they receive from the house and from the house itself, and take order to substitute others without delay according to the effect of the statute published touching this.[3]

(Also because it has been disclosed and reported to us that women, even of unseemly report and ill reputation, have common and often access late and early to the houses of certain canons within the close of the said church, by reason whereof there is bred scandal to the college and the persons thereof; in pursuance therefore of the statute uttered touching this, we enjoin upon you the dean and canons who now are and shall be, under the penalty of such statute, apart from the pain of the excommunication abovesaid, that from henceforth you observe without breach the statute aforesaid according to the form and effect of the same.)

Also because it has been disclosed and reported to us that certain of the canons of the said collegiate church leave the dwelling-houses

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[15] *expellatis* cancelled.

[16] This injunction was cancelled: it already had been covered by the sixth and ninth injunctions.

[17] Altered from *generaliter*.

[1] The *detectum* on which this is founded does not appear in the evidence.

[2] Founded on Chelle's *detectum*.

[3] Founded on Welles' second and Spurnere's sixth *detecta*.

irreparatos et quasi ad terram collapsos, vobis decano sub penis supradictis firmiter iniungimus et mandamus quatinus statutum super hoc editum diligenter et fideliter exequamini, non parcendo vlli quin ad reparacionem huiusmodi mansorum iuxta formam statuti coarceantur.[1]

Item cum[2] in statutis predictis *contineatur* quod janitor clausi *inter alia que officio suo incumbunt*[3] *teneatur albam virgam coram decano et canonicis tempore introitus ad magnam missam et exitus ac toto tempore eiusdem, ac tempore matutinarum, vesperorum et aliarum horarum*[4] *canonicarum et dum incensent altaria honorifice portare* ;[5] et janitor qui nunc est, hiis dimissis,[6] mercandisis intend*i*t ;[7] vobis decano sub penis supradictis firmiter iniungimus et mandamus quatinus janitorem ad explendum officium suum iuxta effectum statuti super hoc editi per subtraccionem stipendii sui compellatis quod hac occasione amiserit in vsus fabrice ecclesie applicandum.

Item cum secundum sacros *canones* prohibeatur expresse statutumque dicte ecclesie applaudat canonibus ipsis, ne qui clerici[8] tabernas *edendi vel bibendi causa*[9] *ingrediantur nisi in itinere constituti et necessitate compulsi*,[10] ac, vt nobis detectum est et delatum, nonnulli canonici et vicarii ac alii[11] dicte ecclesie ministri[12] tabernas publicas et communes *ac congregaciones prohibitas et spectacula illicita* de nocte et de die vsque ad ebrietatem frequentare non verentur et excercere preter et contra formam statuti in hoc casu editi et canonum predictorum, vobis decano predicto sub penis supradictis firmiter iniungimus et mandamus quatinus statutum predictum contra in hiis delinquentes acriter exequamini et nichilominus eos nostra *auctoritate* excommunicetis *debito seruato processu*, eorum absolucione, preterquam in mortis articulo, nobis et successoribus nostris, episcopis Lincolniensibus, specialiter reseruata ; quodque nec permittatis tabernam publicam teneri aut ceruisiam vel vinum aut alia victualia vendi infra situm aut portas collegii predicti quouismodo.[13]

Item cum nobis detectum existat quod quidam vicariorum dicte ecclesie adeo mercandizis suis[14] intendant[15] ad eorum lucrum detestandum, quod propterea horis debitis diuinis in choro non insistunt, iniungimus vniuersis et singulis dicte ecclesie vicariis presentibus et futuris, *sub pena excommunicacionis maioris quam per vos nostra auctoritate in contrauenientes rite fulminari volumus*,[16] vt dimissis hiis seculi curis hiis penitus intendant ad que se deuouerunt.[17]

Item cum in statutis dicte ecclesie contineatur per expressum quod

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[1] *Sic.*

[2] *nobis* cancelled.

[3] Added in margin.

[4] Interlined above *certis temporibus et horis interesse teneatur in ecclesia, virgam suam precedens in manu sua portando* cancelled. The rest added in margin.

[5] The alterations made in this passage were carried out after reference to the statutes. Written in the margin opposite the passage and afterwards cancelled is the memorandum *Videantur verba statuti ut sciatur quid debet precedere.*

[6] *merd* cancelled.

[7] *intendat* was written : the *a* was expunged and *i* interlined.

[8] *nisi in itinere constituti* cancelled.

[9] An erasure.

[10] Added in margin : *publicas debeant* and *frequentare* cancelled : *presumant* interlined after *frequentare* and cancelled.

[11] *ministri* cancelled.

[12] *in sacerdocio constituti* cancelled.

[13] *permittatis sub pena excommunicacionis antedicte* cancelled.

[14] *adeo* cancelled.

assigned to their prebends without repair and almost fallen to the ground, we strictly enjoin and command you the dean, under the pains abovesaid, to carry out diligently and faithfully the statute uttered touching this, sparing no-one from being compelled to the repair of such dwelling-houses according to the form of the statute.[1]

Also, seeing that in the statutes aforesaid it is contained that the gate-keeper of the close, among the other charges of his office, should be bound to bear the white staff in sign of honour before the dean and canons at the time of their entry to high mass and when they go out and during the whole time thereof, and at the time of matins, vespers and the other canonical hours, and while they cense the altars ; and the gate-keeper who now is, letting these things go, gives himself to marketing ; we strictly enjoin and command you the dean, under the pains abovesaid, to compel the gate-keeper to fulfil his office, according to the effect of the statute uttered touching this, by withdrawal of his stipend [and] to apply to the uses of the fabric-fund of the church that which he shall lose on this account.[2]

Also, seeing that according to the sacred canons it is expressly forbidden and the statute of the said church agrees with the same canons, that any clerks shall enter taverns for the sake of eating or drinking, unless they be in the course of a journey or compelled by need, and, as it has been disclosed and reported to us, certain canons and vicars and other ministers of the said church fear not to haunt and use the public and common taverns and forbidden gatherings and unlawful spectacles by night and by day until they are drunk, apart from and contrary to the form of the statute uttered in this case and of the canons aforesaid, we strictly enjoin and command you the dean aforesaid, under the pains abovesaid, to carry out with severity the statute aforesaid against transgressors in these respects and excommunicate them none the less by our authority, after observation of the due process, with special reservation of their absolution, save in the article of death, to us and our successors, bishops of Lincoln ; and that you suffer no public tavern to be kept nor beer or wine or other victuals to be sold in any wise within the site or gates of the college aforesaid.[3]

Also, seeing that it stands disclosed to us that certain of the canons of the said church are so busy with their marketing, with a view to their hateful gain, that on that account they attend not divine service in quire at the due hours, we enjoin upon you all and several the vicars of the said church that now are and shall be, under pain of the greater excommunication, which it is our will should be duly pronounced by you by our authority against them that go contrary, that they leave these cares of the world and give themselves wholly to those things whereunto they have vowed themselves.[4]

Also, seeing that it is expressly contained in the statutes of the said

[15] *Sic*: for *intendunt*.

[16] Added in margin.

[17] *sub pena excommunicacionis antedicte* cancelled.

[1] Founded on the dean's sixth *detectum*. See also Bramburghe's second *detectum* in the schedule.

[2] Founded on Spurnere's third *detectum*.

[3] Founded on Halywelle's second and Spurnere's fourth *detecta*. See Greve's second and Bramburghe's first and fifth *detecta* in the schedule.

[4] Founded on Bedale's twelfth *detectum*, relating to the vicar Kempsale.

bona per canonicos et vicarios defunctos in genere relicta inter ipsos canonicos et vicarios per decanum equaliter diuidantur, et quod relicta *ipsi*[1] ecclesie et ad vsum sue fabrice *seu alia iuxta piam testatorum voluntatem*;[2] ac, vt nobis detectum *est*, dominus Johannes Swalwelle, dudum canonicus dicte ecclesie, xl *li.*, et dominus Johannes Charytee, eciam dudum eiusdem ecclesie *canonicus*, l marcas officio prepositi reliquerunt,[3] vt ipse prepositus soluciones per eum faciendas in inicio anni de ipsis[4] summis faceret et in fine anni cuiuslibet easdem summas restitueret, quodque dicte summe iam ex toto *per vos decanum et canonicos seu vestros predecessores vestros*[5] sunt consumpte, vobis decano et[6] canonicis predictis[7] iniungimus et mandamus vt, cum impedientes vltimas defunctorum voluntates excommunicacionem incurrant *ipso facto*, predictas summas[8] *infra biennium a tempore date presencium continue numerandum sub pena excommunicacionis maioris in personas*[9] *tam vestri decani quam singularium canonicorum dicte ecclesie ferende*, ad vsum destinatum restitui faciatis *et in loco ad hoc olim deputato reponi*.[10]

Item cum nobis detectum existat quod certi obitus celebrantur in collegio, et quod eos celebrantibus[11] redditus *prouenientes de certis tenementis* in villa Leycestrie *ad hoc datis* soluerentur, et quamquam obitus celebrentur nichil tamen celebrantibus applicatur, volumus *et iniungimus* vt post triennium elapsum post ordinacionem super reparacione tenementorum[12] huiusmodi *de omnium vestrum consensu, vt asseritis*, factam dicti redditus in vsus destinatos expendantur.

Item cum ex statutis predictis incumbat sacriste pro tempore existenti choristas superuidere, regere et gubernare, et nobis detectum existat quod choriste ecclesie illius hiis diebus quasi absque ductore vagantes intendunt excursibus et aliis insolenciis, in virtutibus nullatinus proficientes, iniungimus propterea vobis nunc *sacriste*[13] et cuilibet vobis in eodem officio substituendo sub pena excommunicacionis, preter penam per statuta ea non seruantibus impositam, vt diligenter superuideatis quod choriste temporibus quibus in ecclesia non occupantur intendant erudicioni et doctrine, vt sic sub virga degentes de virtute proficere valeant in virtutem.[14]

[Fo. 102d.] Item cum[15] nobis detectum sit *et* delatum quod dudum Simon Simeon vnam cantariam de tribus capellanis in dicta ecclesia collegiata fundauit per[16] vicarios eiusdem ecclesie celebrandas[5] et deseruiendas,[17] assignans vicariis huiusmodi[18] tresdecim libras nomine stipendii sui per manus prepositi loci illius annuatim *percipiendas*, *quodque*[19] vos,

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1 Interlined above *ad vsum* cancelled.

2 *relinquantur* cancelled: *applicentur* or *conuertantur* is omitted.

3 *ad effectum* cancelled.

4 *summas* cancelled.

5 *Sic.*

6 *car* cancelled.

7 *sub penis supra et infrascriptis* cancelled.

8 The passage followed is added in the margin, with *vt* cancelled at the beginning.

9 The word *supra* is written below, referring to the continuation, which is at the top of the margin.

10 *indilate* cancelled.

11 *certi* cancelled.

12 *ib* cancelled.

13 *preposito* cancelled.

14 In the margin is written *Require plus in proximo precedente folio ad tale signum.** The rest of the injunctions, as this indicates, are on fo. 102*d*., beneath the sentence of excommunication pronounced on John Dey.

church that the goods left in general by the deceased canons and vicars should be divided in equal parts by the dean among the same canons and vicars, and that the rest [should be applied] to the same church and to the use of its fabric-fund or some other use according to the pious will of the testators ; and, as it has been disclosed to us, sir John Swalwelle, sometime canon of the said church, left forty pounds, and sir John Charytee, also sometime canon of the same church, fifty marks to the provost's office, so that the same provost should make the payments which should be made by him at the beginning of the year out of the same sums and restore the same sums at the end of every year, and that the said sums have now been altogether spent by you the dean and canons or your predecessors, we enjoin and command you the dean and canons aforesaid, since they that hinder the last wills of the deceased incur excommunication by so doing, to cause the aforesaid sums, within the period of two years to be counted from the time of the date of these presents continuously, under pain of the levying of the greater excommunication against the persons both of you the dean and of the several canons of the said church, to be restored to their appointed use and laid up in the place assigned aforetime for this purpose.[1]

Also seeing that it stands disclosed to us that certain obits are celebrated in the college, and that to them that celebrate them the rents should be paid which arise from certain tenements in the town of Leicester given for this purpose, and, albeit the obits are celebrated, yet nothing is given to the use of those that celebrate them, we will and enjoin that, after the lapse of a period of three years after the ordinance which was made, as you aver, with the consent of you all touching the repair of such tenements, the said rents be expended for the uses appointed.[2]

Also seeing that by the statutes aforesaid it is incumbent upon the sacrist for the time being to oversee, rule and govern the choristers, and it stands disclosed to us that the choristers of that church do in these days wander about almost without a leader and spend their time in gaddings-out and other breaches of discipline, making no virtuous profit in any wise, we therefore enjoin upon you who are now the sacrist and everyone who is to take your place in the same office, under pain of excommunication, apart from the penalty laid by the statutes upon them that keep them not, that you diligently oversee that the choristers, what time they are not busied in church, do heed their learning and instruction, that so, living under the rod, they may have power to go forward from strength to strength.[3]

Also seeing that it has been disclosed and reported to us that Simon Simeon did sometime found a chantry of three chaplains in the said collegiate church, to be celebrated and served by the vicars of the same church, assigning to such vicars under the name of their stipend thirteen pounds to be received yearly at the hands of the provost of that place,

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[15] *vt* cancelled.
[16] *tres* cancelled.
[17] Altered from *deseruiandas*.
[18] *s* cancelled.
[19] Interlined above *eisdem vicariis soluendas* cancelled.

[1] Founded on Bedale's second *detectum*.
[2] Founded on Spurnere's seventh *detectum*. See also Clyftone's first, Kemshale's and Derby's *detecta* in the schedule.
[3] The *detectum* on which this is founded does not appear.

preposite, qui nunc estis huiusmodi salaria siue stipendia a dictis vicariis, quamquam ipsi officia sua peregerint, de terminis[1] annunciacionis beate Marie et sancti Michaelis, anno Domini mccccxl, subtrahitis et detinetis, excepto quod eorum cuilibet iiij *s.* tantum soluistis, vobis igitur preposito qui nunc estis, et cuilibet vobis in eodem officio in futurum subrogando, sub pena excommunicacionis antedicte firmiter iniungimus et mandamus vt *si ita sit*, cum os bouis triturantis a presepi ligari non debeat,[2] predictis vicariis officium suum huiusmodi explentibus predicta salaria siue stipendia sua in terminis ad hoc statutis integre et absque diminucione et mora qualibet soluere studeatis.

Item[3] cum in statutis dicte ecclesie iuratis contineatur expresse quod prepositus ecclesie illius pro tempore existens tempore admissionis officii sui huiusmodi iurare teneatur quod ipse in officio suo huiusmodi fideliter ministrabit et diligenciam debitam sibi possibilem de bene et fideliter administrando in bonis spiritualibus et temporalibus quibuscunque ad ipsam ecclesiam spectantibus et aliis eiusdem ecclesie solicite adhibebit, oblacionibus in ipsa ecclesia factis dumtaxat exceptis, nobisque detectum existat quod vos, nunc preposite, in bonis dicte ecclesie citra edicionem statutorum huiusmodi collatis, *que non sunt magna*, administrare *dicitis vos non teneri*[4] nec *ideo* administrare curatis *in eisdem* in dicte ecclesie et ministrorum eiusdem dampnum, preiudicium non modicum et grauamen, nos igitur, aduertentes quod secundum *mentem*[5] verborum statuti huiusmodi,[6] quod indistincte loquitur, nec *solum*[7] ad preterita se referens *sicuti nec ad*[8] sequencia aut futura,[9] ad administrandum fideliter in bonis dicte ecclesie quibuscunque ex vi et vigore verborum statuti huiusmodi tenemini, vobis *preposito predicto* et cuilibet vobis in eodem officio in futurum subrogando, preter penam periurii a dicto statuto illud non seruanti inflictam sub pena excommunicacionis supradicte, iniungimus et mandamus vt in quibuscunque bonis dicte ecclesie ante et post edicionem statutorum *huiusmodi* collatis et conferendis, ea fideliter exigendo, leuando, colligendo et recipiendo et ea in debitos vsus[10] disponendo et de eis fideliter computando diligenter administretis et administrare curetis, predicta vestra assercione quam friuolam reputamus non obstante.

Item cum ad officium vestri sacriste ex vigore statutorum huiusmodi pertineat et incumbat panem, vinum et aquam pro sacramento altaris in quolibet altari eiusdem ecclesie et eciam capella infirmarie quotidie exhibere, nobisque, quod horrendo dicimus, detectum existat quod vinum ad ministerium huiusmodi ministratum adeo ins*i*pidum est *et* insanum, quod illud sumentes *aliquociens* prouocaret ad nauseum[11] et vomitum, nos igitur, attendentes quod ex optimis iuxta[12] veteris et noue legis testimonium offerendum est sacrificium, vobis nunc sacriste et cuilibet vestro in eodem officio successori sub pena excommunicacionis antedicte firmiter iniun-

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1 *sancti Michaelis* cancelled.
2 See Deut. xxv, 4.
3 *p* cancelled.
4 Interlined above *non tenere* cancelled
5 *virtutem* interlined and cancelled: *mentem* substituted.
6 *quod* (*q'd*) cancelled.
7 *sicut* interlined and cancelled: *solum* substituted.
8 Interlined above *vel* cancelled.
9 A note referring to the margin interlined and cancelled.
10 *admin* interlined and cancelled.
11 *Sic.*
12 *veri* cancelled.

and that you, provost, who now are, withdraw and withhold such salaries or stipends from the said vicars, albeit the same have performed their duties, as regards the terms of the annunciation of blessed Mary and of St. Michael, in the year of our Lord 1440, save that you have paid each of them four shillings only, we therefore strictly enjoin and command you who now are provost and everyone to be called in future to your place in the same office, under pain of the excommunication aforesaid, that, if so it be, seeing that the mouth of the ox that treadeth out the corn ought not to be kept by a muzzle from his manger, you shall take care to pay the aforesaid vicars who fulfil such their duty their aforesaid salaries or stipends at the terms appointed for this purpose, in their entirety and without any subtraction and delay.[1]

Also seeing that in the sworn statutes of the said church it is expressly contained that the provost of that church for the time being shall be bound at the time of his admission to such his office to swear that he himself shall do faithful ministry in such his office and shall earnestly apply what due diligence he can as regards good and faithful administration in respect of all temporal and spiritual goods whatsoever belonging to the same church and the other affairs of the same church, save only the offerings made in the same church, and it stands disclosed to us that you, now the provost, say that you are not bound to do your ministry as regards the goods that since the publication of such the statutes have been granted to the said church, which are not great, and therefore take no order for administration in respect of the same, to the damage, no little prejudice and grievance of the said church and the ministers thereof, we therefore, remarking that according to the intention of the words of such statute, which speaks uncertainly, with reference neither to past matters only nor, even so, to those following or to come, you are bound by the force and virtue of the words of such statute to do your administration faithfully in respect of all the goods of the said church whatsoever, enjoin and command you the provost aforesaid and everyone to be put in your place in future in the same office, under pain of the excommunication aforesaid, apart from the penalty of perjury inflicted by the said statute upon him who keeps it not, to do diligent administration and take heed so to do it in respect of all the goods of the said church whatsoever granted and to be granted before and after the publication of such the statutes, faithfully requiring, levying, collecting and receiving them and allotting them to their due uses and rendering faithful account concerning them, your aforesaid statement, which we esteem to be trifling, notwithstanding.[2]

Also seeing that by the virtue of such statutes it appertains to and is incumbent upon the office of you the sacrist to provide bread, wine and water daily for the sacrament of the altar at every altar of the same church and also in the chapel of the infirmary, and it stands disclosed to us, which we say with abhorrence, that the wine furnished for such ministry is so tasteless and unwholesome that it has sometimes provoked them that receive it to retching and sickness, we therefore, taking heed that, according to the witness of the old and new law, sacrifice should be offered of the best, strictly enjoin and command you who are now sacrist and everyone who shall succeed you in the same office, under pain of the

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[1] See Bedale's ninth and Spurnere's fifth *detecta*. See also Greve's third *detectum* in the schedule.

[2] Founded on the dean's fourth and Welles' third *detecta*.

gimus et mandamus quatinus ad ministerium tanti sacramenti, in quo vita hominum est et salus, saluberima et sapidissima curetis decetero ministrare.

Monemus igitur vos omnes et singulos [presen]tes et futuros [primo], secundo, tercio peremptorie sub penis supradictis vt has[1] iniuncciones nostras et mandata, que vobis ob reformacionem detectorum huiusmodi[2] harum serie transmittimus, in omni sui parte inuiolabiliter obseruetis et obseruet quilibet vestrum in futurum.

Monemus insuper vos decanum predictum vestrique quemlibet successorem, vestrique et successoris *vestri* huiusmodi absentis locumtenentem, sub pena excommunicacionis antedicte, vt *saltem semel* in inicio cuiuslibet mensis[3] in pleno capitulo omnibus congregatis statim post lecturam statutorum dicte ecclesie, ad que *ex eorum artacione* ipsis loco et temporibus legenda astringimini, presencia nostra iniuncciones et mandata distincte ad intelligenciam audiencium publice legi faciatis, ne vestrum vel eorum aliquis ignoranciam in hac parte pretendere valeat modo quouis. Data sub sigillo nostro.

XLI.

[Fo. 104]

VISITACIO MONASTERII BEATE MARIE DE PRATO LEYCESTRIE, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, INCHOTA[4] ET FACTA IN DOMO CAPITULARI IBIDEM TERCIO DIE MENSIS DECEMBRIS, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRACIONIS XV° ET TRANSLACIONIS QUINTO.

In primis, sedente dicto reuerendo patre iudicialiter in sue huiusmodi visitacionis negocio exercendo, comparuerunt personaliter abbas et conuentus dicti loci visitacionem huiusmodi, vt apparuit, subituri. Et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam per prouidum virum fratrem Johannem Pomery, eiusdem monasterii canonicum, sequentem hoc thema, 'Venit tibi mansuetus,'[5] etc. Quo multum venusto scemate completo, abbas liberauit dicto reuerendo[6] certificatorium mandati domini eidem abbati ad hoc negocium directi confectum in hec verba, 'Reuerendissimo,' etc. Deinde exhibet fundacionem et iniuncciones factas per bone memorie dominum

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[1] *igitur* cancelled. The form was altered, and the italicised passage placed in the margin.

[2] *vobis* cancelled.

[3] *saltem semel* cancelled.

[4] *Sic.*

[5] St. Matth. XXI, 5.

[6] *Sic*: *mandatum* cancelled.

[1] See Halle's first *detectum* in the schedule.

[2] Statute 47 prescribes the reading of the statutes at least once a quarter: there is no mention of a monthly reading.

[3] There is no date: probably the injunctions, which are composed with singular care and elaboration, belong to the period after Alnwick's return to Liddington. Several of the interlineations and marginal notes were made, as is the case in some other sets of injunctions, in a handwriting different from that of the registrar, in which occur some unusual abbrevia-

excommunication aforesaid, to take order from henceforth to furnish the most healthful and savoury provision for the ministry of so great a sacrament, wherein is the life and salvation of men.[1]

We admonish you therefore all and several that now are and shall be, a first, second and third time peremptorily, under the penalties aforesaid, to observe without breach, and that everyone of you observe for the future in every part of them, these our injunctions and commands which we despatch to you as they are contained herein for the reformation of such matters disclosed.

We moreover admonish you the dean aforesaid and everyone that shall succeed you, and the lieutenant of you and of such your successor in your and his absence, under pain of the excommunication aforesaid, that at any rate once at the beginning of every month, when all are gathered together in full chapter, immediately after the reading of the statutes of the said church, the which by their binding force you are bound to read in and at the same place and times,[2] you cause these our present injunctions and commands to be read in public so that they who hear may understand, that no-one of you or them may be able in any wise to plead ignorance in this behalf. Given under our seal.[3]

XLI.

THE VISITATION OF THE MONASTERY OF BLESSED MARY OF THE MEADOW[4] OF LEICESTER, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, BEGUN AND PERFORMED IN THE CHAPTER-HOUSE THERE ON THE THIRD DAY OF THE MONTH OF DECEMBER, IN THE YEAR OF OUR LORD 1440, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FIFTEENTH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his capacity of judge while holding the business of such his visitation, there appeared in person the abbot and convent of the said place to undergo, as was apparent, such visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the man of prudence brother John Pomery,[5] canon of the same monastery, after this text, 'He cometh to thee in gentleness,' etc. And when this had been brought to an end in very pretty fashion, the abbot delivered to the said reverend [father] the certificate of my lord's mandate which had been addressed to the same abbot for this business, composed after these words, 'To the right reverend,' etc. Then he shews

tions. This may be the bishop's own hand or, more probably, that of his chancellor John Depyng.

[4] The usual title of the monastery is *de Pratis*, 'of the meadows'' but *de Prato* occurs in some of the earlier charters and confirmations. Cf. the abbey of St. Mary of the Meadows or Delapré on the south side of Northampton, the hospital with the same dedication outside St. Albans, the abbeys of Saint-Germain-des-Prés at Paris, Notre-Dame-du-Pré at Le Mans, and several other continental examples.

[5] Pomery or Pomerey succeeded Sadyngton as abbot: he was elected 17 May, 1442 (*Monasticon* VI (1), 462). The *congé d' élire* on Sadyngton's death was issued 6 April, 1442: signification of assent was given to Pomery's election 27 May; and his temporalities were restored 3 July (*Cal. Pat.* 1441-6, pp. 64, 82, 101). He died before 3 Aug., 1474 (*ibid.* 1467-77, p. 461).

Oliuerum, dudum Lincolniensem episcopum, et habet[1] terminum ad terciam percussionem de orilogio post nonam ad exhibendum titulum confirmacionis eleccionis sue et installacionis. Exhibuit eciam statum domus; et postea examinatus dicit ea que sequuntur. In quo termino, licet personaliter comparuerat, nichil tamen de confirmacione eleccionis aut installacione sue[2] exhibuit, nec ad sic[3] protinus aut in futurum in aliquo exhibendum se obtulit. Ideo eius obedienciam exigere dictus reuerendus pater non curauit, cum per hoc ipsius abbatis statum aut possessionem quousque de eis sufficienter docuerit approbare non intendebat; sed vt sciret qualiter fuit in religione[4] et aliis obseruatum ad inquisicionem suam preparatoriam in ipsa sua visitacione processit.

Frater Willelmus Sadyngtone, abbas.

Frater Johannes Hynkeley, prior, dicit et petit vt nummerus[5] canonicorum augeatur.

(Belgraue.) Item dicit quod frater Thomas Belgraue absolutus est a choro propter infirmitates quibus deprimitur et iacet in infirmaria, et percipit omnia commoda sicut ceteri canonici obseruantes onera chori et religionis, eciam de obitibus, et seruat infirmariam.

Item dicit quod existentes in minucionibus stant in mensa cum abbate.

(Abbas.) Item dicit quod abbas non venit ad chorum nisi quando exequitur officium, et iacet in camera sua infra dormitorium.

Item dicit quod quilibet canonicus percipit in anno v marcas.

[Wygstone.] Frater Johannes Pomery, supprior et magister nouiciorum, dicit quod Wykyngstone stetit cellerarius quinque annis et quod computauit pro duobus primis annis et est adhuc computaturus de tribus annis posterioribus.

(Abbas.) Frater Johannes Sadyngtone, cellerarius, dicit[6] pauci sunt qui obseruant chorum *vltra*[7] officiarios absentes et ministros altaris et

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[1] *da* cancelled.
[2] *Sic*: for *sua*.
[3] *prouit* cancelled.
[4] Altered from *religionis*.
[5] *Sic*.
[6] *Sic*: *quod* omitted.
[7] Interlined above *preter* cancelled.

[1] For charters see *Monasticon* VI (1), 463-9. Two chartularies remain, MS. Cotton, Vitellius F, XVII, and Bodley MS., Laud 72: the second of these (prior Charyte's rental, 1477) is printed by Nichols, *Hist. Leicestershire*, I (2), app. 53-108. Tanner notes the existence of a copy of the foundation-charter at Corpus Christi college, Cambridge, MS. III, p. 244 (see *Monasticon* VI (1), 463). Charyte's rental contains abundant record of the possessions granted to the secular canons of St. Mary's-in-the-Castle by Robert, earl of Mellent and Leicester, in 1107, and transferred by his son Robert 'le Bossu,' second earl of Leicester, to the abbey founded by him in 1143 in honour of the Assumption of the Virgin. For a succinct record of the foundation see Knighton, ed. Lumby (Rolls Ser.) I, 62.

[2] There is no copy of these injunctions in Sutton's register.

[3] See *Visitations* I, 161.

[4] The statement which follows, added when the abbot had refused with contumacy to meet the bishop's requirements, explains the absence of the evidence for which the registrar had made preparation in his MS.

[5] Saddyngton (Saddington), Hynkele (Hinckley), Belgrave, Shepeshede (Shepshed), Wykyngstone (Wigston), and Asty, which is probably Anstey, are all Leicestershire place-names Stantone may refer to Stoney Stanton, near Hinckley. Whytley may be connected with Whitley, Warwicks., near Coventry, which also appears among the names of the canons. Gysley appears to be Guiseley, Yorks., near Otley; and Wakefelde (Wakefield)

the foundation-charter[1] and the injunctions made by the lord Oliver of honest memory, sometime bishop of Lincoln,[2] and he has a term at the stroke of three on the clock after nones to exhibit the title of the confirmation of his election and his installation.[3] He shewed also the state of the house ; and thereafter upon examination he says these things which follow.[4] At the which term, albeit he appeared in person, nevertheless he displayed nothing concerning the confirmation of his election or his installation, nor professed himself ready to make such exhibition as regards aught forthwith or for the future. Therefore the said reverend father took no order to exact his obedience, in that he purposed not by this means to approve the estate or possessory power of the same abbot until he shall have given sufficient proof thereof ; but, that he might know after what sort observance was kept as regards religion and other matters, he proceeded to his preparatory inquiry in the same his visitation.

Brother William Sadyngtone,[5] the abbot.

Brother John Hynkeley, the prior, says and prays that the number of the canons should be increased.

(Belgrave.) Also he says that brother Thomas Belgrave has been excused quire by reason of the bodily weaknesses wherewith he is oppressed and lies in the infirmary, and he receives all advantages even as the other canons who observe the burthens of quire and religious discipline, even as regards obits,[6] and abides in the infirmary.

Also he says that they who are undergoing their seynies have their board with the abbot.

(The abbot.) Also he says that the abbot comes to quire only when he performs the office, and he lies in his chamber within the dorter.[7]

Also he says that every canon receives five marks in the year.

(Wygstone.) Brother John Pomery, the sub-prior and master of the novices, says that Wykyngstone has been cellarer for five years and that he has made his reckoning for the first two years and is still to account as regards the last three years.

(The abbot.) Brother John Sadyngtone, the cellarer, says [that] there are few who keep quire, not counting the officers who are absent and the ministers of the altar and the others that are in vestments, the

is another Yorkshire name. Seytone is most likely Seaton in Rutland. Prestone is too general to be identified with probability. Buttre and Grene are not place-names. Pomery was doubtless a member of the noble family of that name: a contemporary, Thomas Pomeray, perhaps a brother, was an illegitimate son of a married nobleman (*Cal. Papal Letters* VIII, 640) and was a monk of Westminster, holding several successive obediences, c. 1422-47 (Pearce, *The Monks of Westminster*, 1916, p. 138).

[6] *I.e.*, he received the ordinary distributions payable to canons who attended obits in quire, although he was a permanent absentee.

[7] The buildings of Leicester abbey have disappeared, with the exception of a portion of the gatehouse and such of their remains as were built up in an Elizabethan mansion, now ruined, in the north part of the site. A post-suppression survey, temp. Henry VIII, printed in *Archæol. Journal* XXVII. 205-6, shews that the abbot's lodging, with its hall, great dining chamber, 'fair lodging chamber' and 'inner chamber' formed part of the buildings of a square court east of the cloister, which appears to have been on the north side of the church. This lodging may have been built after 1440: the abbot's chamber, however, probably was at the end next the rere-dorter, as in Cistercian houses, where this position was held from an early period to comply with the rule that the abbot should sleep in the dorter with his brethren. This arrangement would cover the statement in the text. It seems from the present visitation that the buildings had been largely reconstructed by abbot Sadyngton during his rule.

aliis[1] in vestimentis, quorum nummerus[2] ascendit *pene* ad xvj, et tunc non sunt qui[3] in habitu in choro consistunt vltra ij vel iij.

(Abbas) Item dicit quod est *magna*[4] multitudo canum inutilium in monasterio, per quos timetur elemosinarum[5] mensarum consumi.

(Abbas.) Item dicit quod abbas est multum necgligens in scrutando proprietarios, nam dicit quod habundancia pecuniarum causat multa mala. (10ma.)[6]

[7]Item dicit quod non habetur instructor nouiciorum et iuniorum canonicorum in grammatica.

[8]Item dicit quod sunt duo qui sustentantur de bonis communibus domus per abbatem, vnus clericus et alter laicus, sed nescit qualiter vel quando venerunt in monasterium.

Frater Thomas Belgraue dicit quod iam sunt solum vj pueri, cum dudum fuerant xvj vel xiiij.

(Abbas.) Item dicit quod non habetur instructor in grammatica nec in monasterio nec in villa Leycestrie, vbi abbas tenetur exhibere talem instructorem, *videlicet* in villa, tam pro instruccione clericorum de elemosinaria quam aliorum de patria. (15ma.)

(Abbas.) Item dicit quod canonici vescentes in aula abbatis mixtim sedent cum secularibus.

(Abbas.) Item dicit quod frater Willelmus Couentre, qui dudum[9] lubricus *fuit* et deditus insolenciis, iam deputatur custos hospicii, in quo potest habere liberas habenas faciendi et eundi quo vult.

[10](Abbas.) Frater Johannes Whytley dicit de raritate canonicorum et eciam de numero puerorum in elemosinaria, vbi solebant esse xxvj, et tamen qui nunc sunt non aluntur debite et honeste in defectu abbatis.

Item dicitur quod semel vel bis recepit abbas pecunias ab introducendis in elemosinariam, et qui recipiuntur inabiles et inepti sunt, et tamen non instruuntur in primitiuis sciencijs, sed deseruiunt canonicis missi in eorum negociis ac si essent conducticii; videlicet de nepote Rogeri Buldra, xx*s*., et alia vice in simili casu, vj*s*. viij*d*. (9a.)

[Fo. 104d.] (Abbas.) Item non habentur canonici in sacerdocio, qui si aliquis eorum sit indispositus ad celebrandum possent supportare onera incumbencia, in tanto quod aliquociens talia onera non supportantur.

[11]Item dicit quod abbas et quidam alii seculares sibi intendentes intendunt per se in secreto cuidam arti que dicitur multiplyyng, per quod timet domum grauiter dampnificari.

(11. Abbas.) Item dicit quod abbas non mutat capellanos suos secundum constituta, sed aliquociens tenet per vj annos.

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[1] *Sic*: for *alios*.

[2] *Sic*.

[3] *quasi* interlined and cancelled.

[4] Interlined above *mana* cancelled.

[5] *Sic*: for *elemosinam*.

[6] The signification of the numbers noted in the margin of some of the *detecta* is, as in the case of the previous visitation, difficult to explain.

[7] *Abbas* cancelled in margin.

[8] *Abbas* cancelled in margin.

[9] *de* cancelled.

[10] This and the next paragraph are bracketed in the original, the marginal *abbas* and *9a* applying to both.

[11] *Abbas* in margin cancelled.

[1] *I.e.*, in the almonry. See *Visitations* I, 23, note 1; and 232, s.v. Elemosinaria.

number of whom amounts generally to sixteen, and then there are not more than two or three who stand in quire in their habit.

(The abbot.) Also he says that there is a great crowd of useless hounds in the monastery, by whom it is feared that the alms of their tables are consumed.

(The abbot.) Also he says that the abbot is very neglectful in making search after owners of private property, for he says that the abundance of money is the cause of many evils. (10th.)

Also he says that no-one is kept to teach the novices and younger canons in grammar.

Also he says that there are two persons who are maintained out of the common goods of the house by the abbot, one a clerk and the other a layman, but he knows not how or when they came into the monastery.

Brother Thomas Belgrave says that there are now only six boys,[1] while once there were sixteen or fourteen.

(The abbot.) Also he says that no teacher in grammar is kept either in the monastery or in the town of Leicester, whereas the abbot is bound to furnish such a teacher, to wit in the town, for the instruction both of the clerks of the almonry and of the others of the country round. (15th.)

(The abbot.) Also he says that the canons who have their meat in the abbot's hall sit without distinction with secular folk.

(The abbot.) Also he says that brother William Coventre, who was sometime of loose character and given to breaches of discipline, is now appointed warden of the guest-house, wherein he is able to have free rein for doing [what] and going whither he will.

(The abbot.) Brother John Whytley says [as above] concerning the scarcity of the canons and also concerning the number of the boys in the almonry, whereas there were wont to be twenty-six, and yet they who now are are not duly and fittingly nurtured in the abbot's default.

Also it is said that once or twice the abbot has taken monies from [boys] to be admitted into the almonry, and they who are received are incapable and unfit, and yet are not instructed in the elementary parts of knowledge, but do service to the canons, being sent on their businesses as though they were hirelings; to wit, twenty shillings from Roger Buldra's nephew, and another time in the like case, six shillings and eight pence. (9th.)

(The abbot.) Also there are no canons in priest's orders, who could bear the burthens incumbent on them, if any one of them should be in no fit case to celebrate, insomuch that sometimes such burthens are not borne.

Also he says that the abbot and certain others, secular folk, who attend upon them, give their time by themselves privily to an art which is called multiplying,[2] whereby he fears that the house suffers grievous damage.

(11. The abbot.) Also he says that the abbot does not change his chaplains according to the constitutions, but sometimes keeps them for six years.

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[2] The old term of alchemy, called 'multiplicacioun' in Chaucer, *Cant. Tales* G, 849. See *ibid.*, 673-7:

> To mochel folk we doon illusioun,
> And borwe gold, be it a pound or two,
> Or ten, or twelve, or many sommes mo,
> And make hem wenen, at the leeste weye,
> That of a pound we coude make tweye.

(8[a]. Abbas.) Item dicit quod abbas in correccione non est modestus sed rigorosus et crudelis, et si quis canonicus sibi displiceat, inhumaniter reprehendit eos, eciam opprobriose ac contumeliose, in eorum scandalum.

(Abbas.) Item dicit quod abbas percipit magnum commodum annuatim de exitibus equarum et lanarum, et nescitur an ad utilitatem domus vel propriam, cum de hiis non computet.

(2[a].)[1] Frater Robertus Stantone, precentor et elemosinarius, dicit de raritate canonicorum, dudum *xl vel xxx in numero*, vt supra, attento onere chori, *quia* cum canonici sint in vestimentis, non sunt tres in choro in capis.

Item dicit de paucitate[2] puerorum in elemosinaria, quia vbi consueuerunt esse xxiiij vel plures, et[3] iam sunt nisi sex.

(Banastre.) Item dicit quod Willelmus Banastre, seruiens abbatis, consuluit quamdam incantatricem apud Hareburghe pro vna pecia argenti domus alienata.

Frater Johannes Shepeshede, sub-cellerarius.

Frater Willelmus Wykyngstone dicit de raritate canonicorum vt supra, cum vidit tempore suo xxx in numero.

(Abbas. 16[ma].) Item dicit quod sepius audiuit abbatem dicere quod nunquam in vita[4] sua admittet plures in canonicos quam nunc sunt, quia dicit quod hiis diebus sunt plures quam necesse est.

Item dicit de paucitate puerorum in elemosinaria vt supra.

(Abbas et omnes.) Item dicit quod in audiendis compotis officiariorum non est auditor[5] nisi[6] abbas et prior.

(Abbas et cellerarius.) Item dicit quod abbas recipit[7] commoda domus que reciperet[8] cellerarius, et alius occupat officium laboris et solum portat nomen cellerarii.

[9]Item dicit multiplicatore[8] vt supra, et de duobus viris sustentatis de communibus bonis domus vt supra per abbatem, qui mandat vt eis seruiatur de optimis cibariis nullo reclamante.

Item dicit quod audiuit quendam Asty, confratrem suum, dicere quod abbas exercuisset incantaciones pro pecunia sua ablata.

Frater Henricus Gysley dicit de raritate canonicorum, et in hoc[10] concordat cum Wykyngstone quo ad dicta abbatis.

Item dicit de quodam hospitato iuxta portas monasterii ad sumptus monasterii, per quod credit fratres peius valere ; cuius nomen ignorat.

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[1] This paragraph and the next are bracketed in the MS.
[2] Altered from *paucipate*. The first seven words of this paragraph are underlined in the MS.
[3] *Sic*.
[4] *pl* cancelled.
[5] *si* cancelled.
[6] *audito* cancelled.
[7] The word was first written *percipit*, but *per* was altered to *re*.
[8] First written *perciperet*.
[9] *Abbas* cancelled in margin.
[10] *et dictis* cancelled.

[1] For quire-copes see *Visitations* I, 223, s.v. Capa. See also note 1 on p. 70 above.
[2] *I.e.* Market Harborough.
[3] This may be John Schepished or Sepyshede, elected abbot, 22 Aug., 1474, in succession to Pomery (*Monasticon* VI (1), 462) ; signification of assent 26 Aug. ; temporalities restored 2 Sept. (*Cal. Pat.* 1467-77. p. 475). If so, he must have been an elderly man in 1474. Abbot Schepished died before 30 Sept., 1485, when Gilbert Manchester was elected abbot (*Monasticon*, ut sup., where the list of abbots is taken from Nichols, *Hist. Leices.*, VI

(8th. The abbot.) Also he says that the abbot in his correction observes no mean, but is stiff and harsh, and, if any canon is displeasing to him, he scolds them unkindly, even with girding and railing, to their offence.

(The abbot.) Also he says that the abbot gets great advantage yearly out of the issues of mares and wool, and it is not known if this be to the profit of the house or to his own, in that he makes no reckoning concerning them.

(2d.) Brother Robert Stantone, the precentor and almoner, says as above concerning the scarcity of the canons, sometime forty or thirty in number, with respect to their duties in quire, because, whenever the canons are in their vestments, there are not three in quire in their copes.[1]

Also he says [as above] concerning the fewness of the boys in the almonry, because, whereas there were wont to be twenty-four or more, there are now but six.

(Banastre.) Also he says that William Banastre, the abbot's serving-man, took counsel of a wise woman at Harborough[2] for a piece of silver of the house which had been taken elsewhere.

Brother John Shepeshede,[3] the sub-cellarer.

Brother William Wykyngstone says as above concerning the scarcity of the canons, whereas in his time he has seen thirty in number.

(The abbot. 16th.) Also he says that oftentimes he has heard the abbot say that never in his life will he admit more than there now are to be canons, inasmuch as he says that in these days there are more than is needful.

Also he says as above concerning the fewness of the boys in the almonry.

(The abbot and all.) Also he says that at the audit of the officers' accounts there is no auditor but the abbot and the prior.

(The abbot and the cellarer.) Also he says that the abbot receives the profits of the house which the cellarer should receive, and another holds the office with its toil and bears only the name of cellarer.

Also he says as above [concerning] the multiplier and concerning the two men who are maintained as above out of the common goods of the house by the abbot, who bids that they be served with the best food without contradiction of any.

Also he says that he heard one Asty, his brother in religion, say that the abbot had used[4] charms for money of his that had been taken away.

Brother Henry Gysley speaks of the scarcity of canons, and in this he agrees with Wykyngstone as concerns the abbot's words.

Also he speaks of one that is lodged hard by the gates of the monastery[5] at the costs of the monastery, by reason whereof he believes that the brethren fare worse ; but of his name he knows not.

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(2), 275, the original being in MS. Cotton, Vit. F. XVII). Royal assent was given to Manchester's election on 14 Oct., and his temporalities were restored on 21 Nov., 1485 (*Cal. Pat.* 1485-94, pp. 18, 34). The name, however, was probably too common locally to make any identification certain.

[4] The subjunctive in the original implies that Asty merely retailed an opinion : cf. note 1 on p. 6 above. Asty, however, gave definite evidence later.

[5] The gatehouse of the abbey, part of which remains, was approached from the high road by a lane between walls, and gave access to a base-court. containing the brew-house, bakehouse and other outer offices. On the south side of this, entered by a gatehouse, in

Frater Radulphus Seytone, scolaris.

(9ª. Abbas.) Frater Willelmus Couentre, custos hospicii, dicit quod audiuit abbatem dicere quod visitacio ordinaria *non esset* nisi[1] trufa,[2] quia quod in ea ordinatum est in crastino vellet subuertere.

(12ª. Abbas.) Item dicit quod abbas habet in manu sua officia thesaurarii et cellerarii, et quando vltimo computauit, dixit quod melius foret vt non computaret, quia pocius foret sibi conuentus indebitatus quam ipse conuentui ; et semper recipit arreragia compotorum ministrorum et de hiis receptis nullum reddit compotum ; et dicit quod omnia edificia monasterii de nouo facta[3] sunt expensis communibus et elemosinis, et[4] tamen abbas dicit quod ipse fecit hec omnia.

(Abbas et supprior.) Item cum de consuetudine monasterii subcellerarius perciperet omnia commoda ecclesie sancti Martini Leycestrie ad vsum officii sui, que extendunt se communibus annis ad xxx *li.*, iam abbas et supprior percipiunt omnia et reddunt subcellario[5] solum xx *li.*, residuum sibi imbursando de quo non computant ; et sic fecerunt per ix annos.

[Fo. 105.][6] (Abbas. 3ª.) Item dicit de multiplicatore[7] vt supra nominato Roberto et seruiente[8] suo Thoma vt supra, et dicit quod sic diuulgatum est in partibus, et timet quod per hec dampnificabitur monasterium per ministros regis.

(Abbas.) Item credit quod[9] abbas haberet m. *li.*, si per hanc viam non sint consumpta.

(Abbas. 5ª.) Item dicit quod sunt infra monasterium lij seruientes seculares et in verneyerde xviij,[10] quorum plures sunt nedum inutiles sed dampnosi monasterio.

Item dicit quod abbas habet plures tales seculares ignotos sibi adherentes, quibus vltimate fauet.

(Abbas. Belgraue. 6ª.) Item dicit quod abbas recepit de Thoma Belgraue v marcas ad effectum vt absolueret eum a sequela chori, et postquam conualuit de infirmitate et potuit leuari[11] manus ad celebrandum,

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and adjoining which were the apartments called the king's lodging, was a courtyard, with the abbot's lodging (see note 7 on p. 207 above) on the east side, the rere-dorter building on the south, and the end of the eastern range of the cloister on the west. From this court there was access to the infirmary buildings, which probably stood to the south-east, and to the cloister, which followed the normal arrangement, with the church on the south. The church, which, according to the survey, was nearly as lofty as Westminster abbey, was only 146 feet long, with a transept and, at the west end, a high tower, in which was a doorway from the road. The western range of the cloister must thus have been close to the road, while the frater, on the north side, was parallel with the walled entry to the site.

[1] *est* interlined and cancelled.

[2] *est* cancelled.

[3] *facta* repeated twice.

[4] *nullatinus de suis ex* cancelled.

[5] *Sic*: for *subcellerario*.

[6] At the head of the leaf is written *Memorandum scrutando registro pro vicaria de Roteby* (*i.e.* Ratby).

[7] *Sic.*

[8] Written *s'.*

[9] *si* cancelled.

[10] *p* cancelled.

[11] *Sic*: for *leuare*.

[1] *I.e.*, at one or other of the universities.

[2] See Ducange, s.v. Trufa.

[3] *I.e.* from the manors belonging to the house, the bailiffs and stewards of which would render periodical accounts to the treasurer or bursar.

Brother Ralph Seytone, at the schools.[1]

(9th. The abbot.) Brother William Coventre, the warden of the guest-house, says that he heard the abbot say that the visitation of the ordinary would be but a vain thing,[2] for he would overturn on the morrow what was ordained therein.

(12th. The abbot.) Also he says that the abbot has in his hand the offices of the treasurer and cellarer, and, when he last gave an account, he said that it were better that he should render no account, because the convent ought rather to be in debt to him than he to the convent; and he always receives the arrears of the stewards' accounts,[3] and renders no reckoning of these receipts; and he says that all the buildings of the monastery have been constructed anew at the common costs and out of the alms, and yet the abbot says that he himself has done all this.

(The abbot and the sub-prior.) Also whereas by the custom of the monastery the sub-cellarer should receive for the use of his office all the profits of the church of St. Martin of Leicester,[4] which amount on a yearly average to thirty pounds, now the abbot and the sub-prior receive all and pay only twenty pounds, putting in their pocket the remainder, whereof they give no account; and thus have they done by the space of nine years.

(The abbot. 3d.) Also he says as above concerning the multiplier, whose name is Robert, and concerning his serving-man Thomas as above, and he says that this matter is noised abroad in those parts, and he fears that by reason hereof the monastery will be made to lose by the king's stewards.[5]

(The abbot.) Also he believes that the abbot should have a thousand pounds, if they be not wasted by this means.

(The abbot. 5th.) Also he says that there are fifty-two serving-folk, seculars, within the monastery and in the verneyerde[6] eighteen, the more part whereof are not only unprofitable but hurtful to the monastery.

Also he says that the abbot has several such secular folk unknown in his following, whom he favours to the utmost.

(The abbot. Belgrave. 6th.) Also he says that the abbot received five marks from Thomas Belgrave to the end that he should excuse him from attendance in quire, and, after that he got well of his sickness and could lift his hands to celebrate, the same Belgrave gave the abbot

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[4] The founder had given the eight churches within the walls of Leicester to the canons of St. Mary's in the castle: they passed to the canons regular of the abbey in 1143, and were appropriated to the house. Its other appropriated churches in Leicestershire, at the time of the composition of Hugh of Welles' *Matriculus*, were Barkby, Barrow-on-Soar, Billesdon, Cosby, Bitteswell, Eaton, Enderby, Evington, Lockington, Queniborough, Shepshed, Theddingworth, Thornton, Thorpe Arnold and Thurnby, with their various chapels. It also possessed the advowsons of Blaby, Croft, Dishley, Eastwell, Harston, Hathern, Humberstone, Hungarton, Husbands Bosworth, Langton, Narborough, North Kilworth, Walton-le-Wolds and Wanlip; of which Humberstone and Hungarton were appropriated at a later date. Its appropriated churches in other counties were Sharnbrook, Beds.; a mediety of Chesham, Bucks.; Youlgreave, Derbyshire; Brackley and Lilbourne, Northants.; and Bulkington, Clifton-on-Dunsmore and Curdworth, Warwicks.

[5] The Crown was patron of the monastery.

[6] The 'verneyerde' has already occurred at Huntingdon: see note 2 on p. 152 above. It may be noted that the 'barn-yard' is mentioned as part of the abbey site in a grant made in 1571 (Nichols, *Hist. Leices.*, VI (2), 287).

idem Belgraue dedit abbati xx *s.* vt foret particeps commodorum cantariarum et obituum.

(Abbas.) Item dicit quod solebant habere in infirmaria vnum valettum et vnum garcionem ad seruiendum canonicis infirmantibus expensis domus, et iam non habent nisi vnum puerum, in tantum quod canonicis infirmantibus non succuritur[1] in suis necessitatibus in defectu abbatis.

Frater Thomas Wakefelde, sacrista, dicit[2] Roberto et Thoma vt supra ; de raritate canonicorum vt supra.

Quibus examinatis, idem reuerendus pater continuauit[3] visitacionem suam in statu quo tunc erat vsque in diem[4] Lune tunc proxime futurum de mane, presentibus abbate, domino Johanne Wylly et aliis loci canonicis et me Colstone, mandans michi notario vt non examinatos examinarem.

(Abbas.) Frater Willelmus Buttre, succentor, dicit quod abbas non vult licenciare canonicos petentes vt adeant nouum collegium temporibus indulgenciarum pro ipsis consequendis.

(Abbas.) Item dicit quod abbas multum extraneat se a confratribus et multum dedignanter *et toruo vultu* respicit eos, *nolens eis loqui sed preteriens indignanter* ; et cum sederint secum in mensa tempore minucionum, non est affabilis *inter eos nec* communicat cum eis in mensa, sed *tantum* cum secularibus sibi seruientibus, et sic non tractat eos vt fratres aut filios, sed tanquam forent sibi ignoti vel alieni.

(Abbas. 7[a].) Item dicit de multiplicatore vt supra, et quod[5] abbas exercuit incantaciones, vt dicitur ;[6] et timet quod post visitacionem domini abbas propter detecta in visitacione improperabit canonicis et duriora eis exhibebit in correccionibus suis post visitacionem, quia sic est solitus facere post alias visitaciones ordinariorum.

Frater Thomas Prestone dicit de multiplicatore vt supra.

(Abbas. 13[a].) Frater Thomas Asty[7] quod cum abbas propter quasdam pecunias suas ablatas improperaret fratribus suis in generali in capitulo quod eorum vnus eas haberet, nec aliquis hoc confiteretur, *facta incantacione per eum* sumpsit vnum puerum et vncta vngue pollicis[8] pueri[9] fecit incantaciones suas, respiciens in vngue, et postea[10] venit ad capitulum, et conuocatis fratribus improperabat *cuidam* isti Asty canonico, quod ipse surripuit pecunias huiusmodi et sic diffamauit eum super furto ; et cum in confessione iste Asty affectaret declarari pro innocente in hac re, abbas diffidebat eum, nolens eum absoluere, sed iratus surrexit et abiit, et postea reuelauit confessionem istius Asty in aliis confessatis, *eo*[11] quod

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[1] *Sic.*
[2] *de* omitted.
[3] Written *continuatu* and altered.
[4] *tunc* cancelled.
[5] *dominus* cancelled.
[6] The sentence is underlined up to this point.
[7] *Sic* : *dicit* omitted.
[8] Altered from *pollice.*
[9] Altered from *pueris.*
[10] All from *sumpsit* underlined in MS.
[11] Interlined above *ideo* cancelled.

[1] 5 Dec., 1440.
[2] Called Whytley above. The form here seems to be 'Wytly,' but may be 'Wylly': the writing at this point is very cramped.
[3] For special papal indulgences granted to visitors to the hospital in the Newarke in

twenty shillings that he might have his share in the profits of the chantries and obits.

(The abbot.) Also he says that they were wont to have in the infirmary a yeoman and a serving-man to do service at the costs of the house to the canons in their ailments, and now they have only a boy, insomuch that, when the canons are ailing, no help is given them in their needful wants in the abbot's default.

Brother Thomas Wakefelde, the sacrist, says as above [concerning] Robert and Thomas; concerning the scarcity of canons as above.

Now when these had been examined, the same reverend father adjourned his visitation in the state wherein it then was until the Monday next following in the morning,[1] there being present the abbot, dan John Wytly[2] and the other canons of the place and I Colstone, and he commanded me, the notary, to examine those who had not been examined.

(The abbot.) Brother William Buttre, the sub-chanter, says that the abbot will not give leave to the canons when they ask that they may go to the New college at times when indulgences are offered[3] for the purpose of obtaining the same.

(The abbot.) Also he says that the abbot makes himself much of a stranger from his brethren and looks on them very despitefully and with a sour visage, and will not speak to them but passes them by disdainfully; and, whenever they sit at board with him during their seynies, he is not courteous to them, nor does he converse with them at table, but only with the secular folk that serve him, and in this wise he treats them not as brethren or sons, but as though they were unknown to him and strangers.

(The abbot. 7th.) Also he says as above concerning the multiplier, and that the abbot, as it is said, has practised incantations; and he fears that after my lord's visitation the abbot will upbraid the canons on account of the matters disclosed in the visitation, and will mete them out harder treatment in his corrections after the visitation, for he has been wont so to do after the ordinaries' other visitations.

Brother Thomas Prestone says as above concerning the multiplier.

(The abbot. 13th.) Brother Thomas Asty [says] that, since the abbot, on account of certain monies of his that had been taken, charged his brethren generally in chapter with the accusation that one of them had them, and no one confessed to this, he took a boy, after an incantation had been made by him, and, having smeared the boy's thumb-nail, made his incantations, gazing upon the nail, and came thereafter to chapter, and, having called the brethren together, accused a certain canon, this Asty, of having stolen such monies and so defamed him of theft; and although in confession this Asty shewed his wish to be proclaimed as innocent in this matter, the abbot would not believe him and refused to absolve him, but rose up in anger and went away, and afterwards revealed this Asty's confession in respect of the other matters which he had confessed, because he said that he would complain to the

1349 and 1351-2, before its enlargement as the New college, see *Cal. Papal Letters* III, 286, 458, 459. These refer to Michaelmas. The special festival at the New college was Trinity Sunday, known as Relic Sunday, as appears from the record of Longland's visitation in 1525. Hence came the dedication of the existing hospital in the Newarke to the Holy Trinity.

dixit se velle conqueri ordinario; et detinet isti Asty xx *s.* de habitu suo.

(Abbas.) Item dicit quod iste idem Asty scribit in monasterio, omnia scribendo in pergameno et papiro de propriis, et non est qui sibi satisfaciat de expensis in defectu abbatis.

Frater Robertus Grene, subsacrista, dicit de raritate canonicorum, et quod non deseruitur canonicis in infirmaria vt supra, et de multiplicatore et eius seruiente vt supra.

(Nota. Abbas. 4ª.) Frater Willelmus Sadyngtone, abbas, notatur super incestu cum quadam Eufemia Fox, dudum manente in prioratu de Langley. Idem, vt vel in fide dubius vel a fide et determinacione ecclesie catholica[1] deuians, contra huiusmodi fidem et determinacionem pro certa sui[2] pecunia a cista sua ablatis, circiter v marcis vel eo amplius, exercuit in persona sua sortilegium siue incantaciones hoc modo, videlicet in vigilia vel in die festi sancti Mathei apostoli, anno Domini mccccxxxix°, apud Ingwardeby sumpsit sibi vnum puerum nomine Mauricium, et obseruata quadam supersticione dampnata vnxit vnguem pollicis illius pueri, mandans eidem vt inspiciens in vnguem suam reuelaret sibi qualia ibi videret, et interim legens incantaciones suas vel dicens peciit ab ipso puero quid vidisset, sentenciam excommunicacionis maioris contra tales generaliter latam incurrendo; et sic sciens se excommunicatum, missas eciam solempniter *citra* celebrauit et aliter diuinis se inmiscuit, irregularitatem incurrendo.

[Fo. 105d.] Abbas recepit de Rogero Buldra, quondam canonico huius loci, xx *s.* pro cognato ipsius Rogeri admittendo in elemosinariam. Item alia vice simili modo vj*s.* viij*d.*

(Supprior.) Item supprior recepit de Thoma Belgraue, vt foret particeps de cantariis, vnum nouum superpelliceum.

(Abbas.) Abbas omni anno destituit et instituit officiarios monasterii conuentu inconsulto; et vbi bona moriencium canonicorum post eleccionem abbatis, prioris et aliorum distribuerentur inter pauperiores canonicos, abbas bona huiusmodi *post* eleccionem vendit et pecunias sibi imbursat contra statuta ordinis.

(14. Abbas.) Item cum credatur cc marcas vel amplius prouenire ex officio cellerarii pro tempore quo Wykyngstone stetit cellerarius vltra

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[1] *Sic*: for *catholice.*

[2] Altered from *summa.*

[1] *I.e.* in the spiritual sense: see note 6 on p. 11 above. Euphemia Fox does not seem to have been a nun, but a boarder, at Langley. Angelus de Clavasio, *Summa Angelica de casibus conscientiae*, 1569, p. 316, explains the nature of the crime, as committed in the case of a nun, 'quia sponsa Dei est, qui est pater noster.' In such a case the sin was triple: the offender was guilty also of *adulterium*, 'quia sponsam alterius corrumpit,' and *sacrilegium*; 'sed tamen non sunt tria peccata, sed unum solum . . . . licet sortiatur diuersa nomina.'

[2] Either 20 or 21 Sept., 1439.

[3] Ingarsby was a chapelry in the parish of Hungarton (see note 4 on p. 210 above.) The grange belonging to the abbey of Leicester is still standing, close to Ingarsby railway station on the Great Northern line from Leicester to Melton Mowbray and Market Harborough. There is a brief note upon this building, with some drawings, in *Transactions of the Leicestershire Archaeol. Soc.* x, 255. The present structure is mainly of the early Tudor period, but is on the site and may incorporate some of the earlier building in which this curious episode took place.

[4] For the use of magic by an abbot, cf. the extraordinary case of Thomas Whalley, abbot of Selby, deposed in 1279-80, who procured one Elyas Fawelle, 'incantatorem et sortilegum,' to find the body of his brother, drowned in the Ouse (*York Reg. Wickwane*, [Surtees Soc.], p. 24). In 1467 William Byg or Leche of Wombwell was charged before

ordinary, and he withholds from this Asty twenty shillings of [the money for] his raiment.

(The abbot.) Also he says that this same Asty does writing in the monastery, writing all things on parchment and paper of his own getting, and there is no one who will make him satisfaction for his expenses in the abbot's default.

Brother Robert Grene, the sub-sacrist, says as above concerning the scarcity of canons, and that service is not done to the canons in the infirmary, and as above concerning the multiplier and his serving-man.

(Note. The abbot. 4th.) Brother William Sadyngtone, the abbot, is defamed of incest[1] with one Euphemia Fox, who sometime dwelt in the priory of Langley. The same, whether as one wavering in faith or straying from the faith and the fixed judgment of the catholic church, did practice in his own person, contrary to such faith and fixed judgment, divination or incantations after this manner, to wit, on the eve or on the day of the feast of St. Matthew the apostle, in the year of our Lord 1439,[2] at Ingarsby,[3] he took to himself a boy, Maurice by name, and, observing a damnable superstition, smeared the boy's thumb-nail, bidding him look upon his nail and discover to him what sort of things he saw there, and, reading or saying his charms the while, asked of the same boy what he had seen, incurring the sentence of the greater excommunication passed against such persons in general; and knowing himself to be thus excommunicate, has since then celebrated masses, even in solemn wise, and otherwise has taken part in divine service, incurring irregularity.[4]

The abbot received of Roger Buldra, sometime canon of this place, twenty shillings for the admission of the same Roger's kinsman into the almonry. Also at another time in like manner six shillings and eight pence.

(The sub-prior.) Also the sub-prior did receive of Thomas Belgrave a new surplice, that he might have a share in the chantries.

(The abbot.) The abbot every year deposes and appoints the officers of the monastery without the advice of the convent; and whereas the goods of the canons that die should be distributed among the poorer canons after the election of the abbot, the prior and the others,[5] the abbot sells such goods after the election and puts the money in his purse, contrary to the statutes of the order.

(14. The abbot.) Also, although it is believed that two hundred marks or more accrued from the office of the cellarer during the time

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the ecclesiastical court at York with practising crystal-gazing with ceremonies and incantations somewhat similar to those used by Sadyngton. It is interesting to note that he said that he had learned his art some three years before from one Arthur Mitton of Leicester (York Reg. Geo. Nevill, fo. 69 and d; printed in *Archæol. Journal*, XIII, 372-4.) One of the most curious of all recorded instances of the mediaeval use of magic is the story (1510) of the treasure said to be buried at Mixendale-head in the parish of Halifax, in the rites for recovering which an Austin canon of Drax and two secular priests took part (York Reg. Bainbridge, ff. 68 sqq.; printed *ibid.* XVI, 71-81). Readers of fiction will remember how the time-honoured practice employed by Sadyngton was used by the *soi-disant* Indian jugglers in Wilkie Collins' *The Moonstone*, I, ch. iii.

[5] The meaning is that, after the election of an abbot or prior, or the appointment of an obedientiary or admission of a canon, upon the death of his predecessor, the custom was to distribute the dead man's goods as stated. The fact that the existence of such goods was recognised illustrates the decline of strictness with regard to the offence of *proprietas*, which was contrary to the whole spirit of monasticism.

reprisas et resoluciones, quas idem Wykyngstone proposuit exponere in empcione ornamentorum ecclesie de consensu conuentus, si *arreragia*[1] post compotum suum posset leuare, abbas intendit, compoto huiusmodi reddito, omnia huiusmodi arregia[2] sibi imbursare et amplius de eis non respondere.

Item reuentus domus de clara recepta valent annuatim dcc iiij^xx *li.* vltra commoda proueniencia ex iconomia, que valet annuatim ad minus dc marcas et eo amplius ; et ista omnia concelat abbas, etc., vt sibi plura imburset.

Quibus omnibus examinatis, idem reuerendus pater fecit conuocari coram eo in domo capitulari dicti monasterii abbatem et conuentum eiusdem loci, et ipsis sic coram eodem in huiusmodi visitacionis negocio, iiij^to die dicti mensis Decembris, anno Domini mccccxl predicto, iudicialiter sedente personaliter comparentibus, idem reuerendus pater publicauit detecta[3] et comperta in hac visitacionis inquisicione preparatoria ; et obiectis abbati hiis que personam tangebant et auditis responsis suis ad eadem, idem reuerendus pater ex gracia sua admisit ipsum abbatem ad purgacionem suam sola manu super crimine sortilegii sibi obiecto ; et sic se super crimine illo purgauit. Et deinde, salua et reseruata sibi potestate faciendi et transmittendi ipsis abbati et conuentui iniuncciones et mandata canonica secundum exegenciam detectorum et delatorum huiusmodi, idem reuerendus pater visitacionem suam huiusmodi dissoluit.

Willelmus, permissione diuina Lincolniensis episcopus,[4] dilectis in Christo filiis abbati et conuentui monasterii beate Marie de pratis Leycestrie, ordinis sancti Augustini, nostre diocesis, presentibus et futuris salutem, graciam et benediccionem, et stadium sic currere vt brauium consequamini sempiternum. Cum[5] sacram[6] religionem[7] plantatam[8] modis omnibus fouere debeamus, nusquam hoc melius exequimur quam si nutrire ea que recta sunt et corrigere que profectum virtutis impediunt commissa nobis auctoritate curemus. Horum igitur consideracione[9] vt videremus si omnia apud vos recta sint, prout nobis cure est, descendimus et, visitacionis[10] nostre officium inibi excercentes, quedam *licet*[11] non multa reperimus reformacione tamen digna.[12] Has *propterea*[13] iniuncciones et mandata nostra licita et canonica[14] pro reformatione[15] repertorum huiusmodi vobis transmittimus inuiolabiliter obseruanda.

In primis, cum dictum monasterium amplis et notabilibus possessionibus sit dotatum[16] *ita vt, facultatibus eiusdem prouentibusque et expensis diligenter inspectis, longe maior canonicorum numerus quam in presenciarum*

[1] Interlined above *eius* cancelled.
[2] *Sic* : for *arreragia.*
[3] *h* cancelled.
[4] *salt* cancelled.
[5] *p* cancelled.
[6] *plantare* cancelled.
[7] *et* cancelled.
[8] *omnibus* cancelled.
[9] Altered from *considerantes.*
[10] Altered from *visitacionem.*
[11] Interlined above *tamen* cancelled.
[12] Altered from *indigna.*

wherein Wykyngstone was cellarer, over and above deductions and payments, the which the same Wykyngstone designed to lay out with the consent of the convent in the purchase of ornaments for the church, if he could levy what was in arrear after his audit, the abbot is minded, after the rendering of such account, to put all such arrears in his own pocket and to answer for them no further.

Also the revenues of the house on a net receipt are worth £780 yearly, over and above the profits that come of the management of its affairs, which is worth at least six hundred marks and upwards thereof yearly; and all these things the abbot hides, etc.. that he may put more in his own pocket.

Now, when all these had been examined, the same reverend father caused the abbot and convent of the same place to be called together before him in the chapter-house of the same monastery, and when they thus appeared before him in person, as he was sitting in his capacity of judge in the business of such his visitation, on the fourth day of the said month of December, in the year of our Lord 1440 aforesaid, the same reverend father made public the matters disclosed and discovered in this preparatory inquiry of the visitation; and, having laid to the abbot's charge such things as concerned his person and having heard his answers to the same, the same reverend father of his grace admitted the same abbot to his purgation on his own unsupported oath touching the guilt of divination charged against him; and so he cleared himself of that guilt. And then, saving and reserving to himself the power of making and despatching to the same abbot and convent his canonical injunctions and mandates according to the requirement of such matters disclosed and reported, the same reverend father dissolved such his visitation.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the abbot and convent of the monastery of blessed Mary of the meadows in Leicester, of the order of St. Austin, of our diocese, that now are and shall be, health, grace and blessing, and that ye may so run your course that ye may obtain the everlasting prize. Inasmuch as we ought by all means to cherish holy religion where it is planted, in no case do we fulfil this better than in taking order by the authority committed to us to nourish those things which are right and to correct those which hinder the advancement of virtue. In consideration therefore of these things, we came down that we might see if all things be right among you, even as we have charge, and, while performing the office of our visitation in the monastery, found certain matters which, albeit not many, are nevertheless worthy of reform. These therefore our lawful and canonical injunctions and mandates for the reform of such matters as we found we despatch to you to be observed without breach.

In the first place, seeing that the said monastery is endowed with abundant and noble possessions, so that, after careful examination of the resources of the same and its profits and outlay, a far greater number of

[13] Interlined above *igitur* cancelled.

[14] *vt* cancelled.

[15] Altered from *reformatorum*.

[16] *numerusque canonicorum inibi ad hoc minime corespondeat* cancelled, with the following addition in the margin, *in tanto eo quod quando canonici sunt in vestimentis non sunt vltra duos vel tres qui in capis nigris chorum seruent.*

habetis ad ibidem seruiendum Domino de bonis dicti vestri monasterii honeste et absque penuria poterit sustentari,[1] vobis abbati[2] in virtute obediencie et sub penis infrascriptis firmiter iniungimus et mandamus vt cum omni celeritate accomoda, et ad omne minus infra[3] *tres annos*[4] proxime et immediate sequentes, numerum canonicorum qui nunc *est* vsque ad numerum[5] trigesimam[6] adaugere[7] et continuare curetis.

Item *cum* in elemosinaria dicti monasterii solebant pueri ad numerum grandem ex dicti monasterii elemosinis foueri et[8] *nutriri, quorum benemeriti*[9] nonnulli assumpti sunt in canonicos eiusdem monasterii et creuerunt in graues personas et notabiles, vobis abbati sub eisdem penis iniungimus et mandamus quatinus in dictam elemosinariam vestram pueros *habiles, idoneos et dociles* ad numerum xvj *ad minus* cum omni celeritate possibili absque munerum aut rerum quarumlibet *eciam gratis oblatarum* exaccione seu fauore inordinato *recipere et admittere*[10] curetis ex elemosinis ipsius monasterii iuxta eius laudabilem consuetudinem sustentandos, *qui ad aliud quam erudicionem et obsequium in ecclesia non intendant.*

Item cum in ceteris scienciis modicum proficient qui primitiuarum rudimenta non gustarunt, vobis[11] abbati sub penis huiusmodi firmiter iniungimus et mandamus quatinus cum simili acceleracione de vno idoneo instructore, qui iuniores canonicos vestros et pueros elemosinarie vestre in grammatica *et aliis primitiuis* sumptibus monasterii instruat et informet prouidere nullatinus differatis.

Item iniungimus vobis abbati sub pena suspensionis ab omni administracione[12] in bonis spiritualibus et temporalibus monasterii antedicti, vt quolibet anno futuro inter festa sancti Michaelis archangeli et sancti Martini in yeme in domo capitulari[13] dicti monasterii, coram toto conuentu vel personis illis quas maior pars conuentus ad hoc eligendas duxerit et assignandas, plenum, planum et fidelem compotum siue raciocinium de totali administracione *omnium* bonorum huiusmodi, nedum illorum que sub administracione cadunt cellararii,[6] sed eciam de officiis subcellararii, sacriste, camerarii ac grangiis et receptis forinsecis *ac eciam arreragiis compotorum precedencium*,[14] reddatis et reddi faciatis,[15] ita quod conuentui de statu monasterii plane constet, *et quod ad huiusmodi compotos et raciocina*[6] *audienda et terminanda deputetur vnus auditor in hoc expertus et peritus.*

Item iniungimus vobis abbati, preter penas [Fo. 106] supra et infrascriptas sub pena finalis priuacionis et perpetue amocionis vestri a vestra dignitate abbaciali, ne cuiquam quantumcunque honeste persone aut

[1] Added in margin in another hand.
[2] *iniungimus* cancelled.
[3] *bienium* cancelled.
[4] *pro* cancelled in interlineation.
[5] *trece* cancelled.
[6] *Sic.*
[7] *curetis* cancelled.
[8] *sustentari* cancelled.
[9] *de quibus cognitis et expertis eorum meritis* cancelled.
[10] Interlined above *aggregare* cancelled.
[11] *vo* cancelled.
[12] *vestra* interlined and cancelled.
[13] Altered from *capitulani.*
[14] Added in margin.
[15] *et* cancelled.

canons than you have at the present time shall be able to be maintained in seemly wise and without want out of the goods of your said monastery to serve the Lord therein, we straitly enjoin and command you the abbot, in virtue of obedience and under the penalties written beneath, that with all convenient speed, and at the very least within the three years next and immediately following, you shall take order to increase the number of canons which now is to the number of thirty and [so] maintain it continually.[1]

Also whereas in the almonry of the said monastery boys were wont to be bred and nurtured out of the alms of the said monastery up to a large number, of whom certain who deserved well were chosen to be canons of the same monastery and grew up to be persons of weight and of mark, we enjoin and command you the abbot, under the same penalties, that you take order to receive and admit into your said almonry with all the speed you may, without demand of presents or of any goods whatsoever, even if they be freely offered, or [without] favour beyond measure, boys that are capable, serviceable and teachable, to the number of sixteen at least, to be maintained out of the alms of the same monastery after the praiseworthy custom thereof, who shall mind nothing else but their learning and their service in church.[2]

Also, seeing that they shall make little profit in the other parts of knowledge who have not tasted the elements of its beginnings, we strictly enjoin and command you the abbot, under such penalties, to delay in no wise to make provision of a serviceable teacher, who shall instruct and learn your younger canons and the boys of your almonry in grammar and the other elementary parts of knowledge at the costs of the monastery.[3]

Also we enjoin upon you the abbot, under pain of suspension from all administration in respect of the spiritual and temporal goods of the monastery aforesaid, that every year henceforth, between the feasts of St. Michael the archangel and St. Martin in the winter, you do render and cause to be rendered in the chapter-house of the said monastery, before the whole convent or such persons as the more part of the convent shall think fit to elect and appoint for this purpose, a full, clear and faithful account or reckoning of the entire administration of all such goods, not only of those which fall beneath the cellarer's administration, but also of such as concern the offices of the sub-cellarer, sacrist [and] chamberlain and of the granges and goods received outside the house and also of the arrears of the accounts which have gone before, so that the convent may be clearly assured of the state of the monastery, and that an auditor of experience and skill herein be charged with the auditing and closing of such accounts and reckonings.[4]

Also we enjoin upon you the abbot, under pain, beside the penalties written above and below, of your final deprivation and perpetual removal from your dignity of abbot, that you sell, give, grant or assign, upon any

[1] Founded on the prior's first, John Sadyngton's first, Whytley's first, Wykyngstone's first and second, Gysley's first, Wakefelde's and Grene's *detecta*.

[2] Founded on Belgrave's first, Whytley's first and second, Stantone's second, and Wykyngstone's third *detecta*.

[3] Founded upon John Sadyngtone's fourth and Belgrave's second *detecta*.

[4] Founded upon Pomery's, Whytley's seventh, Wykyngstone's fourth and Coventre's second *detecta*

personis corrodia, liberatas, pensiones,[1] annuitates ad terminum vite, imperpetuum vel ad certum tempus, absque nostra vel successorum nostrorum Lincolniensium episcoporum *licencia* petita primitus et obtenta et eciam de expresso *consensu* conuentus dicti monasterii vel maioris et sanioris partis eiusdem, quouis quesito colore vendatis, donetis, concedatis vel assignetis ; nec eciam nemora dicti monasterii antiqua et non scedua[2] vendatis vel alienetis nec eciam prosternatis aut succidatis, nisi tantum ad reparaciones necessarias, et[3] hoc *tamen* de visu et assensu sanioris partis conuentus predicti ; quodque nec quenpiam extraneum de bonis[4] communibus monasterii sustentetis aut tali, *aliter quam vt hospiti transeunti* alimoniam de hiisdem bonis quouismodo ministretis seu ministrari faciatis aut permittatis, nisi in hoc aliter processeritis de expresso consensu et assensu conuentus predicti aut sanioris et maioris partis eiusdem.

Item iniungimus et mandamus in virtute obediencie et sub pena contemptus vt, si quis monachus deinceps ob causas legitimas a sequela chori exoneretur, pro tali exoneracione nichil *penitus* per quempiam exigatur, nec ipse sic exoneratus[5] particeps horum existat que monachis[6] chorum sequentibus ac obitus et cantarias celebrantibus assignantur, nisi aliter de omnium processerit voluntate.

Item iniungimus vobis et singulis[6] in virtute sancte obediencie vt singuli vestrum confratrum totum peculium vestrum quod[7] de permissu abbatis possidetis semel in anno, videlicet inter dominicam primam quadragesime et dominicam in palmis, oculariter *absque vllius rei concelacione abbati* ostendatis et integre confiteamini eidem ; vosque, abba,[6] eodem tempore diligenter et exacte scrutemini ne quis inter vos proprietarius existat ; *quodque nullus canonicorum solus, sed in comitiua honesta et de licencia presidentis petita et obtenta*[8] *extra*[9] *septa monasterii, nec quicquam doni vel muneris a quoquam nisi de sciencia et licencia vestri abbatis recipiat aut mittat* ; et[10] in horum aliquo reum repertum acriter secundum regulam corrigatis *vos abbas predictus*,[11] vt sit posteris in exemplum.

Item[12] *quod canonici* in minucionibus *existentes et alii* et in mensa vestri abbatis *eo et aliquo alio*[13] tempore *stantes*,[14] si non in vestra sed separata sedeant mensa, non cum secularibus sed soli deputentur, ne secularium colloquia *praua* religiosorum corda inficiant immutent[15] ; quodque canes qui in monasterio, vt accepimus, in multitudine[16] inutili sunt et elemosinam consumunt a monasterio penitus eliminentur.

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[1] *annue* cancelled : *vel* omitted.
[2] *Sic* : for *cedua.*
[3] *de* cancelled.
[4] *comunibus* cancelled.
[5] *percip* cancelled.
[6] *Sic.*
[7] *vos* cancelled.
[8] *et . . . obtenta* added in margin.
[9] *Sic* : *exeat* is needed.
[10] *si* cancelled.
[11] Added in margin.
[12] *monachi* cancelled.
[13] Interlined above *eo* cancelled.
[14] Interlined above *existentes* cancelled.
[15] *Sic* : *immutent* was probably meant to be cancelled.
[16] *sunt* cancelled.

[1] Founded on John Sadyngtone's fifth, Wykyngstone's sixth, Gysley's second, Coven-

pretence whatsoever, to no person or persons howsoever honest, corrodies, liveries, pensions [or] annuities for a term of life, in perpetuity or for a certain time, without licence asked and had beforehand of us or our successors, bishops of Lincoln, and also [unless] with the express consent of the convent of the said monastery or the more and sounder part of the same ; and also that you sell not nor alienate, nor fell also or cut down the copses of the said monastery that are old and not in a condition for cutting, save only for needful repairs, and this nevertheless with the view and assent of the sounder part of the convent aforesaid ; and that you maintain no stranger out of the common goods of the monastery nor in any wise minister or cause or suffer to be ministered to such an one, otherwise than as to a passing guest, means of nourishment out of these same goods, unless you shall proceed herein otherwise with the express consent and assent of the convent aforesaid or of the sounder and more part of the same.[1]

Also we enjoin and command, in virtue of obedience and under pain of contempt, that, if any monk be discharged henceforward from attendance in quire for lawful causes, nothing at all be demanded by anyone for such discharge, and that the same, being so discharged, have no share of such goods as are assigned to the monks[2] who attend quire and celebrate obits and chantries, unless process be taken otherwise by the will of all.[3]

Also we enjoin upon you [all] and several, in virtue of holy obedience, that each one of you the brethren shall display before the eyes of the abbot without hiding anything your whole private store which you possess with the abbot's permission, and shall make an entire confession to him, once in a year, to wit, between the first Sunday of Lent and Palm Sunday ; and you, abbot, at the same time shall make careful and scrupulous examination, lest any among you be a hoarder of privy goods ; and that none of the canons shall [go] by himself outside the precincts of the monastery, but in honest company and with licence asked and had of the president, or shall receive from anyone or send any gift or reward, save with the knowledge and leave of you the abbot ; and him that in aught of these matters is found guilty you, the abbot aforesaid, shall correct sharply according to the rule, that he may be for an example to them that come after.[4]

Also that the canons who are in their seynies and others and they who at that and at any other time do have their place at the board of you the abbot, if they sit not at your table, but at one separate, shall not be put with secular folk, but by themselves, lest the lewd talk of the secular folk defile [and] change the hearts of the religious ; and that the hounds which, as we have heard, are in the monastery in profitless abundance and consume the alms be utterly banished from the monastery.[5]

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tre's fourth, Wakefelde's, Buttre's third and Grene's *detecta*. As is often the case, the question of felling timber is included with that of corrodies and hospitality to strangers.

[2] 'Canons' is of course meant.

[3] Founded on the prior's second and Coventre's eighth *detecta*. See also the formal charge against the sub-prior.

[4] Founded on the prior's fifth and John Sadyngton's third *detecta*. There is no definite evidence for the second part of the injunction, which was added as an after-thought. For the last part, see the charge against the sub-prior.

[5] Founded, as regards the first part, on the prior's third and Belgrave's second *detecta* ; as regards the second, on John Sadyngtone's second *detectum*.

Item iniungimus vobis abbati sub pena grauis contemptus vt iuxta constituciones *ordinis*[1] capellanos vestros omni anno mutetis, vt quot habueritis capellanos, tot vestre honeste conuersacionis testimonia habeatis ; quodque in exoneracione et surrogacione officiariorum *monasterii* capitulum conuocetis et de maioris et sanioris partis conuentus consensu exonerandos exoneretis et surrogandos surrogetis, nichil arduum faciendo nec eciam firmas locando nisi de tractatu et consensu expresso conuentus eiusdem.

Item iniungimus vobis abbati sub pena predicta vt pluries solito, licet diuinum non exequamini officium, matutinis *ac capitulis celebrandis sepius* intersitis ; delinquentesque paterno more et fraterna caritate, et non rigorose nec cum verbis opprobrii[2] aut contumelie *seu improperii*, sed mansuete, ita quod auctoritas non vilescat, corrigatis iuxta personarum et delictorum qualitatem et quantitatem et absque personarum accepcione, fratribusque vestris vultum ostendatis placabilem, non extraneum aut dedignantem, et sitis eis affabilis, mitis et benignus prout decet ; *nec cuiquam occasione delatorum in hac nostra visitacione quouismodo improperare ac duriora ostendere presumatis.*[3]

Item cum de consuetudine antiqua monasterii et laudabili[4] subcellarius,[5] qui et coquinarius dicitur, omnia commoda proueniencia de ecclesia sancti Martini *Leycestrie*[6] ad vtilitatem officii sui perceperet,[5] quod vtique iam non seruatur in magnum ipsius officii dispendium, iniungimus et mandamus quatinus[7] subcellarius[5] siue conquinarius[8] commoda huiusmodi, cum de eis redditurus sit[8] racionem, integre percipere permittatur.

Item quod infirmantibus in infirmaria *de* cibis *eis congruentibus*,[9] vt eo cicius conualescant et recreentur, iuxta infirmitatum suarum qualitates seruiatur ; habeanturque in infirmaria communibus expensis domus, et cum multitudo infirmancium hoc exposcat, vnus vallettus et vnus garcio, qui ipsis infirmis in suis necessitatibus intendant et deseruiant.

Vobis insuper abbati, vniuersis*que* et singulis *personis dicti conuentus*[10] presentibus et futuris sub penis suprascriptis firmiter iniungimus et mandamus, vosque nichilominus monemus primo, secundo et tercio peremptorie sub pena excommunicacionis maioris, quam in singulares personas vestras premissa, quatenus ad vnumquemque vestrum attinet,[5] non seruancium aut non obediencium eisdem intendimus fulminare, vt ea omnia et singula *prout supra scribuntur*[11] inuiolabiliter obseruetis et obediatis eisdem, prout diuinam et canonicam effugere volueritis vlcionem, presentibus litteris nostris in aliquo loco patenti infra dormitorium vestrum, vt cuilibet pateant intueri volenti, affixis et dimissis. Data sub

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[1] Interlined above *vestras* cancelled.
[2] *et* cancelled.
[3] Italicised passage added in margin.
[4] *ce* cancelled.
[5] *Sic.*
[6] Interlined above *proueniencia* cancelled.
[7] *celler* cancelled.
[8] *reddit* cancelled.
[9] Interlined above *subtilioribus* cancelled.
[10] Interlined above *sub* cancelled.
[11] Added in margin.

[1] Founded, for the first part, on Whytley's fifth *detectum*. For the second part, see the first of the three *comperta* relating to the abbot, and cf. Belgrave's fourth *detectum*.

Also we enjoin upon you the abbot, under pain of grievous contempt, that according to the constitutions of the order you change your chaplains every year, in order that, as many chaplains as you shall have, you may have so many witnesses of your honest behaviour ; and that in the discharge and deputation of the officers of the monastery you call together the chapter and with the consent of the more and sounder part of the convent discharge those who are to be discharged and depute those to be deputed, doing no weighty business, nor leasing out farms also, save with the discussion and express consent of the same convent.[1]

Also we enjoin upon you the abbot, under the penalty aforesaid, that you be present more often than is your wont at matins, albeit you do not perform the divine office, and at the celebration of chapters more often; and that you correct offenders, according to the sort and degree of their persons and transgressions and without respect of persons, in fatherly wise and with brotherly love, and not harshly or with words of railing or despite or accusation, but gently, so that your authority grow not to be held cheap, and that you shew a merciful countenance to your brethren, and not a strangerly or disdainful, and be civil, bland and kindly to them, as is fitting ; and that you take not on yourself in any wise to rail against anyone or shew him overmuch hardness on account of the matters reported in this our visitation.[2]

Also, inasmuch as, of the ancient and praiseworthy custom of the monastery, the sub-cellarer, who is also called the kitchener, should receive all the profits that come of the church of St. Martin of Leicester to the advantage of his office, the which thing is not observed as for the present, to the great expense of the same office, we enjoin and command that the said cellarer or kitchener be suffered to receive such profits in their entirety, since he is ready to surrender a reckoning concerning them.[3]

Also that they who are ailing in the infirmary be served with food agreeable to them, according to the natures of their ailments, that they may recover health and be refreshed the more speedily ; and that there be kept in the infirmary at the common costs of the house, and since the multitude of the ailing requires it, a yeoman and a waiting-man, who shall tend and do service to the same ailing persons as regards their needful wants.[4]

Moreover, we strictly enjoin and command you the abbot, and all and several the persons of the said convent that now are and shall be, under the penalties written above, and none the less admonish you a first, second and third peremptorily, under the pain of the greater excommunication, which we intend to levy against your several persons, if you keep not the premises, so far as they concern every one of you, or obey not the same, that you observe them all and sundry, even as they are written above, without breach and obey the same, as you shall wish to escape divine and canonical vengeance, after our present letters have been posted up and left in some open place within your dorter, that they may be free for anyone who wills to look upon. Given under our seal

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[2] Founded, for the first part, on the prior's fourth *detectum* ; for the second, on Whytley's sixth, Buttre's second and Asty's first *detecta* ; for the last, on Coventre's first and Buttre's third *detecta*.

[3] Founded on Coventre's third *detectum*.

[4] Founded on Coventre's ninth and Grene's *detecta*.

sigillo[1] nostro in manerio nostro de Lidyngtone die[2] mensis Decembris, anno Domini mccccxl°, nostrarumque consecracionis anno xv° et translacionis quinto.[3]

XLII.

[Fo. 31]

VISITACIO PRIORATUS DE LITTELMORE, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM PRIMO DIE MENSIS JUNII, ANNO DOMINI MCCCCXLV, PER VENERABILEM VIRUM MAGISTRUM JOHANNEM DERBY, LEGUM DOCTOREM, REUERENDI IN CHRISTO PATRIS ET DOMINI, DOMINI WILLELMI, DEI GRACIA LINCOLNIENSIS EPISCOPI, COMMISSARIUM IN HAC PARTE SPECIALITER DEPUTATUM.

Domina Alicia Wakeley, priorissa, dicit quod moniales non iacent de nocte in dormitorio propter timorem ruine eiusdem dormitorii.

Item dicit quod Agnes, quondam seruiens Roberti fitz Elys, est commensalis cum priorissa et soluit pro cibis suis in septimana viij*d*.

Item dicit quod filia filia[4] Johannis fitz Aleyn, senescalli domus, et filia Ingelrami Warland sunt commensales in domo et soluit earum vtraque in septimana iiij*d*.

Item dicit quod vir secularis est cocus in domo.

Domina Agnes Pidyngtone, suppriorissa, dicit quod Agnes Marcham, monialis non expresse professa, etatis xxviij annorum et que stetit in habitu professarum xij annis, renuit publice profiteri.

Domina Alicia Byllesdone dicit quod omnia bene.

Domina Johanna Maynard dicit quod dicta Agnes Marcham est multum litigiosa et rebellis nec vult sustinere labores sicuti alie.

Domina Isabella Sydnale dicit quod ipsamet iacet omni nocte in eodem lecto cum suppriorissa.

Domina Christiana Cordberde[5] concordat cum suppriorissa et iacet de nocte in eodem lecto cum priorissa.

Domina Agnes Marcham dicit quod anno etatis sue xiij° ingressa est religionem ibidem et stetit in prioratu gerens habitum professarum xiij annis.

Item dicit quod non intendit expresse profiteri dum steterit in loco illo occasione infamie que laborat de loco illo in partibus et eciam occasione sterilitatis et penurie que de verisimili eueniet loco propter tenuitatem prouentuum loci.

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[1] *s* cancelled.

[2] Day of month left blank.

[3] In the right-hand margin, a little below the end of the injunctions, are written, one beneath the other, the words *Leyc'*, *Kyrkeby*, *Landa*, with *non* opposite *Kyrkeby*. This memorandum seems to refer to the composition of injunctions for these three Augustinian houses after the visitation. The Kirby Bellars injunctions (pp. 167, 168 above) were evidently left unfinished, and it is to this that *non* may allude. The lower part of fo. 106 and the whole of fo. 106*d*. are left blank.

[4] *Sic*.

[5] This seems to be the name, but it is indistinct.

[1] Derby, who had obtained Hoxton preb. in St. Paul's, 2 Nov., 1443 (Hennessy, *Nov. Rep.*, p. 32), had received collation on 15 March previously (1444-5) of Bedford major preb. (Reg. XVIII, fo. 110*d*), which he quitted for North Kelsey preb. 18 Jan., 1446-7 (*ibid.*, f. 110). He exch. this for a preb. in St. Stephen's, Westminster, 28 June, 1456 (*Cal. Pat.* 1452-61, p. 287). He resigned his preb. in St. Paul's by 30 Dec., 1468 (Hennessy, *ut sup.*). He also

in our manor of Liddington, on the day of the month of December in the year of our Lord 1440, and the fifteenth year of our consecration and the fifth of our translation.

XLII.

The visitation of the priory of LITTLEMORE, of the order of St. Benet, of the diocese of Lincoln, performed in the chapter-house therein on the first day of the month of June, in the year of our Lord 1445, by the worshipful master John Derby,[1] doctor of laws, commissary specially depute in this behalf of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln.

Dame Alice Wakeley,[2] the prioress, says that the nuns do not lie by night in the dorter because they are afeared of the ruinous state of the same dorter.

Also she says that Agnes, sometime the serving-woman of Robert fitz Elys, is a boarder with the prioress and pays eightpence a week for her victuals.

Also she says that the daughter of John fitz Aleyn, steward of the house, and Ingram Warland's daughter are boarders in the house and each of them pays fourpence a week.

Also she says that a man who is a secular is the cook in the house.

Dame Agnes Pidyngtone,[3] the sub-prioress, says that Agnes Marcham, a nun not expressly professed, of twenty-eight years of age, who also has continued for twelve years in the habit of the professed, refuses to make public profession.

Dame Alice Byllesdone says that all things are well.

Dame Joan Maynard says that the said Agnes Marcham is very quarrelsome and rebellious and will not do her work like the others.

Dame Isabel Sydnale says that she herself lies every night in the same bed with the sub-prioress.

Dame Christine Cordberde agrees with the sub-prioress, and she lies of a night in the same bed with the prioress.

Dame Agnes Marcham says that she entered religion in the same place in the thirteenth year of her age and has stayed in the priory wearing the habit of the professed for thirteen years.

Also she says that she does not mean to make express profession while she stays in that place, because of the ill-fame which is current thereabout concerning that place and also because of the barrenness and poverty which in likelihood will betake the place on account of the slenderness of the place's revenues.

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held the living of Sandy, Beds., to which he was inst. 1 Dec, 1432 (Reg. XVIII, fo. 103*d.*). His resignation is not recorded, unless he may be identified with John Kekilpeny, who exch. the church for Brighstone, I.W., 18 May, 1455 (Reg. XX, ff. 279*d.*, 280). He acted frequently as Alnwick's commissary. He was probably related to William Derby, archdeacon of Bedford, 1431-8 (see *Visitations* I, 178-9).

[2] Her election is not recorded (*Visitations* I, 157). Four out of seven nuns' names appear to be place-names, of which Pidyngtone (Piddington) is near Bicester, and Byllesdone (Billesdon) is presumably the place of that name in Leicestershire; Wakeley and Sydnale are uncertain.

[3] Another Agnes Pidyngton had been prioress earlier in the century (*Visitations*, ut sup.).

Item dicit quod quidam monachus de Reavalle studens Oxoniis et[1] est de ordine Cisterciensi habet communem et frequentem accessum ad prioratum, edendo et bibendo cum priorissa et ibidem pernoctando aliquando per tres, aliquando per iiij dies continuos.

Item dicit quod magister Johannes Herars, magister in artibus, scolaris Oxoniensis et cognatus priorisse, simili modo habet accessum ad prioratum, ibidem prandendo, cenando et pernoctando.

Item dicit quod dominus Johannes Somerset, capellanus parochialis de Samford, commensalis cum priorissa, habet communem et frequentem accessum ad officinam[2] dicte Johanne Maynard et ibidem solus sedet et est cum eadem Johanna sola suspecto modo.

Item dicit quod moniales comedunt carnes in refectorio omni die quo ibidem comederint.

Wyllyam, by the grace of God bysshope of Lincolne, to our wele belufede doghters in God the prioresse and the couent of [nunnes] of Littelmore, of the ordere of seynt Benet, of our dyocise, that nowe are and here aftere shalle be helthe, grace and our bless[ing].

We[3] by our wele belufed sone in God, maistere John Derby our commissary, visityng yow and your said place, by due inquisicyon then made and to hus reported *we* hafe founde certeyn defautes among yow vsede the whiche nede necessary reform[acyon]. Wherefore we sende yowe here by nethe writen certeyn iniunccyons lefulle and lawfulle for reformacyon of the same place, commaundyng and chargeyng yowe and yche on of yowe alle vndere paynes that here folowe to kepe thaym faithfully [and] stedfastly.

(*Quod iaceant separatim et non in vno lecto.*) In the fyrst, for as mykelle[4] as we fynde detecte in our saide visitacyone that diuerse of yow [against] the rule of your ordere and also the commune lawe lye two and two te gedre in one bedde by nyght, we charge, enioyne [and] commaunde yow and yche on of yowe vndere payne of the grete curse the whiche we intende to gyfe in yche one of yow that obeyes not to this our iniunccyone, that fro hens forthe ylke one of yowe lyg separatly in one bed by hire selfe [in one] house to gedre to suche tyme as your dormytorye *that as it is saide* is in plyte to falle be suffycyently repared, so that ye, prioresse, se that ylke one of your susters hafe a separate bed by hire selfe and that nyghtly thai and none othere seculere, woman ne childe, lyg *wythe*[5] thaym in the same howse *and also that euery sustere of yowres and ye also vse your vayles hangyng [to] your browes.*[6]

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[1] *qui* probably omitted.

[2] The word is nearly illegible, but *ff* and *cina* can be dimly made out.

[3] *Incipe* written in the margin.

[4] *as mykelle* cancelled.

[5] Interlined above *in* cancelled.

[6] Founded on the *detecta* of Isabel Sydnale and Christine Cordberde and the prioress's first *detectum*. The interlineation about the veils was probably an after-thought founded on ocular evidence.

Also she says that a certain monk of Rievaulx who is a student at Oxford and is of the Cistercian order has common and often access to the priory, eating and drinking with the prioress and spending the night therein sometimes for three, sometimes for four days on end.

Also she says that master John Herars, master in arts, a scholar of Oxford and a kinsman of the prioress, has access in like manner to the priory, breakfasting, supping and spending the night in the same.

Also she says that sir John Somerset, parish chaplain of Sandford,[1] who boards with the prioress, has common and often access to the checker of the said Joan Maynard and sits therein by himself and is with the same Joan by herself in manner suspect.

Also she says that the nuns do eat flesh in the frater every day whenever they eat therein.

Also we inioyne yowe prioresse vndere payne of priuacyon from your state and dygnytee that for as mykelle as ye and your said place are greuously noysede and sclaundrede for the gre[te and] commune accesse of seculere people and specyally of scolers of Oxonford and in specyalle one dan Johan, [monk] of Ryvale of the ordre of Cistewes, scoleyng at Oxonforde, that fro hense forthe ye suffre no seculere persone ne othere, and in especyalle the said monke, to hafe any *recourse or* accesse to your saide place *or to any singulere persone therof* ne there to abyde by nyght . . . ., ne that ye suffre none of your susters, *and in especyalle dame Johan Maynarde*, to speke wythe any seculere persones ne relygyouse but alle onely in [manner] so that ye se and here what thai do and say, and that thaire spekyng to gedre be not long but in fewe wor[des].[2]

Also we charge yow and yche one of yowe vndere payne of cursyng abofe saide that ye ne none of yow receyve no sugernauntes man ne woman wythyn your place *ouere*[3] the age of a man of nyne yere ne woman of xij yere, ne noght thaym wythe owten specyalle lefe of vs or our successours bysshops of Lincolne askede [and had].[4]

(*Quod diebus ieiunandi reficiant et commedant simul in refectorio.*) Also we charge *yowe* vndere lyke and *the* same peyne that fro hense forthe euery Wednesday, Friday and Saturday and [on] dayes whan fastyng is commaunded by the kyrk or your ordere, ye ete in your fraytour and that thoe da[yes] there be fysshe or white mete *or other lyke as is vsede in your place of olde tyme.*[5]

Wrytene vndere our seal ad causas in the monastery of Osene[ye] the fourte day of Juny, the yere of our Lorde mccccxlv, of our consecracyone xix,[6] and translacyone nynthe.

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[1] Sandford-on-Thames, close to Littlemore. The priory was known at an early date as Sandford priory: see *Rotuli Hug. Welles* (Cant. and York Soc.) II, 32.

[2] Founded on the *detecta* of Agnes Marcham.

[3] *our* cancelled.

[4] Founded on the prioress's second and third and Agnes Marcham's fifth *detectum*.

[5] Interlined above *and no flesshe* cancelled. The injunction is founded on Agnes Marcham's sixth *detectum*.

[6] *tene* cancelled above line.